

# The Lutheran

God's Word and Luther's teaching will never perish..

Twenty-fourth year.

1887-1868.

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**1868**

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# Der Lutheraner.

Und ich sah einen Engel  
fliegen mitten durch den Him-  
mel, der hatte ein ewig Evan-  
gelium, zu verkündigen denen,  
die auf Erden sitzen und woh-  
nen, und allen Heiden, und Ge-  
schlechtern, und Sprachen, und  
Völkern.  
Offenb. Joh. 14, 6.



ST. LOUIS, MO.

Und sprach mit großer Stim-  
me: Fürchtet Gott, und gebet  
Ihm die Ehre; denn die Zeit  
seines Gerichts ist kommen, und  
belei an den, der gemacht hat  
Himmel und Erde, und Meer,  
und die Wasserbrunnen.  
Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, September 1, 1867. No. 1. and 2.

Preliminary note  
to the 24th annual "Lutheran."

Let the following conclusion of the essay, "The Latest Defense of the Iowa Synod by One of Its Professors." be regarded as the actual preface, and certainly the most appropriate one, which sets forth precisely "the correct way of professing the ecclesiastical symbols, as demanded by the symbols themselves and as all righteous sons of our church have always demanded and performed. For every sincere, truthful, and discerning reader of the Lutheran will have to admit that the way described here, to confess the symbolically established doctrine of our dear Lutheran Church completely and unreservedly and not to give away one iota of it, has been that of the Lutheran from time immemorial. Since the proof given in these columns of the nullity and the sole ecclesiastical justification of this way is truly irrefutable, this is indeed the best apology for the confessional standpoint that the Lutheran has taken from the beginning and has maintained unwaveringly until now. At the same time, it is a quite unapologetic, decisive proof that the Lutheran still holds to his old banner with unbreakable fidelity, and a pledge and guarantee that he will continue to uphold the good, thoroughly scriptural doctrine of our dear Lutheran Church, in proposition and counter-proposition.

I will confess. Of course, as is already evident, there will again be much to argue about inwardly and outwardly, but certainly not on the part of the Lutheran with the intention of perpetuating discord, strife, and dissension in the church, but rather to maintain the only true peace, the peace based on the One Truth, partly where it already exists, and partly to fight for it further. Thus, in the midst of the colorful peace movements and endeavors of our often turbulent times, the old, unchanged standpoint: Peace, if peace in the truth, the whole full truth - otherwise struggle, untiring struggle for the sake of truth and peace. -

The latest defense of the Iowa Synod by one  
of its professors.  
(Conclusion.)

That the question as to how the symbolic books are actually to be signed, which is the right confession of the same, and how far one is to be bound to them according to the sense of our church? - That this question is most certainly decided from the symbols themselves, we think no one will dispute. If the symbols themselves say how they are to be regarded, one can honestly either not subscribe to them at all, or one must subscribe to them with the express

The Lutherans who make the confession are often introduced in the symbols by speaking, so often must the one who signs the confession or confesses it verbally join the other Lutherans. As often as in the symbols the Lutherans who make the confession are introduced in speech, so often must he who signs the confession or professes it orally count himself among those who thus speak. If he does not do so and does not protest, he commits an irresponsible fraud.  
But how do those who have made the Augsburg Confession speak? They solemnly testify at the end: "We have told only those things which we have judged necessary to put on and to report, so that it may be understood all the more clearly that with us nothing is accepted, neither with doctrine nor with ceremonies, that would be contrary either to the Holy Scriptures or to the common Christian churches. Scripture, or of the common Christian churches."

Thus, furthermore, those who have made the Concordia Formula confess the unchanged Augsburg Confession: "To the same Christian Augsburg Confession, well founded in God's Word, we hereby confess again from the bottom of our hearts, remaining with the same simple, bright, and pure mind, as such the

We consider this confession to be a purely Christian...fear and invocation, and signed with their own hands."He is of the opinion that, as far as doctrine is symbol by which true Christians of this time should beThis is followed by the signature of more than 8000concerned, nothing therein is contrary to either Holy found next to God's Word; just as Christian symbols andchurch servants. \*) Scripture or the common Christian church, and that he confessions were made in God's churches a long time In the foregoing extracts, then, we have the authentic is of the mind not to deviate from it either in rebus or ago over a number of great disputes, to which the puredeclaration of our Church herself, how she at first phrasibus, not even by a finger's breadth. He, therefore, teachers professed with heart and mouth at that time. Weprofessed her symbols, and what kind of confession she who considers any doctrine found in the symbols to be also intend, by the grace of the Almighty, to remaintherefore desires from those whom she should recognize false, and who must therefore make the same condition steadfast to our end in the more reported Christianfor her Moravian sons, and especially whom she should in his conscience, must also admit that he cannot make the confession which the text or the wording of the confession, as delivered by Emperor Carola in 1530 2c., recognize for her faithful servants. And what is this kind? the symbols puts into the mouths of all who wish to be their and it is not our intention, either in this or in other writings.She confesses that her basic symbol is a testimony that fellow-confessors; He must confess that he can and to "deviate in the least" (in the Latin original it says: velwith her "nothing is accepted in doctrine that is does accept the symbols only in part, that is, not transversum, ut ajunt, unguem, i.e. not even, as it is said,contrary to the holy Scriptures," and that she "does not because, but in so far or in so far as they agree with a transverse finger's breadth) from the much-thought-ofbelieve in anything that is contrary to the holy God's word; or his signature is made with a Jesuit confession. Scriptures. Scripture," and that she therefore does notsecret reservation.

The same is said in the preface to the entirewant to, will not, and cannot deviate from this confession It is also downright absurd to want to recognize the Concordia Book, which is also to be presented to"in the least," or "not even a cross finger's breadth. In itsresults," the "thetic and antithetical decisions," for everyone for signature, also of all other symbolslast more general symbol, the Formula of Concord, it alsobinding truth, but not "the executive and proving accepted by the Lutherans before the Concordiaconfesses that it will not deviate from all its other symbolspropositions themselves"; since, as is well known, one Formula, namely also of the ecumenical symbols, of the"at all" or "not even a finger's breadth, neither in nor out does not prove, justify, and defend the certain with the Apology, the Schmalkaldic Articles, and the twobut to persist in it, and also to regulate all religious uncertain, not the indisputable with the disputable, but catechisms of Dr. Luther, when it says: "We... by thisdisputes and their declarations according to it. conversely the uncertain with the conscience, the work of Concordia do not make anything new, nor do we Where, then, is there here or in any other place in our disputable with the indisputable. The more a depart from the divine truth once known to us by oursymbols a restriction of the confession of the same, as proposition in the symbols has the nature of a godly forefathers, as it is known to us. Luther'sour Iowa opponents make? When they say, among other a proposition of proof, the more undeniably and catechisms, when it says there: "We... by thisthings, that for them "actual confession, the conscience, irrefutably certain the symbols thereby declare it to be, Coneordienwerk nothing new to make, nor of the divinebinding norma docendi, are only the thetical and the more decidedly do they thereby confess its truth once recognized and known by our godly ancestorsantithetical decisions" or "only the confessing scriptural conformity and truth. And just such and such and us, as founded in prophetic and apostolic Scripturepropositions and condemning antitheses" which the propositions Iowa does not want to take with him on his and in three Symbolis, also the Augsb. (ne latum quidemsymbols contain; when they want to have excluded from stands firm, Iowa wants to believe and confess, but to unguem, i.e. not even a finger's breadth) "neither inthem the other things as "unessentials," e. g. the believe and confess that the foundation of this edifice rebus nor phrasibus" (neither in doctrines nor in"incidental, doctrinal utterances" which occur in them, and stands firm, against this imputation he refuses! Of idioms), but rather, by the grace of the Holy Spirit, towhich "explain, substantiate, and defend" the confessing course, those who made our confessions were not unanimously adhere to it. Rather, by the grace of the Holypropositions and condemning antitheses; if they reckon tocapable of such absurdities; nor did they make Spirit, they are to persevere and remain unwavering, andtheir confession only that which remains after theprovision for them on the part of those who would to regulate all religious doctrines and their explanationselimination of what the symbols evidently teach, but desire the magisterium in our church, and therefore did accordingly....." supposedly did not "want to establish symbolically," ornot expressly provide for them.

Finally, our professing fathers close the Book ofwhat is not "confessedly said in the confession. "? Of all Our symbols, however, have not only stated in the Concord with the following solemn declaration: these and similar limitations of the confession to the clearest and most unambiguous terms that everyone "Wherefore we desire to have testified to the face of God, symbols, the symbols themselves not only know nothing, who wishes to subscribe to them must confess that all and all Christendom, among those now living and those but they rather oblige every one who subscribes to them the doctrines set forth therein are absolutely in accord to come after us, that this declaration now made, of all with his name to the confession of the symbols. with God's Word, and that therefore no distinction is the superior and professed articles in controversy, and admissible between doctrines presented ex professo and those presented only in passing, serving only to no other, is our faith, doctrine, and confession, in which so far as, and not because, they agree with God's Word, is quite prove, explain, justify, and defend them, but they have also, by the grace of God, we appear with unafraid hearts meaningless, nay, deceptive, inasmuch as one could thus "also be also themselves applied this principle practically. A for the judgment seat of JESUS CHRIST, and for that committed to the Koran of the Turks," as they quite rightly say. Only for good large number of doctrines occurring in the earlier reason give account, neither speaking nor writing, measure, therefore, do we remind you that our symbols define themselves symbols, which, as Iowa expresses it, do not form anything secretly or publicly against it, but by the grace thus: "A unanimous, certain, general form of doctrine, to which our thetical or antithetical decisions therein, but belong to the explanation, substantiation, or defense of the same, of GOD thinking to abide in it: we have thoughtfully, in because they are taken from God's Word, all other writings, in so far as they the explanation, substantiation, or defense of the same, are to be tried (approved) and accepted, are to be judged and regulated." are not explained in the Concor God's Thus the Lutherans confess their symbols because they are taken from God's Word, but other books inasmuch as they agree with them and with God's Word.

The following is a citation of the Formula of the Church and receive ordination, should first "affirm the following: the tenets of hell may not endure nor adhere"! ? (XVI, as pieces of the Confession and as doctrines, which for that they accept the unadulterated doctrine of the Gospel 1868.) - They would all no doubt have rejected such an this very reason are fixed to every Lutheran, and used and understand it as it is preserved in the Apostolic, ambiguous, screwed-up, clausulated confession, as as proof of what is the symbolic doctrine of our Church, Nicene, and Athanasian Symbols and as it is presented Iowa does, as mockery and derision, and pointed out the with the explicit explanation sent beforehand: "Because in the Confession which our churches handed over to candidate to the enthusiasts, to whom such a signer they" (namely, the earlier symbols) "are considered to be Emperor Carl at the Diet of Augsburg in 1530, and that belonged.

unpartisan, and cannot or should not be rejected by any they should promise to persevere in this opinion with the Strange in the position of the first signature formula part of those who engage in controversy, nor will anyone help of God and to faithfully carry out their ministry in the is still this, that the signer should not only confess that who is without falsehood of the Augsburg Confession church. Likewise, if new disputes should arise, about the Augsburg Confession contains "unadulterated complain of these writings, but will gladly accept and which no clear pronouncements exist, that they should doctrine", but that he should also seek advice from the tolerate them as witnesses (*ut veritatis testes* == ascultivate council with other elders in our and in the older orthodox believers in case of "new disputes about witnesses of the truth): therefore no one can blame us associated churches." \*) Now consider what Luther and which no clear statements are available". Confession that we also take from the same explanation and his faithful co-workers would have said if a candidate, contains "unadulterated doctrine", but that he should decision (*declarationem* et decisionem) of the before signing the confession, had declared that he also seek advice from the older orthodox believers in the controversial doctrines of our church.

As we take the Word of God as the eternal truth as an unaltered confession of the Church of God. Confession exist", and thus beware of causing disunity and new basis, so we also introduce and attract these writings for contained "the unadulterated doctrine of the gospel" in its disputes in the Lutheran Church through any new the testimony of truth and for the unanimous right "thetical and antithetical decisions," but not in what it said doctrine. \*)

understanding of our forefathers, who held steadfast to in proof and explanation, justification and defense! What Furthermore, in the Duchy of Prussia, from the year both pure doctrine."

This use of the so-called incidental doctrines in the the Augsburg Confession sent to him by the Elector for following oath, especially at the suggestion of the symbols, which serve only as explanations, in order to examination, had declared: "By the grace of God, I am excellent Mörlin: "I, N. N., confess with my heart and substantiate what has always been the unanimous right glad that you are here. Confession sent to him by the mouth, and agree that I will teach nothing else than what understanding of the point in question among those who Elector for examination: "Most Illustrious, Highborn is contained in the Holy Bible, in the three approved have held fast to the pure doctrine, irrefutably shows that Prince, Most Gracious Lord! I have read Magister Symbolis, Apostolico, Nicäno, and Athanasiano, in the our church originally counted these parts of its Philippsen's Apologia" (so he calls the Augsburg Augsb. Confession and Apologia, Schmalkaldic confessions as a part of its confession, and that they are Confession) "over: I like it almost (very) well, and know Articulis, Prussian *Corpore doctrinae*, and nothing new, to be regarded and subscribed to as such by everyone nothing to improve nor change it"? S. Walch's Ausg. or what this ^pu8 or *Norma doctrinae* .or Norma "who is without the falsehood of the Augsburg XVI, 786. cf. 1082. †) What, furthermore, would all the doctrinae, and to accept, teach, and defend it as brought Confession.

Augsburg Confessors have said to this, who, in response by others, and to preserve with all diligence the *pium et* The proofs of this have been given by Prof. F. A. to the Emperor's request to depart from their Confession, *salutarem consensum doctrinae* (the godly and salutary Schmidt of Decorah, Iowa, in an excellent essay, which had the old honest Chancellor Brück reply to the same: doctrinal unity); item, that I also want to diligently and is found in "Lehre und Wehre" of 1865, pp. 176-187, 200-"That their Electoral and Princely Graces and the others faithfully punish all kinds of error and corruptions 212, under the heading: "Die Stellung der Iowa-Synode have so much in the divine way accepted their (falsifications) without regard to the person on the basis zu den Symbolen und zum Chiliasmus" ("The Position of Confession, handed over in writings at the beginning of of the divine word, the writings of Luther and the the Iowa Synod on the Symbols and on Chiliasm"), which this Imperial Diet .. are so founded and dedicated in the Prussian *Corporis doctrinae* and warn the people for it, thorough, irrefutable essay the Iowans have wisely not divine holy Scriptures and in the holy Gospel, as the with indication of what the same doctrine and in which attempted to refute. -

Scriptures and the reasons which have been books, ..... so help me God and his holy gospel." If we compare the formulas with which our church in introduced and given beside them sufficiently, also (Prussian Church History by Chr. Hartknoch. 1686. I, p. its best days committed itself to its symbols, so long as loudly and irrefutably testify, that against it, as against 444.)

false teachers had not penetrated into them, or were not God's Word and the holy Gospel, the Porters, as against Furthermore, the religious oath to be taken by those to removed from them when they had already taken root the Holy Spirit and the holy Gospel, do not know and be ordained in Saxony after the introduction of the

secretly (if they did not want to be taught better), we find hold.

not only nothing of such restrictions that make the commitment a deceptive work, as Iowa does, but rather such formulas that exclude all such restrictions and secret or public reservations in the most definite way.

Already about the year 1532, as Melancktbou reports, Luther with Justus Jonas and Bugenhagen made the arrangement that those who had the teaching authority over

\* Dietelmair also writes that still in his time (1767) every candidate was given the solemn promise "if controversies arise about which no clear explanations are available, not to judge them thoughtlessly nor alone, but to discuss the matter with the theologians either at this university (Altorf) or at another, who hold the pure and unadulterated doctrine of the Augsburg Confession. Confession." (Vermischte Abhandlungen. 1767. p. 668.)

\*) S. *Corpus Reformatorum*, Vol. XII, p. 6. 7. in: "*Oratio, in qua refutatio calumnia Osiandri*," etc.

†) Luther calls the Augsburg Confession "uitiina tuda ante extreenum Mein. Luther famously called the Augsburg Confession "uitiina tuda ante extreenum Mein," i.e., the last trumpet before the Last Day. Even the papal bishop Christoph von Stadion of Augsburg, after the Augsburg Confession had been read out, had to be convinced by the Augsburg Confession that it was the last trumpet before the last day. Even the papal bishop, Christoph von Stadion of Augsburg, after the Augsburg Confession had been read out, overcome by the power of truth, had to exclaim: "All that has been read out is true and undeniable truth"; and now "Lutheran" preachers appear and say: "No, not all!" -Isn't that - "terrible?! -i

that others want to do so, do not hold back, but reveal itWe should not let ourselves be driven away by it, likeFreedom of believers from the standing of men, Franks. soon without shyness. Wherever God would decreethose peoples at the Irenaeo, who do not want to hear1691. 4. S. 57.) (which he would graciously avert) that you yourselvesanything else than what agrees with their symbol. For this The same Spener writes: "I also agree with this that would turn away from such pure doctrine and knowledgeis the best patrimony and inheritance that we can leave,the truth according to the divine word is written in our of God either to the Papists, Calvinists, or other sectsto our descendants. St. Paul, after commanding Timothy, church books and that there is no error of faith contrary contrary to the above-mentioned pure confession throughhis faithful and beloved disciple, to hold fast to theto Scripture in them. . . As far as matters of faith are human wit and delusion, report this to the Oberconsistorioexample of the wholesome words, immediately adds this concerned, even phrases directed and determined to without hesitation and wait for a further decree. \*) thoughtful admonition: 'Keep this good supplement by that end, (I) gladly place such among the binding In Strasbourg, according to the "RevidirtenHoly Spirit. Spirit.' If we consider all this diligently, pieces, which, however, does not concern other Kirchenordnung der Kirchen zu Straßburg" of J. 1610,then the noble trust will follow: because the flag flies in the field, it has no need, but still stands well. This is our secondary matters." (Duty. Uebereinstimmung mit der each person to be ordained had to answer the followingthe field, it has no need, but still stands well. This is our Augsb. Conf., cited in Deutschmann's answer, p. 376.) question with "Yes": "Do you also firmly believe all that iscoat of arms, our blood flag, in which we fight chivalrously Further on, he writes: "Since the purity of the churches given to us in the holy, divine Scriptures, and what isand through death and life want to reach our victorious is not only concerned with the purity of the doctrine contained in the Symbolis or Sums of our Christian faith, Lord Christ." (Catechism Milk. 1653. p. 136. f.) itself, but also with the nullity of the phrases with which as in the common Symbolo *Apostolorum*, the four great J. Musaeus writes: "If it were true that any error or the doctrines are expressed, indeed, many disputes in main Conchillias, also in the Confession and Apologia,inconsistency of a symbolic book with the Holy Scriptures the churches have arisen from the phrases, therefore I handed down by princes and churks at the Imperial Dietcould be proven, then one would have to immediately diligently add to this that the connection also goes to of Augsburg in 1560, and in the unanimous declarationabandon the Symbolo. If any error or inconsistency of a these." (Op. cit. p. 392.) published in 1580, which is called the Formula symbolic book with Holy Scripture could be proven, one He finally writes: "I do not wish to persist in this, only Concordia? Do you also desire to confess and teach thiswould have to immediately abandon the symbol. *quatenus*, insofar as they agree with Scripture, as if I faith with the best faithfulness to your end?" (A. a. O. p. 282.) infallibility of his symbolism.... The symbols, though they were still in doubt as to whether all the doctrines therein contain the same truth that is contained in the sacred agree with it; but *guia*, because they are unanimous Scriptures, for they are derived from them. The symbols, with it." (Defence of his innocence against Albertr. Scripture had to swear in Altorf still in the year D/67. Scriptures, for they are drawn from them and Stargardt, 1696. p. 44.) N. swear that I accept the unadulterated doctrine of thethe Scriptures, for they are drawn from them and Now compare this with the Iowa Declaration. divine Word as it is taught in the books of the prophetsconformed to them in all respects (*per omnia* According to this, the Iowa Synod wants to be bound and apostles, and that I understand it as it is presented in*consentanea*), are not, however, the result of theonly to the "thetical and antithetical decisions" the apostolic, Nicene, and Athanasian Symbolo andsupernatural inspiration of the Holy Spirit, but of humancontained in the symbols, and to exclude from them the repeated in the symbolic books of the churches affiliateddiligence. However, they are not written by thedoctrines which occur only incidentally therein, that is, with the Augsburg Confession. Confession." †) supernatural inspiration of the Holy Spirit, but by theaccording to Iowa's meaning, which serve only to We could now cite a whole register of testimonies fromhuman diligence of others who have learned the doctrine prove, explain, justify, and defend, as well as, in our old orthodox theologians, who declare that theof heavenly truth through the reading of the Scriptures,general, what the Synod considers to be non- symbolical books are not to be subscribed to conditionallymeditation, and other ordinary means. Scripture, fundamental and unessential. Dannhauer, on the other and with the restriction in what respect, but meditation, and other proper means." (Praelecit. in Epit. hand, does not want to see any deviation from the unconditionally and unreservedly, because they agreeF. C. IV 6. p. 24. sq) symbols, except for the "smallest letter or a title"; with God's Word in doctrine; but we deem it only Spener writes: "The whole purpose of the *librorum* Musaeus demands of every signatory of the symbols necessary to let speak here only such as our opponents*symbolicorum* also remains fixed, which is not only that that he be "certain and convinced" of their "infallibility" themselves cite, or which, after all, are regarded even by double one, that 1. the orthodox believers want to know and that he recognize and declare them to be them as men of moderate disposition. themselves among themselves, and 2. separate "conformable to Scripture in all points; Spener, finally, also keep our symbols as flags of faith, adorn them, themselves from the heretics; but also belongs to it, yes, includes also the "points which do not belong to the defend them until death, so that not even the smallest is the main purpose, as can be seen from the *Formula* foundation of faith," thus also the non-fundamental letter, not even one tittle of it is changed; *Concorüdiae*: That there may be a summary unanimous matters, \*) in short, all "matters of faith," all "doctrines which are found in the symbols. concept and form, in which the general summary doctrine, to which the churches, which are of the true \*) In regard to this point, the Dorpat Faculty also agrees with Spener, Christian religion, confess, is drawn together from God's which, according to its "Opinion," does not want to know about a word? Hence also in the symbolical books there are not distinction between possible fundamental and non-fundamental articles only such points which belong to the ground of faith, but of the confession with regard to their significance for the faith and the also other matters; inasmuch as it is sometimes deemed community of the church. P. 7. 8. Not so the Iowans, who in their rejection expedient for the churches to decipher some other pieces of the symbolical doctrine of Antichrist (at least formerly) refer to that of Christian doctrine besides the fundamental doctrines, distinction. according to which decision those who are joined to it are then bound to teach." \*) (The

\*) To these words the candidate had to answer: "All that I have spoken and vowed, as it has been read to me in different words, I will keep steadfastly, firmly, and unbreakably, so help me God, through Jesus Christ, his Son, our Lord. Amen." (Duke Joh. Ernst's 2c. Church Order. Weimar. 1664. p. 287. ff.)

†) S. Joh. Augustin Dietelmair's Vermischte Abhandlungen. 1767. II. 677.

\*) If a doctrinal point "occurs" in the symbols, then Spener considers it to be "decided" by the church.

as the "truth according to the divine word", among "the therefore only explains that all in binding pieces". Not only a Luther, then, not only all who wrote out and originally signed our confessions, not only all the acknowledged strictly orthodox theologians of our church - even a moderate Musaeus, yes, a Spener, who was once blamed by his opponents for a lax confession of the symbols, they are all decided witnesses against the unprecedented and unheard-of way in our church of confessing the symbols adopted by the Iowa Synod with all kinds of clauses, restrictions, reservations and conditions, that is, only in part.

But, saith one, do not ye Missourians place the Eymbols of the Holy. Scripture almost alike? We answer simply: No! We know quite well that even Georg Mylius and Leonhard Hutter ascribed an "indirect inspiration" to the symbols, and that later theologians, following them, have called the symbols "divine books"; but we consider this, no matter how one may interpret and limit it, to be most dangerous ways of speaking, depressing the majesty of the writings of the apostles and prophets, and indeed leading to symbololalric. We know quite well what a heavenly difference takes place here. As early as 1858 our Synod made the following confession of this: "Holding that the symbols are precisely creeds and doctrinal confessions, the Church must also necessarily exclude everything that does not concern doctrine from the circle of that to which the signing of the symbols refers.) As little, for example, as he who signs the symbols of the Church as his symbols without any condition, thereby declares them to be a rule and guideline of German or Latin orthography or of a perfect style, so little does his signature refer to any other things which belong to the domain of human science. . . But as doctrines contained therein." (Report of the Western District, 1858. p. 8. ff.)

the servant of the church, so in general all that which belongs to the domain of history in the content of the symbol does not bind him. And still more! In a similar relation stands also the interpretation which is given in the symbol full of individual scriptural passages. . . Confession ?

Suppose an interpreter" (also in the Symbol) "did not grasp the special meaning of some biblical passage, but interpreted it in such a way that his interpretation had its ground in other clear scriptural passages, he might well be mistaken in thinking that a certain doctrine was contained in a certain passage, but he was not mistaken in the doctrine. Even he who absolutely subordinates the symbolical books to the

\*) Whereas the holy. Scripture according to content and form is inspired by God or God's word.

the interpretations contained therein are 'similar to faith' (Rom. 12, 7.). Furthermore, since the proof of a doctrine may be imperfect, although not only the doctrine to be proved or the conclusion itself is based on The fact that the doctrines or the superstructure and substructure used to prove the doctrine rest on an irrevocable divine foundation, but also that the doctrines or the superstructure and substructure used to prove the doctrine are null and void, means that an unconditional signature in no way implies the recognition that no proof given in the symbolic books for the pure doctrine is capable of perfection, or, in other words, that the form, simply: No! We know quite well that even Georg Mylius the method, and the process of proof are also perfect, and Leonhard Hutter ascribed an "indirect inspiration" to and that therefore every faithful minister of the church is bound to use the method followed in the symbols and no other method. . . Among those parts of the symbolical this, no matter how one may interpret and limit it, to be books, as ecclesiastical doctrinal documents, to which even an unconditional signature on them does not refer, belong, finally, not indeed the principles and doctrines laid down therein concerning church constitution, church order, and church ceremonies, but these things of themselves, which are subject to Christian liberty, as many of them as are named in the symbols. \*) . . From this it is obvious what it means, on the other hand, to sign this it is obvious what it means, on the other hand, to sign the symbols only conditionally. This is to sign them on the condition that not every doctrine contained in the symbols be accepted as perfectly consistent with the Scriptures. This means signing them with the condition that not every doctrine contained in the symbols must be accepted as being in perfect agreement with Holy Scripture, but that a difference may also be made in the doctrines contained therein." (Report of the Western District, 1858. p. 8. ff.)

But, say the gentlemen of Iowa, do we not really find in the writings of old Lutheran theologians sayings which also clearly state that not even all the doctrines which the symbols cite are among the authoritative pieces of the We have to answer the following First, our opponents, in order to prove this, cite, among other things, such statements as say the exact opposite of what they are supposed to prove. The first passage is This is the one from Dannhauer's Liber conscientiae aperatus, which we ourselves cited in our synodal address, and which reads as follows: "Let it be understood, then, that one is not obliged to retain all the circumstances, phrases, proofs, and citations contained in them: but the substance of the doctrine must be retained as it stands, not merely so far as it seems to agree with the Holy Scriptures according to individual judgment. Scripture." There is indeed an Iowan boldness in this passage.

\*) All this will be proved at the place in question with examples which we omit here for the sake of brevity.

The only thing that the old confessional Dannhauer wants to do in favor of the Iowa theory of only a conditional and partial connection to the symbols, while it states word for word just what our Synod has always held, and rejects what the Iowa Synod has established about this point! Dannhauer wants the "substance of doctrine" to be held, which is found in the symbols, i. e. as we have heard above, not even "to give out the smallest letter nor a tittle" of it, all the other substances of the symbol he gives free; and this is to a hair what we want and what Iowa denies. \*)

On the other hand, Prof. Fritschel cites the following passage from Verpoorten's Analects to the Symbolic Books, which is taken from one of Löscher's writings: "There is much in the Symbolic Books that is only occasionally noted (*interspersa saltem sunt*, actually: what is only interspersed) and may therefore be taken merely for the voice and opinion of the teachers of whom the church availed itself, not for the voice and opinion of the church itself. This passage is also quoted in the "Sammlung auserlesener Materien zum Bau des Reiches Gottes" of 1735. There it says, p. 414: "Thus it is admittedly a human weakness, if, for example, the Apology now and then throws around 'mischiefs' and 'asses,' as p. 223, 296. 2c. But it must be known that not everything that occurs in the lldr is to be accepted as *vox ecclesiae* (voice of the church) and to be sworn to; as no even naturally reasonable consistory can demand such from a Candidato. Dr. Löscher calls these cespitationes Philippicas 'interspersa' (interspersed things), which actually do not belong to the confession of the church, of which his *Stromateus in append.* p. 63. sq. communicates quite a *judicem*." - If, therefore, Löscher does not wish it to be counted as a confession that Melancthon, in the Apology, calls the papists, e. g., "asses," he is undoubtedly fully justified in this, and the gentlemen of Iowa can therefore be quite calm in this respect; but if Löscher, by "interspersed," should also mean doctrines to be decided from God's Word, this is wrong and contrary to the symbolic books, which require their confessors to confess that "nothing is assumed therein with doctrine that would be contrary to the Holy Scriptures," and that they are "contrary to the Scriptures. Scripture," and that therefore, as to doctrine, they will not depart from it "at all, not even a finger's breadth." - If the Iowa Synod, in its proceedings in 1864 (see Report, p. 31), in justification of its position on the symbols, also referred to Jakob Wilh.

\*) Prof. F. says of this passage: "Which our opponents know quite well", and thus seeks to create the thought as if we knew this passage well, but wisely observed a profound silence about it, while he "knows quite well" that we ourselves have long since cited this passage against Iowa.

Feuerlein (died 1176), and indeed, as it says, to this The first thing that is said is that the faith that is contained "which every article expresses and holds to falsehood "before all," who, as we have seen, refers the binding in the symbolic books deviates from it. But this has and error," not the other doctrines which occur in the force of the symbols only to "the noblest and primary nothing whatever to do with our question in what sense proofs, explanations, justifications, and defences 2c. - parts" of them, and accuses them of error in the so-called the confession of the symbols should be made. If a This is to mock the church with his signature, in that it is "secondary parts," the Iowa Synod thereby only proves teacher in any point departs from the content of the left to the judgment of the signer as to what he has that it has - just as Feuerlcin did in the previous century symbols, the church must examine whether it is in points signed and to what he has committed himself, so that - fallen away from the faithful confession of the doctrine "which concern a part of the necessary doctrine of faith," the buyer, not the seller, determines the price of the of our Church. "in which one can neither be silent nor have some goods! No, if the Iowa Synod cannot sign the whole

Third, Prof. F. cites two passages, one from a private tolerance," or "in which some dissent can exist without doctrinal content of the symbols, it will make an extract letter of the Leipzig theologian Henrici, the other from a prejudice to faith and love. If a preacher declares before from the Book of Concord and include in it only those writing of the Jena theologian J. Musäus, in which, signing that he is not convinced of the correctness of the doctrines which it really believes to be true, and then the however, a distinction is made "between such theological presentation of the symbols in one or the other of the world and the church will know what it wants to believe things as are intentionally taught in the symbolic books" latter subsidiary points, we are convinced that such a and teach and hold fast; but the way in which it now and such as "are only occasionally and in passing preacher, if he otherwise confesses to be correct in all professes the symbols is a true magic lantern, which remarked" (Henrici), between words of the symbols, by points, may be admitted to sign and thereby be permitted leaves the faith of that Synod in its true greatness and which "a dogma of faith is intentionally determined, and to expressly exclude the subsidiary points in question form in absolute uncertainty.

When around the year 1788 in Baden the number of preachers, especially the young ones, increased enormously, who in view of the newer progress in the field of theology declared to have to suspend all kinds of symbols, the Margravia of Baden Consistory at Carlsruhe issued the following circular to the preachers: "Since it has been observed on various occasions at a high Consistory that the clergy, especially the young ones, are diligently looking around in the newer writings, which is very much to be praised because of their progress in the knowledge of literature and because of the greater enlightenment that can be expected from it; but that they neglect to read the *libros symbolicos*, which were recommended to them at the time of their ordination, and are easily led astray by them - therefore, the same has found it necessary to decree: That in the future synods every clergyman, vicar or candidate send in a report of what he believes to have been improved, made clearer or supported by stronger evidence in the *libris sybolicis* since their composition by more recent exegetical, critical and philosophical writings; whereupon it is to be deliberated in the synod if necessary and the record is to be sent to the above-mentioned Collegium." (Acts, Documents and Nachrr. on the latest Church History. Weimar, 1789. I, 182. ff. \*)

Unfortunately, this distinction was not observed in the so-called Melanchthon was permitted to sign the Schmalkaldic Articles as follows: "I, Philippus Melanchthon, consider these above-mentioned articles to be right and Christian. But of the pope I hold, if he would permit the gospel, that for the sake of peace and common unity of those Christians who are also under him and would be in the future, his superiority over the bishops, which he in a report of what he believes to have been improved, otherwise has, is also permitted to him jure humano (according to human rights) by us." It is true, almost no other righteous Lutheran approved of this\*) and Melanchthon later revoked this signature of his himself; but in spite of this signature, Melanchthon was still considered an unsuspicious Lutheran at that time. This kind of signature, however, is as far different from that of the Iowa Synod as heaven is from earth, nehmlich wie die Ehrlichkeit von der Uehrlichkeit. To sign the symbolic books, but with the secret or public reservation, that thereby "only the thetical and antithetical decisions" were meant,

\*The word "therefore" has been doubly underlined here by Prof. F. to indicate that, according to Musaeus, only that is "a piece of the necessary doctrine of faith" which is "purposely determined" in the symbols. From nothing was the keen thinker Musaeus more distant than from such a monstrous assumption, for according to it, e. g., the doctrine of the inspiration of the holy Scriptures would not be a "piece of the necessary doctrine of faith. Scripture would not be a "piece of the necessary doctrine of faith"! When one thinks of the times in which the church had only the ecumenical symbols, what an outrageous opinion of what in the church alone were pieces of the necessary doctrine of faith, then comes out with the theory imputed to Musaeus!

†) It would take us too far to show here which real side issues and school questions, which neither directly nor indirectly overturn or shake the foundation of faith, are included among the church-dividing points in the Consensus repetitus, which we have never approved of, but which we have already objected to, although the relevant documents are not only at hand, but also well known to us.

\*) Osiander says that when Melanchthon makes the qualification, "If the pope would admit the gospel," this is the same as if he wrote, "If the devil became an apostle, for if the pope would admit the gospel, he would no longer be a pope." Cent. 16. hist. ecll. i. 2. c. 37. p. 285.

\*The editor, General Superintendent Schneider in Eisenach, makes the following remark: "This circular contains a wise arrangement very appropriate to the present state of the Lutheran Church. Many candidates and young preachers, whose entire learning often consists in the fact that they have heard a few theological lectures at the university and have read a few sheets of new heterodoxy, consider themselves wise enough to reform the doctrinal concept of our church, which they themselves have never really understood, and to reprove the symbolic books, to which they gladly commit themselves in order to obtain an office, but which they have often never really read, and to reject them as unsuitable for our times. What confusions arise from this is evident. In order to put a stop to such confusion, the decree of the Margravia of Baden Consistory has been drafted very expediently. If

If such a wholesome arrangement were also made in other Protestant countries, it would be of great use; many a one would be greatly diminished in his desire to reprove and reject the symbolic books and the doctrinal concept stated in them, if he were to indicate in writing what had been more precisely determined in the symbolic writings since they were written, what had been more enlightened, and what had been supported by stronger grounds of proof. Surely a great work! which would make some who think themselves wise to refrain from their conceit, and bring them to a wholesome sense of themselves." And so General Superintendent Schneider wrote as late as Anno 1789!

One more thing. Prof. Fritschel finally puts the crown on his harnessed syllogisms by showing us how, with our principles of the meaning of the signing of the symbols, we are to expel ourselves from the Lutheran Church, in that we ourselves, in "Lehre und Wehre" Vol. 8, p. 215, we ourselves included the doctrine that the Virgin Mary always remained a virgin among the doctrines that could be disputed on both sides under all circumstances; but now this doctrine of the symbols, p. 299, is likewise known in the Latin text as clearly as the sun! Unfortunately! we cannot place even this crown, which he has put on himself, quite untouched on Prof. Fritschel's head.

We conclude our essay with an explanation of the old August Pfeiffer, which has already been held up to our opponents, who testifies to the right position of the Chiliastes with respect to the symbols with the following words: "Nor will bas hold the sting that some pretend that one does not sign and swear to all words or *minutiae* in the symbolic books. For though the signature does not go to *mere circumstantialia*" (to that which merely the circumstances

and not the doctrinal content), "that one should thereby obligate himself, e. g., to advance the articles of faith in no other words, in no other order, to prove them from no other scriptural passages and with no other arguments, etc.; yet it goes to all materials or dogmas" (to the substance of doctrines contained therein); "so that the signer takes it upon his conscience to testify that he is in his conscience. But it goes to all the materials or dogmas" (to the substance of the doctrines of faith contained therein); "so that the signer takes it on his conscience, testifies and lays down that he is convicted and assured in his conscience that all and every dogma and doctrine approved in the symbolical books is right and entirely in accordance with the holy Scriptures, while all dogmas and doctrinal points approved in the symbolical books are right and in accordance with the holy Scriptures. Let him be convinced in his conscience that all and every dogma and doctrine approved in the symbolic books is right and in accordance with Holy Scripture, while all dogmas and doctrinal points rejected and condemned therein are wrong and contrary to Holy Scripture as the unified norm of our faith. The same is true of the dogmas and doctrinal points that are rejected and condemned in them. Now if any one, after his caprice, should make a committee, reserving some dogmas within himself, because he would not keep the signed symbolical books, he would make a mirror fencing out of the signature." \*)

**Some news about the way Reformation jubilees, even semicentennial ones, were celebrated in earlier times.**  
(Conclusion.)'

One hundred years ago, in 1767, when the year of the third and a half hundredth anniversary of the Reformation had come, the situation of our church, especially in Germany, was already extremely sad. Nevertheless, the jubilee was celebrated again this year, even if not pompously, but all the more heartily and humbly by ropes of still faithful Lutherans. To mention just a few of these, on October 31 of this year the well-known zealous Wittenberg professor and superintendent Dr. Carl Gottlob Hofmann preached on Phil. 1, 3-6, "On the right celebration of jubilee." which consists 1. in humble thanksgiving for the divine blessing of the restoration of pure doctrine, 2. in joyful prayer for its preservation, and 3. in confident hope for its preservation. He testified that "prayer for the further preservation and spread of our church is now especially necessary, since not only has the Roman church by no means changed its mind toward the evangelical Zion, but also because among us, even in pulpits and cathedrals, people of false doctrine have transformed Christianity into a mere natural religion and have falsified the sound doctrine in so many newly issued writings. Oh, if my old dear Dr. Luther," he continues, "should come back and see and hear this, he would be able to convince many a proud man of this.

\*) S. Antichilliasmus. 1691. cap. III. fr. 3, § 27. p. 128. f.

Theologians and journalists will be chased out of the temple and off the cathedral with a hostage, just as Jesus was. Believe, my friends, things have never been so bad in our congregations since the Reformation, and the instruments of unbelief have never dared to come out into the light of day in the midst of Christianity as they are doing now." ‡) In Dresden, Superintendent Dr. J. Joach preached. Gottlob ended by preaching on the Gospel of the 20th Sunday after Trinity, as the 31st of October, a hundred years ago, fell on the Saturday before that Sunday. He also made his subject: "Instruction for a Lutheran Reformation Prayer, which consists 1. in a joyful prayer of praise and thanksgiving. 2. in a humble prayer of repentance, and 3. in a sincere prayer of faith." He had the same songs sung that Bulaeus had had sung a hundred years before, namely : "Where God the LORD Holds Not With Us," "A Mighty Fortress," "O Lord God, Thy Divine Word," "*Te Deum laudamus*," and "God Be Gracious and Merciful to Us," noting that this was done not only because they are quite appropriate to the matter itself, but also as proof and testimony, that, notwithstanding the religious difference which has occurred between Lord and country during the time, \*) we are nevertheless in undisturbed possession and enjoyment of the Protestant freedom of religion and conscience, as such existed 100 and 200 years ago, still by the grace of God." In conclusion, the speaker called upon the congregation to make a covenant with him with God and to renew the baptismal covenant with him publicly and solemnly on this day, whereupon he then recited the words of such a baptismal covenant renewal to his listeners according to the circumstances of the feast. †) The Hamburg pastor Dr. Joh. Dietrich Winkler preached on Rev. 14, 6. 7. and had as his theme: The great work of Luther's Reformation as an object of our joyful remembrance and grateful esteem, 1. in view of Luther as an instrument wisely ordained by God for this purpose, 2. in view of the Reformation itself and the pure doctrine of the divine Word restored thereby, and 3. in view of the glorious blessing with which this work has been crowned by God. Here he showed that the angel infling through the midst of heaven according to the text was none other than Luther, and that he had been called by God to this work. He also praised the eternal gospel, the pure doctrine of the divine word of repentance and faith, which this angel had declared by exclaiming: "Fear God,

‡) Danziger theologische Berichte. 1768. piece 56. p. 466. ff.  
\*) Because the Electoral House had fallen away to the Roman Church.  
†) **Nova acta hist.-ecol. 1768. p. 969. ff.**

and give him glory!" in the church. Finally, he looks at how the work spread quickly as if in a flight and how it has been preserved by God's power, regardless of all persecutions and temptations, until now. ‡) The Naumburg cathedral preacher I. Chr. Ritter had the text Rev. 14, 6-13. and presented: Five times fifty years of thankfulness for the reformation of Christenheit, 1. because the doctrine of faith of the reformation is not a new doctrine, but the eternal gospel of God, 2. because through this reformation the confusions of superstition and false doctrines have fallen as a babel, 3. because now the Christian from the reformation certainly knows how he can escape the wrath of God and become blessed in Christ. \*) The well-known Leipzig professor, Dr. J. Fr. Burscher, preached on Matth. 16:15-18, and proved from it: "That the Roman church, from which we have justly separated ourselves by the Reformation, could by no means be the general (Catholic) church, or the head and mother of all churches and of all unbelievers on earth, even if Petrusgleich had been the first bishop in Rome." He proves this, 1. from the words of the text, 2. from the Roman canon law, and 3. from the testimony of antiquity, with his usual vividness, clearness, erudition, and thoroughness. †) In the name of the University, the then Dean of the same, Dr. Joh. Bahrdt, invited to the celebration of the jubilee in a Latin festive program, in which he deals "with the benefits of the Reformation, which are all too little appreciated today." In it he complains, among other things: "Some do not even want to recognize the hand of divine providence in it. Others hold in extremely low esteem the purity of doctrine restored thereby, as the first and most important benefit, and deface the doctrine of faith by free spirits, addiction to innovation, laxity in religion, mockery of the truths and of their defenders, by new textbooks, secret naturalism and Socinianism (denial of the deity of Christ), and the like." ¶) "With the second benefit, the unhindered freedom of religion, one deals just as carelessly; under the appearance of tolerance and the love of harmony, one introduces a true syncretism (religious mongering); it would be enough if one granted a civil peace to the relatives of religion, along with freedom of conscience, without thinking of ecclesiastical unity, which without complete unity

‡) Danziger Berichte I. a. O. p. 513. Nova Acta etc. S. 977.  
\*) Acta etc. a. a. O. p. 992. f.  
†) Ibid. S. 990. f.  
¶) Here Bahrdt mentions the notorious Basedov in particular.

of the doctrinal points, and not only of the main doctrines of Christianity, but of all those founded in God's Word, is not lawful. \*)

The memory at last of the last celebrated tercentenary of the Reformation in 1817 is a most sad one. Not long before, the German poet Klopstock had sung:

A pile of prisoners, our God!  
Dare thy son with wild mockery, The son, the mediator, him to revile,  
By whom even heavens once pass away.  
Alas, their doctrine's pestilence, O Lord, now creepeth no more in darkness;  
At noon, O Lord, she breaks forth, Lifting high her killing head!

The more splendidly the jubilee was celebrated in many places in the year 1817, the more deeply most of the few remaining true sons of the Church of the Reformation mourned in the midst of the festive jubilation. It is true that Luther's old heroic song was still sung, the old Lutheran battle song, to the sound of trumpets, trombones and timpani: "Ein feste Burg ist unser Gott" (Our God is a Mighty Fortress). The chant alone sounded like mockery. By the "stronghold" was usually understood reason, enlightenment, and freedom from God's word, and by the "old evil enemy" the gospel of old. In several places the crown of the jubilee celebration consisted in the consummation of a union between so-called Lutherans and so-called reformers, both of whom, however, were usually as little the one as the other, but apostates who betrayed and sold their church, like Judas the Lord, for thirty pieces of silver. In this terrible sultry time, in which the formerly green pastures of the church had become, with few exceptions, arid steppes, even sandy deserts, a voice sounded from the north of Germany, however, which acted like a fertile thundershower with air-purifying lightning throughout Germany. A former archdeacon in Kiel in Holstein, named Claus Harms, published those 95 theses with which Luther had once called for the Reformation on October 31, 1517. At the same time, however, Harms placed a new thesis alongside each of Luther's old theses, which now protested against the rationalism and unionism that had newly penetrated the church, as against a new papacy, just as Luther had once protested in his theses against the Roman papacy and its abominations. The title of this wonderful blessed jubilee gift was: "These are the 95 theses of Luther, with other 95 sentences than with a translation from

\*) Danzig Reports loc. cit. p. 535. ff.

Anno 1517 accompanied in 1817." The new theses, as Harms wrote, were to be directed "against all kinds of errors and confusions within the Lutheran church", than which he was "ready to explain, to substantiate, to defend, to answer for".

The first new thesis was thus: "When our Lord and Master, Jesus Christ, speaks: 'Repent!' he wills that men should be formed according to his doctrine; but he does not form doctrine according to man, as mau now do, according to the changed spirit of the age." \*)

The third new thesis was: "With the idea of a progressive reformation, As one has grasped this idea and is reminded of it by name, one reforms Lutheranism back into paganism and Christianity out of the world."

The ninth new thesis was, "The pope of our time, in regard to faith, we call reason."

The eleventh new thesis was, "Conscience cannot, that is, No man can forgive himself sins. Forgiveness is God's."

The twenty-first thesis was, "The forgiveness of sins cost money in the sixth and tenth centuries, did it not? it entirely in vain, for one serves oneself with it." (The "in vain" here is of course not opposed to human merit, but to repentance and faith, without which at that time everyone absolved himself in his heart from all guilt and punishment).

The twenty-fourth thesis was: "'Two places, O man, hast thou before thee,' it was said in the old hymnal. In more recent times, the devil has been beaten to death and hell has been dammed up."

The twenty-seventh was, "According to the old faith, God created man; according to the new, man creates God."

The thirty-second: "The so-called religion of reason is either stripped of reason, or of religion, or of both."

The forty-seventh, "If in matters of religion reason desire to be more than a layman, it becomes a heretic. The shunned, Tit. 3:10."

The sixty-first: "Christians are to be taught that they have the right not to suffer unchristian and unLutheran things in the pulpits as well as in church and school books."

The sixty-seventh: "It is a strange desire that it should stand free to teach a new faith from a chair which the old

\*)This new first thesis should correspond to Luther's old first thesis, which, as is well known, read thus: "Since our Master and Lord, Jesus Christ, says: Repent, he wills that the whole being of his faithful on earth should be a constant or unceasing repentance. Walch's AuSg. XVIII, 255.

Faith has set, and from a mouth to which the old faith gives food."

The seventy-fifth: "The madness is raging in the Lutheran church: tears Christ from the altar, throws God's word from the pulpit, throws excrement into the baptismal water, mixes all kinds of people in the parish, hisses out the priests and all the people after them, and has done this for a long time. They are not yet bound" (i.e., like a madwoman gone mad)? "That should rather be genuine Lutheran and not Carlstadian!"

The seventy-fourth: "To say that one is advanced in enlightenment is surely not justified by the present darkness in true Christianity? Many thousands can now declare, as once the disciples of St. John did.

(Acts 19:2): "Neither have we ever heard whether there be a Holy Ghost."

The seventy-fifth: "As a poor maid, one would now like to make the Lutheran Church rich through a copulation" (through union with the Reformed Church). Do not perform the act over Luther's bones! He will come alive from it and then - woe to you." (And so it happened. It was precisely the execution of the Union in 1817 that caused the Lutheran Church to awaken as if from death and to rise from its grave).

These excerpts may suffice. The effect which these sentences, uttered in faith and hurled in the face of the unbelief and religious mongering of that time, produced, was a tremendous one. They struck many thousands of hearts like quite unexpected thunderclaps from Bright Heaven. The highly learned, notorious rationalistic theologian Ammon in Dresden was so upset by them that he wrote a defense of these propositions in the first fright, under the title: "A Bitter Remedy for the Weakness of Faith of the Time," which made one of his Unglanben relatives, Schleiermacher in Berlin, not a little dismayed and angry, since he had just accomplished the Union there, drunk with joy!

By the way, dear Harms did not stop with those sentences. He kept his word. When, after all, hundreds of writings against him snowed and rained down, he really showed himself, as he had promised, cheerfully ready to answer for his sentences, although with those counter-writings a veritable hail of vituperation poured down on him as a wretched "darkling" and "backslider" at the same time. He answered his goliaths decidedly and thoroughly, especially in a writing to which he gave the title: "That there is nothing in the religion of reason," just as Luther once answered all the attacks on his theses at last chiefly with the tremendous writing: "That free will is nothing." -

Probably just with the last jubilee in 1817 the time begins for our church of an

The Reformation has brought about a graceful revival, but it has not yet led to a true return to the faith and doctrine that God gave to Christendom through the Reformation. May the fourth half-century anniversary of the Reformation to be celebrated this year open the stream of a new divine search for grace, which will flow over all parts of our Church and make the arid land green, flourishing and fruitful everywhere. May God help this for the sake of his promises in Christ Jesus. Amen!

[Walther]

(Sent in by Past. P. Beyer.)

Two evening entertainments with and without dancing.

Dear Lutheran Reader! How often do you pass by your pastor's study and think, when he has just spent half a night or even a whole night at the bedside of an acquaintance of yours: that man has his troubles, too; or also, when you have toiled quite a bit during the day and return home from work in the evening tired as a dog: oh, if I only had it like that one behind the green curtains! I should like to know what he does all day. Just come in to-day behind those green curtains and see and hear; perhaps you will speak in the evening as you spoke in the morning; and what you hear can do you no harm by the way. But, you will think as soon as you enter, our pastor is a man who does not yet know so much about order as my wife. There are books lying all over the table and even on the floor, on the bench and chairs, so that you can hardly find a place to sit down. Yes, you see, dear friend, that's where your pastor has been working all day. Not only by dragging the tomes to and fro, which is saying something, but by reading each one, reading some passages three times, and comparing them a fourth time with God's word and other passages; and all this so that next Sunday you can hear a sermon that has not been shaken out of his sleeve. But sit down; the pastor has already pushed a mighty band, for the edging of which a whole pigskin must have gone, off the chair to make room for you. Don't be alarmed; the man sitting on the other side of the chair was also your sign half a year ago - a blacksmith. Now, of course, he has a white bandage around him and a Christian hat, so he is a Methodist preacher. Now listen to how your pastor continues in his work, or rather in the interruption of his work:

Methodist preacher: You see, Mr. B., I have been a member of a Lutheran congregation for a long time, but I thank God that I am out. I don't think I would ever have gotten any further in sanctification than I have since I joined.

I did not know myself what the cause was. But now I know that the fault lies with you preachers, for you never tell people that they must become sinless and perfectly holy while they are still on earth.

Lutheran Pastor: This accusation against us is also false, like your previous ones. Have you not also learned and heard the third article, as the whole Lutheran church confesses with all Christians: I believe a holy Christian church, the communion of saints? I believe the Holy Spirit has sanctified me in the right faith.

M. P.: Yes, of course I have often prayed this myself, but I have always found that it is not true and that you yourselves give your people false comfort, as if they were already holy and God's children, while they are still in all kinds of sins. Oh, you Lutheran preachers will one day have a terrible responsibility because of this one thing, namely, that you keep people from converting with this false comfort.

L. P. We know that you let no one be a Christian unless he is converted in your way, and that you let no one be a holy child of God until you make him holy. The only question is whether your conversion leads to Christ and your holiness is valid with God. Conversion is described by the Lord Christ Himself in Acts 26:18. 26:18 thus: "I command and send thee (Paul) among the Gentiles, to open their eyes, that they may turn from darkness unto light, and from the power of Satan unto God, to receive forgiveness of sins, and an inheritance with them which are sanctified through faith which is in me. At the same time he says in the same words that one who is thus converted will also immediately become a saint, not in the way you mean, that no man could accuse him of sin in his life, but in such a way that he receives the forgiveness of sins through faith and the inheritance, that is, the perfect holiness of Christ. He that hath this is converted and holy in the sight of God, though your crooked sectarian eyes find in him all sin and unconvertedness. It is not we, therefore, who fall into God's judgment, who lead poor sinners to the mercy-seat and into God's Father's arms, but you, who heap up your penitential benches around the mercy-seat, together with the sanctification machinery, on which you have the patent, and make people know that they must not think of themselves as children of God until they are over all this clutter; but then they alone would be the pleasant ones. Oh, how many a timid soul you have driven into lifelong doubt and finally into despair!

M. P.: I see, so you think that faith can also be found in people who are still sinning, yes, who take pleasure in sinning, and you would call such people converts. I mean, I once heard a Roman Catholic priest say something like that.

L. P.: It seems that you do not yet know that even among sins there is a very great

The difference is, that there are such things as contempt of the divine word, blasphemy against the sacraments ordained of God, rebellion against parents, and the like, in which faith is impossible, and such things in which even a believing Christian may pass for a time without recognizing them as sins, which he therefore commits without hesitation; or such things as he has already recognized and abhors, but into which he falls again at times from weakness and rashness.

M. P.: Well, I would be eager to meet such people. Name a few.

L. P.: First of all, concerning the sins which even a born-again Christian commits out of weakness and haste, I would remind you only of the saints of God in the Old and New Testaments. Abraham was certainly a believer, for God Himself called him "the father of the faithful." Nevertheless, just when God promised him a son, he allowed himself to be hurried by doubts and laughed at God's word in human wisdom. Gen. 17:17. Doubt then, my beloved, is a great sin. Yet God does not, according to your method, reject the poor sinner Abraham, but even now speaks to him as a father to his child. Why then? Because Abraham, in all his weakness and sin, kept the faith that the seed of the woman should bruise the serpent's head, as the very next verse shows, and only doubted whether his very wife Sarah should be the progenitor of the Saviour. Isaac was no doubt a believer and a born-again, yet he had inclined to Esau with a sinful partiality, not realizing that Jacob was to be the progenitor of the Saviour. David was a man whom God himself calls a man after his own heart; yet in a weak hour he yields to the devil, what is more, in spite of the warning of his commander, and causes the people to be numbered, in order to feast his heart on the multitude of his subjects. Peter was a pillar of the church in doctrine and faith, yet he denies the liberty he has obtained through Christ, which he proves against the Gentiles, when he confesses it also before the Jews. Gal. 2, 11. Paul, the chosen instrument of Christ, confesses of himself, Rom. 7, 18: "I know that in me, that is, in my flesh, dwelleth no good thing. I may will, but I cannot do that which is good". . . "I serve therefore with my mind the law of God, but with my flesh the law of sin." This is what an apostle of the Lord confesses of himself when he speaks of his life. Nevertheless he continues Cap. 8, 1: "There is therefore nothing condemnable in them that are in Christ JEsu"; wanting therefore to be altogether uncondemned and unblamed, and to be regarded as a right saint, because he is in Christ JEsu through his faith. But as to the sins which a man commits through ignorance, and therefore does unguardedly, I only remind you, for the sake of brevity, of the word of David, "Who can

notice how often he misses? Forgive me the hidden faults." But if a believer commits sins which he does not yet recognize as such, it is in the nature of things that he commits them willingly; otherwise he would not commit them.

M. P.: I must confess, now that I have heard you speak about sin in this way, it becomes quite clear to me why your churches are becoming wild and worldly. You make people's consciences free to sin and tell them: Only take care that you do not lose the faith; for the rest, you may sin with confidence, it will do you no harm; the saints in the Old and New Testaments have done no better. Yes, from this it is also clear to me how your patron Luther, for whom I otherwise always had great respect, can say in his church postilion that faith and love cannot be danced out, and thus also permits Christians this work of the flesh. Good God, what a Babel and Sodom is the Lutheran church!

L. P.: You will not be able to deny that everything have told you up to now is the teaching of the divine word. Nor do you dare. But that you impute to us an application of this doctrine which is not made anywhere in our Church, which you yourself know, is, to say the least, dishonest. It is a sin against the eighth commandment; and you have here at once a proof in yourself that the saints also still sin. Or, say before God: have you ever heard a Lutheran preacher speak as you have just spoken: the saints of God were not without sin, therefore let us sin.

M. P.: Ei, why do you otherwise hold so stiffly over this teaching?

L. P.: Why don't you answer my question first? Because your conscience dictates to you an answer which the proud mouth may not utter. Well, so much the worse for you. But since you do not seem to know why we hold this doctrine in such high esteem, let me tell you: First, it is because it is the doctrine of the divine Word. But if we first know this, we care nothing whether the world in general, and Methodists in particular, cry out that we are doing harm. We know, taught of God, that no doctrine of the Holy. Scripture brings harm. On the other hand, this happens because God has provided a wealth of comfort for us Lutherans, i.e. poor sinners, which we, out of gratitude, would now like to receive and use unabated. The best Christians also have the most tender consciences. They are more afraid and distressed by a rash of wrath than a worldly child is by murder and adultery. With them, therefore, the question arises again and again: "Are you still a child of God? Can you still pray with confidence? Can God still suffer you, who fall again every day? Oh, what misery you cause such Christians!

if ye now comfort them: Christ has done enough for everyone, but only those who become completely holy in life, deeds, and actions can be comforted by his grace. He that committeth sin, whether in weakness or in malice, is of the devil. Either they remain honest, and since the daily sins do not cease, they despair of it; or, as happens in most cases, they become hypocrites, persuading themselves and others that they are now perfect, while Adam's underclothing, the evil flesh, hangs on them front and back. How very different is the comfort of the divine teaching: "Be of good cheer, God may well suffer you with all your weaknesses, if only you do not drive away the Holy Spirit from you with wilful and deliberate sins and thereby lose your faith; for he sees the full ransom that his Son paid for you once for all on the trunk of the cross. Pray only the fifth petition. There then remains a Christian in daily repentance, and at the same time in continual joy of heart.

M. P.: What, in daily repentance shall a Christian live? I repented the other day, and I know what that means. No, I would rather be in hell than do daily penance. \*)

L. P.: Of course, you can only be moved to such a downright ungodly statement by your fundamentally wrong opinion of penance. One can see that you regard it as a work, admittedly terribly strenuous, which must be done once, but with which, once done, it is also settled for ever. But no man who means well for your soul can release you from the fact that you must repent daily. These are the words of God: "There is no man that doeth good, and sinneth not." Ecclesiastes 7:21: "Who shall find a pure man among them, where there is none pure? Job 14:4, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 John 1:8. But the remedy for sin is called repentance, and for daily sins, daily penance. If the penitential bench, cramps, cold sweats, and whatever else you have learned to regard as necessary for true repentance, seem to you somewhat inconvenient, or even impossible, then my advice would be that you throw away all the rubbish of human inventions and be satisfied with what God wants to work in us, namely, a divine sorrow over sin and a repentance that no one repents of.

M. P.: O how easily you Lutherans know how to make the way to heaven! You forgive the grosser sins, you cover up the sins of weakness, and you make repentance so easy that not a finger hurts. No wonder that your congregations are becoming so numerous; where one gets to heaven with loud dancing, playing, and cheerfulness\*) -These are words from a sermon that was recently preached on the occasion of a camp meeting.

there is a world to be found. But take heed in what heaven ye go.

L. P.: Eternal joy shall be upon our heads, and joy and gladness, and joy and gladness shall take hold of us, and sorrow and mourning shall depart. And when I think of this, I become all the more joyful even in the deepest sorrow; even when I have to hear how you distort our doctrine and throw true and false quite hopelessly through one another.

M. P.: Where would I have distorted your teaching?

L. P.: Ah, you poor sh..., wanted to say: you shepherd in error! Where do we say that we can forgive sins? We only lend our mouth to God, who wants to do it this way and not any other way, and in this way he forgives the sins of the penitent through his word of absolution; but not only the gross ones, as you say, but all with one another. Where then do we make repentance easy? Of course, no one's fingers should be hurt by it; for for a man to inflict a punishment on his body for a certain sin, and then to think that it is done, is a heathen, Jewish, and Roman error. But the heart is to be grieved, it is to be contrite and broken; and this is a ticklish thing, that the all-wise God has reserved to himself what measure of sorrow he will assign to every one; for a little too much corrupts the body and soul into hell, because it drives to despair. But that God is pleased with this doctrine of ours, he tells us himself in these words: "The victims that please God are a troubled spirit. A troubled and bruised heart thou, O God, wilt not despise. That we should teach at last that one may enter heaven with loud dancing and playing is just....

M. P. (interrupting): Stop, I will prove this to you from Luther's own lips. (Pulls out a booklet.) Listen, Luther says: "Whether it is a sin to whistle and dance at a wedding, since it is said that many sins come from dancing? Whether there were dances among the Jews, I do not know; but because it is the custom of the country to invite guests, to decorate, to eat, to drink, and to be merry, I do not know how to condemn it except in excess, if it is lewd and too much. But that sins are committed is not the fault of dancing alone, since the like are also done over the table and in the churches; just as it is not the fault of eating and drinking that some become sows over it. But where it is done modestly, I let the wedding have its right and use, and I dance all the time. Faith and love cannot be danced out, nor can they be sat out, if thou art chaste and temperate in them. Young children dance without sin; so do thou also, and become a child, and the dance shall not hurt thee. Otherwise, if dancing were a sin in itself, it should not be permitted to children."

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\*) Walch Th. 11. p. 642.

Hereby, I think, it is sufficiently proved that you teach that one can get to heaven by dancing and jumping.

L. P.: Well, you see, you are already dropping something of your earlier assertion yourself. Earlier you said that we taught that one could go to heaven with loud dancing 2c.; now you already leave out the word loud. But even now your assertion is a falsehood. We believe and teach that a man becomes righteous and blessed, that is, enters heaven, solely through faith in Jesus Christ, who redeemed us with his holy, precious blood and with his innocent suffering and death. Now have you ever heard a Lutheran preacher say: Dear people! If you want to go to heaven, you must also dance and jump, for that is part of it? I have heard other people who set such a high value on dancing and jumping that they hardly consider anyone a Christian who has not become one with these peculiar signs. I should think you would know these people; they are called Methodists. Now when Dr. Luther speaks of dancing, he does not speak of it as a means of going to heaven, but as an act which in and of itself does not make a Christian an un-Christian again and exclude him from the kingdom of heaven. But this he does especially against people whom he thus describes, just before the passage you cite: "At the wedding let no man turn to the sour hypocrites and self-grown saints who like nothing but what they themselves do and teach, and should not well suffer a maid to wear a garland, or to adorn herself a little." He says this still more clearly in the explanation of 1 Pet. 4, 8. with these words: "St. Peter also does not want the foul, rusty, and dirty monks, or the souring saints with their hypocrisy and pretense of an excellent strict life, so that they also do no honor to their own bodies, and soon judge and condemn other people, where, for instance, a virgin goes to the dance or wears a red skirt 2c. For this God can well suffer, if thou be otherwise a Christian, that thou dressest thyself according to thy measure, or adornest thyself, or livest well, to honor and good pleasure." \*) So what does Dr. Luther want in these two passages? He wants to prevent the shameful and harmful abomination that, for the sake of such actions, which one himself regards as sin, but which God has not expressly forbidden, one immediately regards others as un-Christians and denies them faith and blessedness. This ungodly, condemning spirit was the characteristic of the Pharisees in Christ's day, of the monks in Luther's day, and of the enthusiasts today. That is why I still say today, as Luther did then, that a maiden who goes to the dance can have faith and love far sooner than a haughty saint, who does not want to dance.

If a man sees her, he immediately considers her a lost, unchristian woman and therefore treats her as an apostate, godless bride of the devil, or as a saint of works who has never gone to the dance, but does himself some good in the sight of God and therefore despises others beside himself.

M. P.: Mister B., someone is knocking at the door; I will leave. I'll think further about what we talked about this evening and visit you again next. Good night! -

(Continued.)

### To the ecclesiastical chronicle.

**Papist.** As is well known, the present pope, who seems to consider himself especially called to bring the idolatry of the Roman church into ever greater florescence, on June 28 of this year carried out the fabrication of 21 new so-called saints, which had long before been announced for that day. That such a canonization or canonization is a true monkey comedy can be seen from the way in which it was carried out again this time. In the Catholic "Truth Friend" of July 31 from Cincinnati, the Hocuspocus is described by a Catholic correspondent to Rome itself as follows: "After the procession had ended and the participants in it had returned to the cathedral, the actual celebration of the day began, the canonization of the new saints. The pope took his seat on his throne and received the kisses on the hands of the cardinals and the kisses on the knees of the bishops.... When all the preparations were finished, the Cardinal in charge of the matter, accompanied by a Master of Ceremonies and an Advocate of the Consistory, came before the Pope and, through the latter, asked him urgently (*instante*) to allow the names of the new *beati* (there are 21 of them) to be entered in the list of saints. The prelate-secretary of the breviaries answered in Latin on behalf of the pope that his holiness was well aware of the merits of the candidates for sainthood, but that in so important a matter the holy apostles and all the heavenly apostles had first to be consulted for his enlightenment. Apostles and all the heavenly hosts. The pope and the bishops then lowered themselves to their knees, two chaplains intoned the Litany of the Saints, and the tens of thousands of clergy took up the simple chant in unison.... For the second time the Cardinal came forward and repeated "urgently and more urgently" his request for the canonization of the Beati. The answer was prayers to the Holy Spirit as the source of light and holiness. The pope with his prelates knelt down again in prayer and then intoned the *Veni creator* ... For the third time the Cardinal came forward with his petition. This time he asked *instante* - *instantius* - *instantissime* and now the answer came: Your Holiness,

certain to act according to God's good pleasure, would now give his definite decision. Thereupon a few more prayers and the silver trumpets sounded, the cannons of the Castel Sant'Angelo thundered and the ringing of all the bells of Rome announced to its inhabitants and guests - *urbi et orbi* - that the Roman Church had become richer by two saints. The pope intoned the Ambrosian hymn, the Tedeum; all present, clergy and laity, joined in." The whole charade would have been something most ridiculous if it had not been connected with such a ghastly abuse of the divine name. A Christian must certainly be quite horrified when he reads that a miserable maggot-sack on earth not only takes the liberty of making deceased persons, who are either in hell or in heaven, into saints, whom one can henceforth call upon, but, after he had long since made it known that he wished to do so, at last pretends that he must first call upon all the holy apostles and all the heavenly hosts, as well as upon the Holy Spirit, for enlightenment, and that these prayers must be answered by the Holy Spirit. He then finally complies with the "urgent, more urgent, and most urgent" requests to do the thing. That the devil was not idle in this antichristian dazzle was revealed by a trick that Satan played on the pope, for this evil spirit has the way of not leaving even his faithful unfooled. In that correspondence it is said that, among other things, the following "disturbance of the ecclesiastical feast" had occurred: "An overexcited pious man, overwhelmed by the impression of the feast, had in a moment of ecstasy inflicted a fatal wound on his neck with a penknife; he died the following day. After a murder or suicide, the church must be consecrated anew before services can be held again. The pope speedily helped over this embarrassment by himself performing this consecration by a benediction." Whereas otherwise a lengthy ceremony is prescribed in the *Roman Ritual to be* observed when a so-called deconsecrated church is to be reconsecrated, this time this order was so inconvenient to the "holy church" that the pope quickly settled the matter by a supreme Benediction. O of the hypocritical church! W. [Walther]

**"They make an end with terror."** Ps. 73, 19.

As is well known, the city of Leipzig belonged to those cities that were under the rule of Duke George at the time of the Reformation, who was highly hostile to the Gospel. Leipzig was therefore the gathering place of many blasphemers of the pure doctrine until the year 1539, when this city finally accepted the gospel. Among these blasphemers was also the preacher Johann Koß. When the same once in two sermons of

The famous theologian Urbanus Rhegius wrote against him, admonishing him most kindly to desist from arguing against the truth, and finally testifying to him: "But if he should continue in his error, let him commit it to the judgment of God. What happens? Shortly thereafter he preaches again, and in it calls Luther the black devil, his doctrine the black gospel, and all Lutherans the black mob. But after having thus raved violently on the pulpit, he suddenly falls down, begins to roar like a bull, and being carried home by his own, miserably departs in this state without invocation to God. Soon after, in 1534, when Luther addressed a consolation pistle to the expelled Lutheran citizens of Leipzig, he included, among other things, the following words about the Leipzigers: "I would have thought that they should have been justly reminded of the preacher's accident in Leipzig, but there are not hearts in their bodies, only stone, iron, steel, and demant." (C. G. Hofmann's Reformation History of the City of Leipzig. 1739. p. 271J.)

W. [Walther.]

Church dedication.

The fifth Sunday after Trinity and the following Monday were days of frenec and thanksgiving to God for the German Lutheran St. Paul's congregation on Basewood Hill, Alleghany Cv., N. Z); for on the same days their little church was dedicated to the service of the Triune God. Their joy, however, was greatly increased by the hearty participation of their mother church at Olean and their sister church at Wellsville. In both places, as elsewhere, whole crowds of festive guests arrived, although some had to travel more than forty mesieu. The consecration of the church took place in the usual manner. Sunday morning the undersigned preached on the 87th Psalm; at noon Pastor Weisel of West Seneca preached on the 24th Psalm to the many Americans present in their own language, showing them that the Lutheran Church believes, teaches and confesses according to the clear words of God in all its churches without being swayed by blind reason, as is unfortunately more or less the case with the other false-believing church communities. On the following Monday the sermon was preached twice and Holy Communion was administered. The whole congregation and the two pastors present took part in it.

The aforesaid congregation has abundantly experienced the great mercy and kindness of our faithful Saviour, both in its origin and in its more distant growth. About seven years ago the undersigned came for the first time from the beautiful Basewood Hill, and at that time did not think in the least that a congregation of the Augsburg Confession would still gather on this height and that a church would be built for them. At that time there was only one German Lutheran family living there. He heard from this family that some abandoned German families lived about eight miles from them, who resented the activities of the Methodists living near them.

shunned. The undersigned sought them out and was also greatly enhanced by the heartfelt participation of fellow believers from Wellsville, Olean, Angelica and other places. One can imagine the astonishment and purpose they would gladly assemble on weekdays, their wonder of the Americans who had inherited this beautiful Christian desire was gladly granted, although they lived in a picturesque region from their parents and forty to five and forty miles from Olean. The old wicked grandparents, and until eight years ago counted no enemy, however, immediately stirred to hinder the work of God, and presented to the people the much loss of a large number of *honest Germans*, as they are still called there, in unanimity of faith and festive joy. They met to fetch the preacher lost three days' work. Often, therefore, the few families became discontented and despondent, especially since some among them that, if faith-filled Lutherans in the East wanted to buy without Word and Sacrament; they would rather go to Olean or Wellsville from time to time before they had to do without God's Word. Then the friendly God helped them and gave them courage and hope. The Lutheran truth broke through into the neighboring Methodist settlement, some families returned to the Lutheran Church, and others will hopefully follow. In the meantime, some Lutheran families have settled on Basewod Hill, and because there and in the surrounding area beautiful, cleared buildings can be had for a reasonable price, some people have become convinced that this is the right place to live. Some people were convinced that it would be best if they sold their property and bought other estates on the so-called Basewood Hill in order to found a community there. To some extent this was already done. And immediately it was decided to hold their public services on the said hill; especially as it is only ten miles from the railway. These families then united to form the German Lutheran St. Paul's congregation at Town Allen, AUcghany Co., N. Zj. On Sundays they faithfully assembled at the Lepp family home and held reading services. And when it was said that their appointed preacher was coming next Tuesday, they gladly missed their often very necessary work and came to the sermon. But they are not yet allowed to think about a church of their own, because they are all deeply in debt. Their wish, however, was to build a small church as soon as they had some means. But the faithful God gloriously helped them out of their distress. On the high, broad hill stood the church of a dissolved Congregationalist congregation. The remaining members of the congregation offered the little church to the congregation as a gift, with the condition that it be restored to its ecclesiastical condition. This offer was accepted by the congregation with thanks to God and to the generous donors. The building was now prepared in a true German ecclesiastical manner, vaulted inside, paved and beautifully painted; likewise on the outside. Likewise, a beautiful pulpit, altar and sacristy were added. Whoever sees the friendly little church from the inside, it makes a pleasant impression on him. It is 28 by 38 feet. The Americans living in the vicinity cannot be sufficiently surprised by this and confess that they would not have suspected that the Germans could have rebuilt and decorated this building in such a way. No wonder, then, that the dear congregation looked forward with great longing to the day of the consecration of the church. And as the day approached, the most gracious God favored the celebration with the most beautiful weather. The joy of the celebration

But let the faithful and merciful Saviour be praised who considered this congregation, and given it a place in which the glory of his name dwells, and in which all his wonders are preached. May he now also abide with her and her children with his pure word and unadulterated sacraments. Amen.

C. Engelder.

Church News.

After the candidate, Mr. Theodor Brohm, had completed his studies at Concordia University in St. Louis, had passed the preliminary examination very well, and had then studied for another year in the English language at the University of the City of New York, he received an appointment as assistant preacher from the Lutheran Zion Parish in Boston, Mast.Lutheran Zion Parish in Boston, Mast., and was ordained by the undersigned on the seventh Sunday after Trinity, assisted by the Reverend C. Gräber, and inducted into his office by order of the Reverend E. G. W. Keyl, President of the Eastern District.

May the Lord be his sun and shield!

C. I. Otto Hanser.

Address: Uov. Mwoäor Lrostm, Xo. 70Kvonue, Boston, Hluss.

After a vacancy of two years, occasioned by the removal of Mr. Paft. Jor to Logans- port, Jnd., the congregation at Kirchhayn, Wisc, in the perfon of the hitherto assistant preachercrS, Mr. Pastor Keyls at Baltimore, Md, of Mr. A l e- rander St a m rn , is at last again supplied with a preacher of its own. The installation of the same took place on the sixth Sunday after Trinity by the undersigned and Mr. Rev. Werfelmann of Grafton.

The joy of the congregation over its finite supply is great. May the Lord grant it duration and growth and bless the work of His servant!

Milwaukee, d. Aug. 2, 1867, F. Lochner. Address: Uov. Klexunüor Ltamm, Kircłckra^n, U. O., ^VusłsinZton Eo., TViso.

Mr. Rev. E. Ch. Georgi, heretofore of Waterford, Wisc. having received and accepted a call from the three congregations of Nockland, Morrison, and Nantoul, Wisc. was by me, the undersigned, commissioned by the Honorable Mr. Vice-President, Rev. F. Lochner's, on the 4th of August of this year, the seventh Sunday after Trinity, inducted into his new field of labor.

May our Lord Jesus Christ make it a blessing to many there, and give prosperity to its planting and watering! Ahnepee, Wisc. 13th Aug. 1867.

C. F. Keller, Past.  
Address: Uev. 6b. OoorZi, keoävilte, Nauito^voo 6o>, 1Vi86.

Mission Feast.

On the first Sunday after Trinity, the Lutheran congregation at Staunton, Ills. had the pleasure of celebrating a mission feast with the dear neighboring congregations of Gehlenbeck, Prairietown, Car- linville and Niemanns Settlement. Rev. Geyer preached in the morning on outward mission, and Rev. Meier in the afternoon on inner mission. The two collections together amounted to H84.60. The Carlinville Singing Society enhanced the celebration by performing several songs.

Conferenz - Ads.

The Wisconsin Pastoral Conserence will hold its meetings from 3V. August to September 2 (Friday after the tenth Sunday after Trin. to the following Monday inci.) at the Church Hall at Oshkosh, Wisc. The dear brethren are requested to arrive not later than Thursday evening, August 29.

A. Rohrlack, ?u8tor loei.

The Rock Island-Peoria Conference will gather, Lord willing, on Friday, September 13, in Hampton, Ill.  
H. W. Wehrs, Secr.

The Minnesota Pastoral Concern will hold its meetings, g. e. G., Sept. 19-23, d. I., at the residence of Rev. Horst, at Waconia, Carver Co.

Brothers are asked to report to Carver on September 18 so they can be picked up. E. Rolf.

The Fort Wayne Preachers' and Teachers' Conference will hold its next meeting at Fort Wayne from the morning of October 1 to the evening of October 3i. uo1u8IV6. L. Dulitz.

Commemorative coin for the upcoming Reformation anniversary.

To commemorate the upcoming Reformation anniversary, the Honorable Synod of the Western District has decided that a suitable commemorative coin should be minted according to the custom of the fathers, and I have been asked by the Synod to procure such a coin under the advice of Pastor Stephan in Ehester, Ills. since similar works are well supplied in Milwaukee. I have now so far discharged my commission that from this day the engraver begins his work, and I now look forward to numerous orders in the hope that not only the adult members in the congregations will seek to procure such a memorial, but also that the children in the schools there will be able to see it.

especially since the price is relatively low, but any surplus after deduction of expenses is to be donated to our educational institutions. The commemorative coins are minted from the same metal that is used for the doorplates, for which Mr. Rinker, the bell founder, has given us a proof, and, excluding postage, we can sell the dozen at K1.50, and the silver-plated dozen at K2.50. Since I cannot have the number minted at random, and time is pressing, preachers, teachers and congregations should place their orders immediately, until further notice, at the following address: Aen. 128. , H/r7-

However, I must also describe and interpret the commemorative coin a little for the purchasers. It is somewhat larger than a half dollar and has a loop to attach to it. On one side, it contains a symbolic representation of the church in its four and a half hundred year struggle for the jewel of the divine word with the papacy and carnal reason - a struggle that is especially fierce now that the world is running out. The church is depicted under the image of a woman kneeling on a rock, the rock of confession, holding a book, the Bible, with both hands, along with the symbol of faith, the cross. The two old enemies want to snatch the jewel from her. On one side, a little lower, but on his throne, stands the Pope with the triple crown, stretching out his hand for the jewel. On the other side, however, the freedom-swindling unbelief in the person of a man with the revolutionary standard in his hand is invading the church. Up in the Clouds, however, sits the LORD, holding in his hand the crown of honor for his church, which looks up to him, and as a circumscription are his words, "Behold, I come quickly; hold that which thou hast!" Revelation 2:11. To fill the space there are still found below the three letters: V. 8. which a Saxon Reformation jubilee booklet of the last century thus interprets in the illustration of a commemorative coin minted at that time:

The church's desire for Christ: ^mli! Vonil 8ervn! i. i. Hear! Come! Save'.

The church's faith in Christ: ^uäit. Venit. 8ervnt, i. e. He hears, comes, saves.

The church's hope in Christ: ^uäiot. V^niot. 8orvndit, i. e. He will hear, come, save.

The assurance of the church through Christ: Vonism. Zsrvado, i.e. I will hear, come, save.

The church's 'consolation in Christo: ^uxilium. Viotoria. 8n!u8, i. e. help, victory, salvation.

The reverse side shall bear the inscription: Four and a half hundred years of Re-

formation anniversary, celebrated by the American Lutheran Zion Oct. 31, 1867, and as an inscription shall read: "God's word and Luther's doctrine vergehet nun und nimmermehr."

I close this ad with the rhyme of my old Jubilee booklet:

Here you have the nest now.  
But who gives  
The silver and the gold?  
No other man but thou! Let thy heart be good metal,  
Stamp thy JESum therein, Then metal and image  
shall be The fairest show-piece.  
Milwaukee, August 7, 1867.

F. Lochner.

History of the Christian Church.

Edited for Christian readers in general by  
H. M. Baumstark,  
Professor at the Lutheran Concordia College at St. Louis, Mo.  
Volume One.

A comprehensive history of the Christian Church in the first three centuries.  
St. Louis, Mo.

Printed and published by Aug. Wiebusch U. Sohn. 1867.  
We have long felt the urgent need of a good church history for the Christian people that corresponds to its purpose. For we Lutherans, we simple Bible Christians, who believe that "there must always be and remain a holy Christian church," and who know from God's infallible Word that the Holy Spirit is and remains with the church at all times and testifies and works in it and through it, we cannot help but have a lively interest in the history of the church, our spiritual mother. This interest, however, is doubly stimulated here in the country, where we live in the midst of innumerable sects and enthusiasts, some of whom falsely refer to the history of the Church. To truly satisfy this desire, the necessary, expedient history book has been lacking until now. This first volume of a history of the Christian church for Christian readers in general, which covers the first three centuries or the older history of the church, is a praiseworthy beginning. The theological standpoint of the author is the right one, as we would have it. He himself speaks about it on page X of the "Preface": "The Holy Scriptures, as the infallible, divine revelation of God's eternal truth, should also be the light on our path and our teacher; for they alone give the spiritual sense to correctly understand and comprehend divine things, as well as the divine miracle of the history of the Church. And because we are divine

Since we are certain that the confession of the church that now bears the weak human name of Luther - as a sign of the earthly-fragile outward form of the church in conflict - is a completely truthful presentation of the main points of biblical doctrine, we can also say with great joy that we view and judge the entire development of the church precisely because it is biblical, and therefore from a Lutheran standpoint that is decidedly faithful to the confession. The inner and outer character of the apostolic church is for us the model and pattern set by God Himself, by which we examine all ecclesiastical development, as by the right standard, whereby we will, of course, duly take into account the changes in matters of substance which have become necessary through the changed circumstances of the times, and which have nothing contrary to God or to the eternal nature of the church." That this position has been faithfully adhered to, we can confidently assure the readers after careful examination. The style of writing is a thoroughly noble and at the same time easily comprehensible one. The historical account is warm, lively, and true to the truth throughout. It is true that the work has grown under the hands of the dear author; but who should not be grateful to him for this in view of the abundance and importance of the material to be dealt with, which has been so well and expediently used here? Truly his wish that this work may serve dear Christians "for instruction, edification, and manifold blessing" will be abundantly fulfilled in all who read and reread the book without prejudice, attentively, and with Christian understanding. Thus we welcome this first volume with great joy and only urgently wish that it may soon be followed by the second, and that in the latter, for once, a correct presentation and unapologetic exposure of the antichristic papacy, which, unfortunately, is sought in vain even in Guericke's Church History. The price, of the book, which comprises XIV and 444 pages in large octavo, is \$2.00 per copy in durable yet elegant binding. C.

Notice.

So just appeared and ready to send:  
**Negotiations**  
the  
thirteenth annual meeting  
of the

**Western and Northern  
Districts**  
of the German evang.-lyth. Synod  
From  
Missouri, Ohio and other states  
**in 1867.**  
Price: per report 25 Cts., the dozen  
\$2.40.  
M. C. Barthel.

Registrations

for admission to the School Teachers' Seminary for the school year beginning Sept. 1 would now be welcome.  
J. C. W. Lindemann.

Warnin g.

We have just learned that a fraudster, allegedly by the name of Herrmann I. Hammer, is seeking to "collect" funds on our behalf using a forged power of attorney. We warn our customers and at the same time note that, apart from our brother-in-law Friedrich V. Hochgesang, no one is authorised to accept funds on our behalf.  
Shepherd L Koradi.

Receipt and thanks.

To have received for the building of the church at JanesviNe, Wis., from the congregation of the Rev. Reinke at Blue Island \$28.00 and from his branch at Black Oak \$25 09, hereby certifies with thanks  
Whitewater, Aug. 7, 1867, H. Ernst, Rev.

For poor pupils: By teacher Loßner for Klebe \$1. By Kassirer Eißfeldt \$7. By Pastor Wunder by Mr. Reinhard 85. By Pastor G. Lehnigk \$5 (in gold). By Rev. Hahn in Missouri from his congregation \$10. By Mr. Pastor Klockemeier \$2. By Rev. Popp of Messrs. Paar, Ketting, Spitze, Klingebil and N. N. each \$1. By Mr. Pirritz Kindtauf- EoU. at A. Kröning \$2. Easter Coll. in Past. Döderlcins Gem. \$12.66. Pastor Schumann's Gem. for R. Müller \$10.20. By Mr. Lehrer Ph. Müller 55.' From Mr. Theod. Miller in Philadelphia as grateful reimbursement \$50. For Bernthal by teacher Riedel HochzeitS-Collccte by Br. Nodammer \$6.60. By Past. Stubnatzy by d. Hriren L. Schmoe, W-Wamhoff each \$1, W. v. Renner, H. Heine, N. N., H. Heine, Mrs. Wichmann each \$2, D. Droste \$3. By teacher Denninger of the women's club in Grand NapidS 4 bosom shirts. From some women of the congregation of the Rev. Schumann (?). From Past. Grand Gem., Chicago, to Schmidt from the Young Men's and Maidens' Verc'i'n \$5 each; from the Women's Club \$10.

For the seminary budget: By Past. Hügli by Mr. Kollmorgen \$1. by Kassirer Eißfeldt \$3.  
Addison, d. July 8, 1867. A. Selle.

To m Coll e geh aush a lt u. für armeSchüler in Fort Wayne: von P. Grieb in Pastor Hörnicke's Gemeinde \$5 ; als Dankopfer von I. Leininger aus Pastor Rupprechts Gem. \$2; von Herrn Naidcl, Chicago, 3 Barrels Weizenmehl; dcö Past. Biltz, Lafayette Co, Mo, \$10.15. Hcrr Bohnhardt in Cape Girardrau, durch Past. Müller Kindtauf-Collectc at Voskamp \$3.70; from H. Griebel in Mo, \$1. From the parish in Augusto, St. Charles Co, Mo, \$5.15. From the Pastor gleichmann'S congregation \$5; from Frauen-Vercin in Pastor Stocksparish of the Rev. Hügli \$4. Mr. C. Bieth, ^Detroit, \$l. Thank-offering from Gem. for pupils Kugele u. Jakobson each \$4, for Bürger \$2; from Past. Mrs. Ruhlemann, Vincennes, for Wietergenesung, \$2. From the Jungfrauen Schuster's parish from Mrs. Groß 2 pairs of woollen stockings; from Mrs. Fern Verein, Minden, Ill, by Maid Minna Koch, \$29.55. From Past. Rcisiuger 1 pair of woollen stockings; by Past. Stubnatzy of the Virginians' Association Dankopfer for his child who was seriously ill, but with God's help recovered \$10. Mrs. N'sina März Dankopler for happy delivery \$1. Past. Stülpnagel's congregation, Darmstadt, Ill, \$4. Past. Hahn as Pentecostal Collector of his congregation at Lake Creek, Benton Co, Mo, \$12.

Furthermore, the following is acknowledged with heartfelt thanks: 1 barrel of vegetables from Mr. Steinmeyer, the gardener.

For the orphanage: From Mr. Th. Reinhardt by Past.'Wunder, Chicago, \$5. Thank offering from Mrs. Emilie Fathauer \$3. Bon Mrs. Kenne, estate of her deceased husband in Jefferson Co, Mo, \$5. Thank offering from Mrs. J. Goltermann 1 p. wheat, 2 p. grain, 2 pecks beans, 1 pc bacon, 1 piece Kesemann for happy delivery \$1. From Mrs. H. G. in St. Louis \$2. From the meat. Bon Fr. Oehlerking 10 lbs. of butter. From W. Grote 2 rolls of butter. congregation oes Past. Hügli \$4. Mr. C. Bieth in Detroit \$1. Bon Mrs. N. N. From Bro. Tonne 1 roll but- ter, 2 p. grain. Ch. Tonne 1 r. Butter, 1 pc. bacon. in St. Louis \$3. From A. B. by Past. Kunz \$5. From an unnamed person in Past. Meier's congregation \$5. Thank offering by Mrs. N. N. in St. Louis for a special help of God \$3. By BetlehemS congreg. in St. Louis \$100. Collecte at the wedding of Mr. Ulrich Klink in Detroit \$1.35. L. E. Ed. Ber tram.

of Mr. Matthies l Vrtl. Meat, plus 60 p. do., 9 doz. Eggs, 1 bag of turnips, 2 p. of oats, 1 p. of rye, 1 piece of bacon. From Mr. Buchholz 2 p. rye, 4 p. potatoes, 1 p. turnips, 2 p. corn. From Wittwe Heuer, 2 p. oats, 12 dozen. Eggs, 50 lbs. of butter. Don Herr Oehlerking 20 p. butter, 2 p. oats, 1 p. grain. \$5. Thank offering from Mrs. Emilie Fathauer \$3. Bon Mrs. Kenne, estate of From Herm. Hcidmann 1 p. wheat, 2 p. cabbage, 2 p. turnips, 2 p. grain. From her deceased husband in Jefferson Co, Mo, \$5. Thank offering from Mrs. J. Goltermann 1 p. wheat, 2 p. grain, 2 pecks beans, 1 pc bacon, 1 piece Kesemann for happy delivery \$1. From Mrs. H. G. in St. Louis \$2. From the meat. Bon Fr. Oehlerking 10 lbs. of butter. From W. Grote 2 rolls of butter. congregation oes Past. Hügli \$4. Mr. C. Bieth in Detroit \$1. Bon Mrs. N. N. From Bro. Tonne 1 roll but- ter, 2 p. grain. Ch. Tonne 1 r. Butter, 1 pc. bacon. in St. Louis \$3. From A. B. by Past. Kunz \$5. From an unnamed person in Past. Meier's congregation \$5. Thank offering by Mrs. N. N. in St. Louis for a special help of God \$3. By BetlehemS congreg. in St. Louis \$100. Collecte at the wedding of Mr. Ulrich Klink in Detroit \$1.35. L. E. Ed. Ber tram.

p. wheat, 1 p. oats, 1 p. grain, 1 sack reuben 2 pc bacon. From Ch. Pöhlcr 2 p. potatoes, 2 p. turnips, 4 bush. Beans. From H. Heidmann 2 p.

Oats, 5 r. Butter. From Ch. Heidemann 4 sacks of oats/ 30 lbs. of butter. From Bro. Fiene 18 lbs. of butter. W. Precht 1 hog, 2 S- oats, 1 S. flour. W. Rabe 4 bush. Beans, 1 pc. bacon, 5 pc. Fle sch, 2 s. grain, 2 s. oats. From H. Stünkel 2 s. oats, 2 s. grain, 1 s. groats, 1 s. flour, 2 s. potatoes. W. Preußner \$5 cash. H. Plagge 1 s. flour, 1 s. oats, 1 s. ham. From Past. Heitmüller's parish in Nodrnberg 2 S. wheat, 5 S. oats, 1 S. grain, 5 Bsh. Potatoes, 14 S. Turnips, 4 S. Beans, 1 Peck of Barley, 7 Galt. Sauerkraut, 2 gall. canned. Beans, 1 peck Onions, 28 doz. Eggs, 4 gal. Butter, 6 hams, - pieces of bacon, 3 pieces of meat. From Mr. Hinze 1 hog, 1 p. flour. From H. Mensching 1 p. wheat, 1 p. oats, 1 p. potatoes, 1 ham, 6 doz. Eggs, 1 pot of Sauerkraut, 1 pot of But- er, 4 Bush. Beans. From Mr. Grupe in Crtte 1 bag of beans. From Mr. Neuhaus 1 piece of bacon, 1 pot of butter. From Mr. Blume in Thornton Station 10 sck. Potatoes. From the community of Schaumburg from Past. Richmann 1 roll of butter, 6 pcs. Meat. From Bro. Kastning 1 sack of flour, 1 shoulder, 2 sacks of potatoes, 1 p. of reuben. From Ch. Kastning 1 sack of flour, 1 sack of potatoes, 1 shoulder, 30 cabbages, 1 p. of turnips. From Konrad Biesterfeld 1 sack of flour, 1 shoulder, 1 vrtl. Meat, 4 sacks of grain, 4 bush. Beans. From Biesterfeld Sr. 1 pc. Meat, 1 pc. bacon, 1 p. potatoes, 1 p. turnips, 1 p. flour, 2 p. haler. H. Licht- hard 4 p. grain, 1 p. flour, 3 p. reuben, 1 sack cabbage, 2 p. bacon, 1 pot lard, 3 r- butter, 1 wall. Molas- seS, 18 Pfv. Butter. From Bro. Giesccke, 1 p. oats, 8 pfv. Butter. From Mr. Thies 1 pot of butter, 3 pc. bacon, 1 pc. Meat. From W. Pfingsten 10 lbs. of butter. From H. M senbrink in Proviso 1 hog, 1 p. flour. H. Heine and Wilh. Heck in Schaumburg 4 sacks of flour, 1 p. of potatoes, 1 sack of turnips, 1 piece of bacon, 2 pots of sauerkraut. By Mr. E. Roschke from Bro. Kieuzle in Collinsville \$1. From C. Volte, Franklin Co, Ill, \$10. From Past. Klcp- pisc'h's Jmmanuelsgem. at Waterloo, IllS., \$8. by its St. Crossgem. \$7. by Mr. Roschke Wed. coll. by Hertling at New Wells, Mo., \$2.25. by S. August Ude \$5. by an unnamed person \$2. Wed. coll. by Br. Lehenbaucr at Palmyra, Mo., \$9.60. DrSgl. by Menger \$l.70. By Mr. Roschke Coü. of Past. Biltz's parish \$l0.90. By Mr. B. in Frohna, Mo., \$2. By the women's percin in Rev. Dormann's parish, Randolph Co., Ill., (?). H. Gehrke.

Received:  
For the Lutheran HoSpital and Asylum in St. Louis: Collecte in the parish dcö Past. Biltz, Lafayette Co, Mo, \$10.15. Hcrr Bohnhardt in Cape Girardrau, Mo, \$1. From the parish in Augusto, St. Charles Co, Mo, \$5.15. From the Pastor gleichmann'S congregation \$5; from Frauen-Vercin in Pastor Stocksparish of the Rev. Hügli \$4. Mr. C. Bieth, ^Detroit, \$l. Thank-offering from Gem. for pupils Kugele u. Jakobson each \$4, for Bürger \$2; from Past. Mrs. Ruhlemann, Vincennes, for Wietergenesung, \$2. From the Jungfrauen Schuster's parish from Mrs. Groß 2 pairs of woollen stockings; from Mrs. Fern Verein, Minden, Ill, by Maid Minna Koch, \$29.55. From Past. Rcisiuger 1 pair of woollen stockings; by Past. Stubnatzy of the Virginians' Association Dankopfer for his child who was seriously ill, but with God's help recovered \$10. Mrs. N'sina März Dankopler for happy delivery \$1. Past. Stülpnagel's congregation, Darmstadt, Ill, \$4. Past. Hahn as Pentecostal Collector of his congregation at Lake Creek, Benton Co, Mo, \$12.

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Entered the race of the Western District:  
To the synodical treasury westl. district: byH. Judge through Past. Loeber, Thornton Station, Ills, \$10. by Past. Lange's Gem. at, Humboldt, Kans. \$7.60. by Past. Meyer's Gem. at Leavenworth, Kans. \$5.111. Pentecostal Coll. at Past. L. Lochner's Gem. in Rich Ill, \$17.70. Rev. Stephen's Gem. in Ehester, Ill, \$5.85. Rev. Baumgart's Gem. in Venedy, Ill. \$41.77. Past. Heinemann's Gem. in New Grhlcnbeck, \$15. of the Dreieinigk district in St. Louis, \$28.15. of Teacher Erk there, \$1.

On the college maintenance fund" St. Louis: Past. H. Löbcrs Gem. in Thornton Station, Ill, Pentecostal Coll. 820. of the Dreieinigkeits Distr. in St. Louis 811. of the Immanuel's Distr. 811.

To the Synodal Mission Fund: from H. RichterS children through Past. H. Löber, Thornton Station, Ill., 81. mission festival coll. in Past. L. Lochner's congreg. in Nich, Ill., 838. From the DreiemigkeitS - District in St. Louis 84.67.

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With heartfelt thanks the undersigned acknowledges, until July 1867, the following gifts of love

for Minnesota sophomores:

By Past. Rcnnicke from an unnamed donor 8k, by Past. Friedrich from Mrs. Grauer 85, from Rev. Fischer 81, from Rev. Sprengeler's congregation 85.50, from Rev. Horst's congregation 84, from Rev. Fischer's parish 811.40, from himself 81, surplus on bill purchase 25 CtS., from E. R. 82.37. from d. Gem. in Aston 84.38, from Mr. R. Schindeldecker 85, from N. N. K1.25, of Past. Schulze 81.50, from Fischer and N. N. each^81, from Bro. Oevcrmann 25 lts, wedding cvll. at Mr. H. Schäfer 84.35.

St. Paul, Minn, July 31, 1867, E. Rolf.

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Enclosed is an insert.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilisa rediairt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 24, St. Louis, Mo., Oct. 1, 1867, No. 3.

(Sent in by Past. C. C. Metz.)

The Evangelical Lutheran Zion in its hardships and salvations since Luther's death until our time.

In preparation for this year's celebration of the Fourth and a Half Centenary Reformatious Jubilee on the next coming 31st of October.

The present year 1867 is of poignant importance and significance to all Lutheran Christians. On the coming 31st of October it will be 350 years since the blessed work of the Reformation was begun by Dr. Martin Luther. Therefore, the fourth and a half hundredth anniversary of this work will be celebrated everywhere with praise and glory, with rejoicing and rejoicing, rvo the light of pure doctrine still shines and truly Lutheran hearts beat. This jubilee shall also be celebrated by our Synod in all its congregations in the most festive manner. And who would not heartily look forward to it? The work of the Lutheran Church Reformation and the great and glorious things it has bestowed upon Christendom for time and eternity cannot be contemplated, looked at and taken to heart often enough. It is a miracle of God that it has come about in this old age of the world, in spite of all the powers of the world and of hell; it is a miracle of God that the unspeakably delicious benefits and blessings of it, in spite of all the ingratitude of the world, have for three years

The Lord's blessings have been received by hundreds and have come to us in their fullness. How can we not thank the gracious and merciful God for this with a full, deep, overflowing soul and sing a joyful song of rejoicing? Since we not only want to commemorate the glorious days of the Reformation on our jubilee, but also boast loudly that the faithful God has never left our Lutheran Church since then, but has protected it like the apple of His eye and cared for it like a vine among thorns, we must also know its history and know about its weal and woe, its sufferings and joys, its struggles and victories since those days. Unfortunately, however, a thorough and coherent knowledge of the history of our Lutheran Church from Luther's death to our own time is not so common among Lutheran Christians today. That is why the writer of this was commissioned at the last District Synod in Chicago to present it fresh and lively to the dear readers of the "Lutheran". Now, as well as he is able, he will deliver it, and may the blessing of the Lord rest upon his little work.

I. Section.

From Luther's death to the Concordia formula 1546-1580.

When Luther died on February 18, 1546, the Reformation was not only complete, but it had also made its triumphal march through all the world.

country of Western Christendom. The Church of God was cleansed of all heresy and false idolatrous worship, renewed on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, freed from the abominable yoke of the Roman Antichrist. The noblest jewels, on which all our salvation and blessedness hang, were given to the world again, the pure doctrine, the unadulterated Sacrament, and the right worship. And this pure doctrine was summed up and laid down for teachers and laymen in a confession as bright and clear as crystal, as sharp and cutting as a two-edged sword, as comforting and refreshing as the balm of Gilead: in the Augsburg Confession, the main confession and the apple of our Church's eye, which Luther rightly called the last trumpet before Judgment Day; in its Apology, masterful and insurmountable in the defense of evangelical truth; in the Schmalkaldic Articles, full of holy wrath against the antichristic Pabstacy and its abominations; in Luther's two catechisms, as childlike as profound, as comprehensible as unfathomable. He who only wanted to could again believe rightly, live Christianly, suffer patiently, confess cheerfully, contend bravely, and overcome blessedly. But just as the first apostolic church, after it had entered this world like a beautifully adorned bride, had to struggle through pressure and affliction, through struggle for

If the new apostolic church had to become strong and rooted both outside and inside, it was the same with the new apostolic church. The creative, fundamental time of the Reformation was followed by a time of building up, clarifying, and sifting, when the gold of pure doctrine had to be proved in the fire of temptation. For it was a thorn in the flesh of the devil that such a blessed light of knowledge and consolation had again dawned upon Christendom. How gladly he would have blown out this lantern again and torn down and smashed the orthodox Zion of God. Luther, who in his life had victoriously passed many a bouquet with Satan, knew what this old evil enemy was up to, and especially in his last moments of life he had an inkling of the weather of tribulation that was gathering in the heavens of the Church. In his faithful exhortation to true repentance and Christian prayer, he wrote: "I have asked God with great earnestness, and still ask daily, that he would control the papists' counsel and let no war come to Germany during my life, and I am sure that God will truly hear such my prayer, and know that, because I live, there will be no war in Germany. Now when I die, rest and sleep, pray ye also." Bitterly and aloud he complained of the vile ingratitude of so many who from the beginning had enjoyed the grace of the pure gospel and had so little regard for the times in which they were afflicted. But nothing grieved him more than that he foresaw that even some of his former co-workers in the work of reformation would become dull and disparaging in the coming time of vision. As early as 1537, when the Elector of Saxony visited him at Schmalkalden in his grave illness, he expressed the opinion that "after his death discord would arise at the University of Wittenberg, and its doctrine would be changed." Repeatedly he prophesied of the Wittenberg professors, "After my death none of these theologians will remain consistent."

On his deathbed, nothing occupied his mind more than the dark future of the Church; "pray," he said, "for our Lord God and His Gospel, that it may prosper; for the Concilium at Trent and the vexatious Pope are angry with him."

With Luther, peace and tranquility were brought to the grave in Germany. When Brenz received the news of his death, he wrote to Amsdorf with a bleeding heart: "Oh, that I had water enough to weep for the abandoned daughters of my people! You say: Christ is alive after all; well, but his chosen instrument is withdrawn from us. Great men's death is not a good omen in general. What shall we hope for?" - A time came when it was a question of the existence or non-existence of Protestantism, and it was to become evident that Luther's work had truly been God's work; a time when it was a matter of struggle, bitter, irreconcilable struggle against all who would replace the newly bestowed light of pure doctrine by the darkness of the

Blessed are the men who, as heroes of God, stood before the breach in this battle and did not lay down their arms until victory had been won; a time full of bitter hardships and deeply stirring storms, and it lasted more than thirty years, from 1546 to 1580, which time has therefore rightly been called a spiritual Thirty Years' War. No period in the history of our Church is less known in our day, but more reviled and blasphemed, than this. And why? Because the slack, indifferentist generation of our day is disgusted with all honest struggle for pure doctrine, and prefers to leave five straight in the spiritual realm, so as not to incur the wrath of Satan and the hatred and ridicule of the world. But he who truly carries a Lutheran heart in his bosom is not ashamed of his church in this period, but is refreshed by the heroic figures who, as true sons of Luther, used their goods and blood, life and limb, to preserve the heritage of the Reformation, and rejoice in their struggles, which have brought such glorious fruit for us as well.

What then were these hardships which immediately after Luther's death burst upon our church like a long-burgeoning torrent? It was the distress of the war, which shook and shook Germany to the core, the distress on the part of the antichristic papacy and all those who flirted with it, the distress on the part of treacherous Calvinism and all those who cherished and promoted it, and finally the distress of further and deeper confusion, so that almost everything in the church threatened to dissolve and crumble before man's eyes. Truly, in view of all these troubles, the church learned to pray with the 124th Psalm: "If the Lord were not with us when men set themselves against us, they would swallow us up alive their goods," and even dared to rebel against the emperor's highness, with the aim of restoring peace and unity to the German nation. And behold! he succeeded in what he sought: the Protestants allowed themselves to be split up, indeed Duke Moritz of Saxony virtually took his side, because he could hope with him for greater satisfaction of his ambition. But no sooner was the imperial oath been pronounced on the heads of the afflicted Protestant Germany after God's righteous judgment. This war, called the Schmalkaldic, was short in duration, but exceedingly disastrous in its consequences. God let it come in order to reveal his holiness and justice, his grace and mercy, his wisdom and power, with which he governs his dear church here on earth, chastises it fatherly through heavy crosses and dangers, but at the same time purifies and proves enemies gnash their teeth, his children gnash their teeth.

We will recognize with wonder and adoration that he sits in the reign and that his counsel is marvelous, and that everything will be gloriously carried out for the glory of his name and for the salvation of his faithful. Emperor Charles V, who had been at the head of the German Empire since 1520, had been a true arch-Catholic of the Protestant cause from the beginning. Only because he could not do without the help of the Protestants for the sake of the Turks, and was involved in constant wars with France, and above all sought the realization of his ambitious plans, had he kept a tolerable peace from year to year. But when, after the end of the fourth French war and the conclusion of the peace treaty at Crespy, he was given a free hand, and was also at peace with the Turks, the time had come for him to strike out against the protesters. The latter knew well that it would come to this; therefore they had already formed a league in the thirties, called the Schmalkaldic League, for protection against all attacks, at the head of which stood the valiant Elector John Frederick of Saxony and the fiery Landgrave Philip of Hesse. Emperor Charles, a master not only in the art of war, but also in the art of disguise, knew for the time being how to keep his armaments secret, and when they were discovered, he pretended that they had nothing to do with religion, but rather that he was willing to protect some rebellious princes who were trying to maintain peace and tranquillity in the German lands, who disturbed the peace and tranquillity of the German empire, and, under the pretence of religion, had brought other estates under themselves, "seized themselves against us, they would swallow us up alive their goods," and even dared to rebel against the emperor's highness, with the aim of restoring peace and unity to the German nation. And behold! he succeeded in what he sought: the Protestants allowed themselves to be split up, indeed Duke Moritz of Saxony virtually took his side, because he could hope with him for greater satisfaction of his ambition. But no sooner was the imperial oath been pronounced on the heads of the Schmalkaldic League, as rebels in breach of their duty and oath, violators of the imperial majesty, and criminals of the common peace of the land, than all that had a Lutheran heart and a "Teutsche" courage stirred, and the zeal and the zeal to risk life and limb for the precious jewel of freedom of conscience was so great that the allies, with surprising speed, raised a well-equipped army of 47,000 men and were in the field at the Danube, while the Emperor was still in Regensburg. Had the army of the Confederation followed the advice of the brave Schertlin and attacked the Emperor without delay, the war would have been over at once, according to human judgment, and would have won a brilliant outcome for the Protestants. But indecision and lack of plan spoiled everything; mau let the first fire of enthusiasm die away, the armies grew tired by incessant

skirmishes and other hardships. Then, all at once, he had prepared himself in the most masterly manner, he The only way was to prevent the evangelization and to allies were struck by news of such terror and suddenly broke out in 1552 against the overconfident regain the lost territories. Deep, gaping wounds had consternation that they decided to abandon the Emperor, allied with the Brandenburgers and Hessians, been inflicted on him; everything was now offered to heal campaign in southern Germany and withdraw to save attacked him in his own hereditary land of Tyrol, drove these wounds. The secret of the wickedness in the their own lands. For Duke Moritz of Saxony had acted him over the Alps and forced him to sign the Treaty of Roman papacy had been revealed to all the world; now treacherously against the leader of the Schmalkaldic Passau, in which the latter undertook to release the it was a matter of adorning and veiling it again with the League and the Protestant Cache, and, while the Landgrave Philip of Hesse, who had been imprisoned for double arts of lies. In vain had the pope and his scales Elector had just entrusted him with the protection of his so long, and to secure equal rights for both parts until all fought against the gospel until Luther's death; the church lands, had, in conjunction with King Ferdinand, broken disputes would be settled at a later Imperial Diet. This of God had had peace on the whole, had built itself up in into the latter's lands, and, with the exception of Diet was actually held in Augsburg in 1555. It was then the fear of God, and was filled with the comfort of the Wittenberg, Gotha, and Eisenach, had completely decided that there should be peace in the Empire and Holy Spirit: now that the chief fighter lay in his grave, subdued them. How much was the misery of war that no one should be subjected to war for the sake of they could count on more success. And how then did the increased by this hopeless treacherous game! The his faith, nor should his rights be abridged. The anti-Christian papacy fight against our Lutheran princes went home, the army of the allies dissolved, Protestant confession was recognized as having equal Church? First, by force of arms and bloody persecution. Upper Germany became a prey of the overconfident rights with the Catholic confession. The sentence that However much Emperor Charles V acted independently victor. Elector John Frederick, full of righteous anger, peace should only be valid until the next council, which in the Schmalkaldic War, it was at the same time the hurried back to Saxony with his troops and, in a short had always hovered like a sword over the heads of our work of the Roman Curia. Pope Paul III. concluded an time, not only regained possession of his own country, fathers, was completely deleted. On the contrary, it was alliance with him on June 26, 1546, for the extermination but also, in the first months of 1547, conquered his stipulated that peace should prevail, and that the Council of the "heretics." His joy was so great that immediately cousin's duchy, except for Leipzig, Dresden and Pirna, might oppose the new doctrine as it wished. It was also after the conclusion of the treaty he sent a copy to the after he had succeeded, with the help of Princess decreed that Protestant assessors should be appointed Swiss with the express remark that the Pope and the Elisabeth, a sister of Landgrave Philip, in capturing to the highest imperial court, and that they should not be Emperor had united to save and protect the authority of Margrave Albrecht of Brandenburg in Nochlitz, whom required to seek the saints. The Protestants also had to the Tribentinian Concilii, the holy Christian faith and the Emperor had sent with 7,000 men and 20 guns to put up with the sentence in the document that if a unity with the sword and armed hand against the support the oppressed Duke for the time being. Moritz, archbishop or bishop or other Catholic dignitary heretics. Yes, at the same time he sent a special bull of in spite of his wisdom and bravery, got into such a fix converted to their church, he must immediately resign his indulgence to all countries in order to make the holy that he had to ask for a truce. And, alas! the Elector office and no longer exercise any influence on his former crusade for the extermination of the heresies in granted him one, and thus the Emperor, who alone subjects. The concession was difficult for them; but they Germany known in all places. From this one can see could save the oppressed man, gained sufficient time, had to make it, if the whole work of the Fricvens was not what blood plans the fatherly heart of the pope after the complete subjugation of Southern Germany, to be shattered. On the other hand, they again included cherished; and that he could not carry them out in to march with a strong army, to unite with his brother the sentence in the document that no Catholic sovereign Germany was prevented only by God's strong, almighty Ferdinand and Moritz at Eger, and to surprise the who had Protestant subjects was allowed to expel or to arm and the emperor, who was not inclined to go through Elector, who was already about to support the bridge them for the sake of their faith. On September 25, thick and thin for his papal holiness. But his thirst for Bohemians against their king, before Mühlberg on the this peace treaty confirmed the deportation of the blood knew how to be satisfied in other countries. In Italy Elbe, before he suspected the danger threatening him. Reichstag. The Emperor, in his displeasure, trampled on and Spain, where his Satanic pride was still firm, the A short but bloody battle took place on the Lochau the pen with which he had signed this peace treaty, the Inquisition came into action and shed Christian blood in heath. The Spanish troops literally thirsted for the blood Pope resented and grumbled against it, but in German torrents, destroying all traces of the Reformation with of the heretics. More than 8000 Saxons covered a wide Protestant lands a general festival of thanksgiving and stump and stick. These were triumphs over which Rome area; only 400 horsemen escaped with the wounded joy was celebrated, and the hearts of the faithful rejoiced and the devil laughed in hell. When in 1572 the Prince Elector to the fortified Wittenberg. The excellent overflowed with songs of praise and glory to God. Parisian blood wedding was celebrated, on the occasion Elector John Frederick was made a prisoner together The other need, which, especially after Luther's of which 30-40,000 Huguenots were slaughtered in with Duke Ernst of Brunswick after courageous departure from the battlefield, most bitterly afflicted and France in the course of a month, there was a veritable resistance. frightened our poor church, was the need on the part of rejoicing in Rome. Above all, Pope Gregory XIII rejoiced. Thus the Emperor was victorious: the Schmalkaldic the antichristic papacy and all those who consciously or On his order, after receiving news of this, all the bells League was dissolved, its leaders were imprisoned, unconsciously promoted it. And how could it bewere rung, the cannons of Castel Sant'Angelo were and the Protestant Church lay helpless and otherwise? The Reformation was a visitation of God's loosed, bonfires were burned, and a solemn feast of defenseless on the ground. The physical misery was grace to the whole world; only those who wantonly thanksgiving was ordered. Then he had a great, but the spiritual misery that followed was even spurned the newly bestowed light of grace out of love for commemorative coin minted in eternal memory of the greater. darkness were doubly blinded and darkened. The infernal feast with the inscription "Hgonotwrum Lrru- There was no help and salvation before the eyes of abominable Pabstreich was shaken to its foundations, in Zss" (slaughter of the Huguenots). men. Only God Almighty could save, and he did so many countries it had lost its dominion, and now it sought But what the papacy has done by blood and murder when his hour had come. And the instrument of it was with double fury and zeal to change the course of the against the Gospel and the precisely that Duke Moritz of Saxony who world. had first proved so treacherous against the evangelical cause. After he had spent years

The first outgrowth of the lie and darkness with which it sought to ensnare the barely escaped in its nets under a deceptive pretense was the Augsburg Interim. The first spawn of lies and darkness with which, under a deceptive pretense, it sought to entrap those who had scarcely escaped into its nets, was the Augsburg Interim, which, at the Emperor's behest during the Augsburg Diet of 1548, was patched together by pliable instruments as a provisional standard of doctrine and worship, and whereby the entire treasure of pure doctrine, and especially the heart and center of evangelical truth, the article on the justification of an aristocrat, was lost, the article of a poor sinner's justification before God by grace for Christ's sake, was to be snatched from the troubled and anxious consciences, and under the innocent name of mediocrity, with all its abominations, lies, and abuses, opened to the pope in our church. And no sooner was this interim religion made and declared legally valid by a docile Imperial Diet than the Emperor offered all his power to introduce it in all places. Then came a time of severe testing and sifting upon our church. The Lord swept his threshing-floor, and how many were found to be chaff, which had been taken for precious wheat, how many allowed themselves to be drawn to one side or the other in the tangle, sometimes by faith, sometimes by earthly advantage. The Lord had set out to melt and purify the children of Levi, and oh! how many a preacher kept fear of battle and adversity! How many a teacher fell weak and feeble, who had formerly been considered a pillar of the church! How many a city in Germany, which had formerly accepted the Gospel with joy, crawled to the cross, because it did not want to endure the right cross for the sake of Christ and the truth! How many a prince allowed himself to be intimidated by fear of the Karzer's soldiers, and induced to introduce the Interim into his country by fear of worldly misfortune and the loss of earthly power and greatness! - But the spirit of deceit and deception of the Roman papacy unfolded in even more brilliant ways. From 1545 to 1563 the infamous Conciliar of Trent was held. Popes who were inspired by the devil presided over it. Everything was mustered to stifle every voice that demanded substantial improvement in the Church, and to sanction the whole jumble of antichristian lies, heresies and idolatries. After every decision of this council, the anathema was pronounced and the curse was pronounced against all who believed otherwise. And the Protestants were to submit to this Tritentin Council without examining its decrees in the least according to the Scriptures. But it went anachronistically here according to the word of the Scripture: "Resolve an

Rath, and become nothing of it. Talk, and it shall not stand: for here is Immanuel." But how masterfully Satan knew how to come to the aid of the tottering Pabstreich and, after God's stretched judgment, to protect and strengthen it! The Jesuit Order came into being, a society that even hell could not have organized better for the preservation and reinforcement of the Pabstacy, and which alone proved beyond all doubt that the Pabst was the right, true Antichrist. These Jesuits, as the actual satellites of the pope and chamber servants of the Babylonian whore, soon developed a widespread efficacy for the destruction of Protestantism. All the resources of the world, science, scholarship, art, secular education, politics, even trade and industry, had to serve their purposes. Thus our Lutheran Zion was besieged and feared on all sides by the papacy, and oh! in its own midst men came forth who, in the time of the challenge, practiced treason and religious mongering, carried mats and half-hearted men, who limped on both sides, on both rampsits. At their head, unfortunately, was Philip Melanchthon, who, so long as he had been faithful to Luther, had worked mightily and beneficially for the Reformation, but now, out of a false love of peace and carnal pugnacity, swayed to and fro like a reed. The whole Wittenberg faculty bowed to his authority, a disgrace and hardship for the sake of the Lutheran Bugenhagen, a Cruciger, a Paul Eber and many others who were considered heroes of God. His disciples, called Philippists, went with him through thick and thin, sinking deeper and deeper into dishonesty and indifferentism the more they hardened themselves against the testimony of truth. Through Melanchthon's fault, the poor Leipzig Interim was drawn up, by which peace was to be sought through the weakening of doctrine, through the acceptance of many papist customs, and the church was to be spared the actual cross. But this only worked into the hands of the papacy and jeopardized the evangelical truth. From the Leipzig Interim sprang, as from a bitter and poisonous spring, above all the adiaphoristic turmoil that for decades has wreaked havoc and destruction. Especially the pure doctrine of justification was challenged, distorted and denied in many ways. Andreas Osiander, who had been a preacher in Nuremberg since 1522 and was appointed to the newly founded University of Königsberg by Duke Albrecht of Prussia in 1549, taught in an entirely papist manner that we were not saved and blessed by the imputed righteousness of Christ, but rather by the essential righteousness of Christ that had been poured out, by inner sanctification. George Major, a contributor to the Leipzig Interim, asserted that "good works are necessary to salvation," and thereby mixed man's word and merit in the bargain of justification before God. The vexatious synergism rose up through the help of passionate advocates, as a Victorin Striegel, Johann Pfeffinger, and denied the complete corruption of human nature and being, attributed to the natural man a power and ability to seize the offered salvation of his own accord. Yes, the distress of our church in this stormy time was great on the part of the antichristian papacy with its poisonous teachings and lying powers, but the Lord, full of power and grace, provided help and gave one victory after another. He gave the spirit of unshakable faithfulness and steadfastness in the faith to all who took refuge in him in their temptation; he was mighty in the weak and raised up faithful witnesses and fighters who opposed all seduction with word and scripture. By the sword of the Spirit, the Word of God, all the attempts of the hopeless Pabstreich were brilliantly overcome. When everywhere in Germany, there were hundreds of preachers who remained faithful and constant. In Southern Germany alone there were more than 400 preachers whom the storm did not bring down and who did not turn away from Christ and his words, even though they had to leave their homes and farms, wives and children. Not a few Lutheran princes stood firm as a wall and considered it their highest honor to suffer a disgrace and hardship for the sake of the Lutheran truth. Among them the captive Elector John Frederick of Saxony shines in special splendor. When the Emperor urged him in captivity to renounce his faith and submit to the Papal Concilium, he gave the heroic answer: "Most gracious Emperor! I stand here before Your Imperial Majesty like a poor captive, not denying that I have confessed the truth, and for this reason I have left my possessions, my wife and child, my country and people, in short, everything that God gave me in this world and asked me to love, and have nothing more than this captive body, which is not in my power but in Your Imperial power and authority. And because I am a mere sieve in the sight of all the world, and shall also leave the eternal by my revocation, may God protect me from this. For I have put my highest consolation in this, that I know for certain, even if I must lose this poor body along with my life, that God will give me something better. It would also be bad for me that I should cause so much trouble to so many thousands of people by my unholy recantation, because I should have confessed my probity for so long and should have fallen to the last of it. Therefore, Most Gracious Emperor, Your Imperial Majesty has placed me in your power. Majesty has me in her power, may deal with me as with a prisoner. I will stick to the known truth and, as an example to others, I will guide them in what God and Your Imperial Majesty will tell me. Majesty interpret."

All the northern German cities of Lüneburg, Bremen, Hamburg, Lübeck put up brave and happy resistance, but above all the city of Magdeburg and the newly founded university of Lübeck.

The University of Jena stood there as a rock in the sea, When Luther had taught about the Lord's Supper, heElector August boasted that now there was nothing more as a castle of the loyal Lutheran faithfulness, where the gave himself the appearance of being much morðto fear for the churches of Electoral Saxony, since the main fighters against the pope's lies and idolatryChristian and high-minded, and also taught, like Luther,Sacramentirer jugglery had been completely swept out gathered and from where mainly the battle was led. And the presence of the body and blood of Christ in theby the Dresden Consensus. who were these fighters? There was a Matthias Flacius, sacrament of the altar. But all this was nothing but mereAnd when one thought oneself safest, a writing about the a Nikolaus von Amsdorf, a Nikolaus Gallus - but aboveglitter and deceit, to cover his manifold apostasy fromHoly Communion appeared, in which the Lutheran all a Martin Chemnitz: God placed these men before the God's Word, and to throw sand in the eyes of the simpledoctrine was downright attacked and ridiculed. But it was fissure, equipped them with heroic courage and fieryAnd oh! how many allowed themselves to be exchangedust this that overthrew the sacramentalists and put an zeal, so that the antichristian papacy in its coarse as well and charmed! But that he succeeded in this way, Philipend to their activities in Saxony. The then Elector as glittering forms could not succeed, but all its attacksMelanchthon was especially to blame, for the poor weakAugustus had long suspected nothing of the sad state of have come to shame, all its snares to nothing. Through man, the more he withdrew from the influence of Luther,the Wittenbergers, but rather believed that his country the testimony of these men of God, all Lutheranthe more he allowed himself to be attracted andwas still the headquarters of true Lutheranism - but when Christians could sing all the more joyfully and defiantly: influenced by Calvin; the more Luther's spirit departedhe was warned from various quarters against the strings 'She is fallen, she is fallen, Babylon, the great city.'" from him, the more Calvin's spirit of deceit came over him,of the Calvinists, and also clearly saw through their An extremely serious, decisive time for our Lutheran so that Calvin could write: "If I do not rightly use Philip'ssecret machinations by means of an enlightened Church was the time after Luther's death until the name for myself, I will suffer every disgrace. I have saidcorrespondence, and saw how boldly and unabashedly Concordia Formula, for not only the abominableit and still say it, and will affirm it a hundred times, thatthey came forward, he finally woke up from his fears, he Pabstism, but also the glib Calvinism offered everythingPhilip is no further from me in the matter of the Lord'sfinally awoke from his security, and the more his trust to destroy it - Pabstism on the one side, Calvinism on the Supper than he is from his own heart, although he hasand that of the church had been abused, the greater was other. While Pabstism destroyed the pure doctrine of the not always revealed his opinion freely and openly, as his indignation, and after immediate investigation he had Reformation by superstitious additions, Calvinism denied would have wished, and has had to fear Luther."all secret Calvinists confiscated and finally expelled from it by unbelieving repudiations. Therefore, the hardshipsEspecially after Luther's death, Melanchthon was unablethe country." In all Saxon churches a thanksgiving of the church of that time were severe and bitter on the to come out of the Uniren, so when he despaired of ðfestival was held because of the happy eradication of part of the counter-Christian papacy, and no less severe union with the Roman Church, all his hopes and strivingscrypto-Calvinism, and a commemorative coin was struck were the hardships on the part of the lying Calvinism andwere directed toward a union with the Reformed. Whileñ lasting memory of this victory (1574). Similar victories all those who paid homage to it. The great ReformationLuther was still alive, he dared to lay his hand on thewere granted to the church in other places. No matter struggle that Luther fought was above all a struggle Augsburg Confession and to change it to the liking of thehow much the sacramentalists either crept about in against the reason of the sacramentalists of Carlstadt,Reformed. It is true that Melanchthon never openly anddarkness or openly raged and raged, they could not Zwingli, and his followers. And thus it happened that this completely converted to Calvin, but has had Lutherardestroy our Lutheran Zion; the righteous were only poison, as long as Luther lived, crept about here andimpulses from time to time, but his unceasing striving tõrevealed by it, and the pure Lutheran doctrine came to there in Germany, but could not find open reception unite the Reformed Church with the Lutheran Church, hisight all the more victoriously and overwhelmingly. anywhere; the so-called Reformed Church did notalmost brotherly relationship with Calvin, has broughFaithful sons of Luther: a Brenz, a Joachim Westphal, a succeed in forcing its way into the Lutheran communitiesinconceivable damage upon our Church, inflictedHeshusius, a Chemnitz, a Selneccer and others held of German lands and causing discord and division. Butincurable wounds upon it, and caused hard and bitingsteadfastly to the delicious treasures of grace of the how very different things became when Luther closed his battles. As a result, the Calvinists established themselvesReformation and did not let any fight, no matter how eyes! A short time before his death, he once again issued everywhere and spread their poison under the mask ofsour, spoil them for posterity. a confession of the Holy Communion against thethe Lutheran name and confession; the Palatinate was It is hardly surprising that, as a result of all these sceptics. But by how many this last powerful testimony reformed under Elector Frederick III; the faithful Lutheranstruggles and storms, that time should present a picture was ignored, this last admonition to preserve the purepreachers in Bremen had to give way to Calvin'sof great confusion and disunity. Once the perfect unity doctrine was thrown to the wind! In addition, the coarse, creatures and followers; Anhalt and Hesse were a hidingof spirit had been lost, the ruptures became greater and clumsy Zwinglianism was replaced by the smooth, glib place for Calvinist-minded spirits. But it was especially irgreater, the discords more and more hopeless. How Calvinism, which was born of lies and knew how to gain the Electorate of Saxony and at the University ofmany a faithful servant of Christ was driven out, and how entrance and spread, especially with the weapons of lies Wittenberg that Calvinism played its unholy game andmany a congregation that had a faithful shepherd was and deceit, and was welcome to all who did not sincerely thus clearly showed what a growth of hell it was. Afterrobbed of him and provided with a hireling, even a wolf, mean the truth. John Calvin, after having spent years in Melanchthon died in 1560, his son-in-law Dr. Peucer tookwhen the authorities sided with the false believers. How Strasbourg posing as a friend of the Wittenberg Concord his place as head of the Wittenberg faculty and spared nomany simple-minded and weak-minded people were and a follower of the Augsburg Confession, returned to means to gradually eradicate Lutheranism. First of all, ðdriven astray from the truth in the tangle of the struggle; Geneva and threw off the Lutheran mask in order to gain catechism was published, which was enthusiastic abouthow many misunderstandings and tensions arose even sole dominion everywhere with his spirit and clever the sacraments, in order to infect even the tender heartsamong those who otherwise were most sincere and had reasoning. Since Zwingli was too crudely rationalistic of children with the poison of Calvinism. After that, thenothing but the honor of the Lord and the pure doctrine Dresden Confession was established and all possible arñ mind. And, unfortunately, there was no lack of of deception was employed, so that even Selneccer, in aquarrelsome spirits who quarrelled for the sake of letter to the quarreling and took pleasure in quarreling in the church. What a joy was this

How they rejoiced that Protestantism was about to be dissolved. But they rejoiced in vain, for he who said, "Behold, I am with you always, even unto the end of the world," also saved his church from the misery of fragmentation, put an end to burning and tearing, and led his Christians to the right Concordia. Only by unanimously returning to the right understanding of the unchanged Augsburg Confession in all its articles, and by thoroughly uniting for the strictest separation from all false believers to one firm, unambiguous confession, could the torn church again come to peace and tranquillity. And this confession was granted to her in the Concordia Formula. But how much toil and labor, fear and anxiety, sweat and tears it cost until it came to pass; how the enemies raged and machinated to prevent either its adoption or its acceptance and dissemination. But no one could hinder the work of Concord. South and north, of Protestant Germany, the magistracy and the clergy willingly offered each other a hand. Among the theologians it was especially Jacob Andreä from Tübingen and Martin Chemnitz from Brunswick, and among the princes Elector August of Saxony and Johann Georg of Brandenburg, who worked to restore peace and harmony in the church. First, the Swabian-Saxon formula was elaborated and again thoroughly revised at a theological convention in Maulbronn in 1574. The resulting Maulbronian formula was subjected to the review of the most renowned theologians, and now a second theological convention was formed at Torgau in 1576, which reworked the formula with the expert opinions obtained into the so-called Torgau Book. The Protestant princes also hastened to obtain numerous expert opinions on this new revision, and now, finally, Jacob Andreä, Martin Chemnitz, Nicolaus Selueccer, David Chyträus, Andreas Mnschlus and Christoph Körner, according to the order of the princes, proceeded to the final processing of all these drafts in the monastery of Bergen near Magdeburg. Thus in 1577 the Bergisch

The first book, or the Concordia Formula, is a true masterpiece not only of some theologians, but of the entire confessing church, in which everything that had hitherto been disputed was settled according to God's Word, everything that wavered was fixed, everything that was unclear was purified, and a solid golden wall was drawn around the Lutheran Zion. The Concord was immediately sent to all Lutheran states and countries for acceptance and signature, and the joy was so great that by the next year, 1578, 3 electors, 20 princes, 24 counts, 4 barons, 38 imperial cities and 8,000 church servants had voluntarily signed their names and declared their support with heart, mouth and hand. Great was the blessing of the Concordien-

formula! Through it, the weak could find their way out of the tangle of various opinions, the dishonest and malicious were revealed, and with the reformed, who did not want to give up their reason and sacrament, the separation was complete. All those who faithfully and honestly accepted the Concordia formula were again at peace and could live in harmony with one another. When, by God's grace, the work of Concord was completed, the Book of Concord, containing all the symbols of our church, appeared on June 25, 1580, just half a century after the Augsburg Confession had been handed down. Thus God had miraculously preserved his faithful Zion against all the gates of hell and the powers of the world, saved it from all hardships and tribulations, and made it a light and blessing to all the world. -

**appeal to all**  
Friends of our Concordia College, especially to all l.  
Congregations of our Synodal Union.

"The Lord has done great things for us, and we are glad of them." This is how we must exclaim when we look back on the small, modest beginnings of our institution and then consider the blessing that the faithful God has now bestowed upon us. Whereas before there were only a few students, now the Lord has placed us close to 160 at the door. Among them we already find acquaintances of whom we know that the good Lord has equipped them with beautiful gifts and has given them a desire and love for their future profession in their hearts. We also see new arrivals, who look at the house with a half shy, half inquiring look, and may well think: How will it go in there? - Now this is certainly the gracious hand of our God, which brings these young students to us; they are to be a sign for us that the Lord will continue to do his work among us and through us, that also in the next decade (if the world continues to stand so long) his well-equipped preachers will come forth from our seminary, for the benefit of the Lord and the church. This must fill our hearts with thanksgiving to God and with great joy; and if we are truly thankful, we will certainly also be willing to do what we have to do in this state of ...to do with joy. But what would that be? The dear reader of the "Lutheran" certainly remembers the call for a speedy construction of the college building decided upon by the Honorable General Synod, the execution of which was assigned to a committee in Fort Wayne. Considering only the immediate need, the building committee decided to construct, in addition to the absolutely necessary dormitory building, a solid main building, which would have remedied the shortage at that time. But it did not work out as the building committee had planned.

thought. Instead of the hoped-for" rapid participation in this work of the Lord on the part of the members of all our Synodal congregations, hardly a third of them have so far done anything for the College Ban, and in spite of repeated requests, to our knowledge, nothing has been done by the other congregations to date. The school year came to an end. All kinds of gloomy forebodings and fears wanted to rise up in us and paralyze our courage: Shall the work of the Lord be left undone? Does the Lord Himself want to ring His blessing and make our number of students so small that there is enough room for everyone in the old college building? Will He, then, measure out His blessing to us according to the measure of our gratitude? - Dock, the Lord has dispelled all fears of this kind. More applications than ever before have been received; our number of pupils in the new school year shall be greater than ever. The Lord has done that. What should we do now? Should we say: Dear God, you have blessed us richly, without all our merit and worthiness, but we see ourselves compelled to reject pure gifts. For you have given us pupils, but where is the house in which we can house and teach them? - The hard dock means: The house is worth more than the inhabitants, the food is worth more than the life, the clothing is worth more than the body! Should we not rather conclude: The Lord, who has filled so many parents' hearts with trust in our institution, so that they confidently hand over their children to it, - the Lord, who brings so many pupils to us, will also make the hearts of our brothers and sisters willing to contribute abundantly to the college building? - In the end there was no other choice: either the students had to be turned away, or the building had to be started. The latter would have been a shameful contempt of the divine blessing, but the decision of the honorable General Synod that two thirds of the total building costs had to be signed before the building could begin seemed to forbid this. The building committee believed that it was acting in the spirit and spirit of the entire Synod if, in our case of emergency, it did not allow itself to be hindered by this provision of the Synod in the execution of the work assigned by the Synod. However, the building committee could only be happy to take this step when it had once again inspected and discussed the situation on site with the expert men who had already been invited from the various districts of our Synod. Mr. Leonhard and Mr. Miller had arrived from St. Louis, and Mr. Dietz from Milwaukee. No representative of the Eastern District came, although invitations had also been sent to Pittsburgh. While the above-mentioned brethren were holding consultations with the building committee in Fort Wayne, the Synod of the Middle District, at its meeting this year

in Indianapolis, by a member of the supervisoryNow, beloved. Brothers, our college is also a house of thout also with deeds: Thank You, Lord, that we may help! authority, and asked them (the synod) for their opinion. Lord, a place where His glory dwells. In it our childrerAnd he himself make us ready to do his will in all good The same was unanimously given to the effect that theshall receive the first necessary training for their futureworks, and create in us that which is acceptable in his building committee in God's name should begin theservice in the Word. The theological seminary in St. Louissight, through Jesus.

construction and have the building erected this fall. Thestands and falls with our college. If we do not receive itChrist our Lord! Amen.

undersigned was instructed to make this known throughwe will not be able to send out any theologians who are Fort Wayne, Ind, August 22, 1867. the "Lutheran" and to urgently ask the dear congregationeducated in knowledge. This would be a tremendous W. S. Stubnatzy. for faithful, zealous assistance. When the synod hadblow to our church here in the distant West. Many Subscriptions and funds are to be sent to Mr. passed the above resolutions, the member of thecongregations would then have to remain unprovided for, N. Schwegmann here. supervisory authority traveled to the brethren of thethe holy wars of the Lord would not be able to be waged building committee assembled in Fort Wayne, andin such an emphatic manner as they should be, and so informed them of what had been decided by the synodthe great task which God has set us, the task of being a under the supervision and approval of our reveredlight and salt, would not be able to be fulfilled through our This year's sessions of the Eastern District of our General President, Prof. Walther. The members of theown fault for lack of the necessary gifts and powers. Synod.

building committee, who had been summoned from theShould not therefore every single congregation of ourWere held in accordance with the Synodal resolution of other districts, not only strengthened the committee'sSynod, indeed every single Christian in theirAugust 21-27, inet, at the congregation of the Rev. Hugo resolve to begin work on the building immediately, butcongregations, care at least as much about our collegeHanser at Johannisburg, Niagara Co, N. Y., held. These also agreed with them to lay the foundation for the largebuilding as they do about the building of churches andwere begun on Wednesday with a service, in which our main building before the end of this year, so that, withschools in their own congregations? Should we not, withvenerable General Herr Praeses preached on the basis God's help, it could be completed by the fall of next year.a thousand joys, make great and heavy sacrificesof the text 1 Cor. 2, 12. of the spirit of our Lutheran, as And when, after the end of the Synod, Prof. Waltherourselves, so that the rich blessing bestowed upon us bywell as of the Apostolic Church, as a spirit of truth and arrived with us in Fort Wayne, where, to our great joy, weGod may be properly preserved, and the precious jewelcertainty and of simplicity and humility. Through this met the two brothers from St. Louis, we could only agreewhich He has given us in the teachers and pupils of oursermon the numerous listeners were quite edified in their with their reasons; we had to realize that it wascollege may be worthily set up? After all, the intentionLutheran faith, which is why the same will appear in the absolutely necessary to tackle both balls immediately.here is not to erect magnificent buildings, but only simple"Lutheran" by decision of the Synod. - In the afternoon, Also the doubts that had arisen because of the decidedbut solid structures that are calculated for the long term.the Synod assembled for the first session, which began enlargement of the (new) main building had to give wayLet us then help with pleasure and joy. It is true that timeswith a short service, as did the nine that followed. When by pointing out the existing needs. We all agreed that itare hard, and some congregations have great burdens tothe names were read out, it was found that 22 voting and must be built as the building committee had decided, andbear. But what good is that, since the Lord helps us and6 advisory pastors, 4 teachers and 17 congregations that construction must begin immediately. The latter has his blessing is upon our work and deeds? To help thatrepresented by deputies were present, to which 1 pastor happened, and construction has begun. God's word may be spread, that pure preaching may beand 1 deputy were added later. 4 pastors who had

What then will our dear congregations do? When thepreserved, that thousands of immortal souls may beformerly belonged to the Buffalo Synod were admitted tabernacle of the congregation was built, the divineprovided with the bread of life-this is a joy, not a burden,as voting members, 2 pastors as advisory members, 5 invitation went out to the people to bring voluntaryto the Christian. To be allowed to help in this is grace withteachers and 4 congregations, all of which had sent offerings for the building of the sanctuary. And theGod. He could well do His work without us, but He woulddeputies. Five dear guests delighted us with their visit, congregation of the children of Israel hearkened unto theso gladly let the blessing flow to us, the rich, abundantone from our middle district, three from the former voice of the LORD: and all that willingly and gladly gaveblessing that comes from faithful help in His work. He alsoBuffalo Synod and one from the Canada Synod. came, and brought gold, and silver, and precious stones,wants to reward us abundantly in earthly things for whatAltogether 69 Synod members were present, only 4 and precious things of all kinds, as an offering unto thewe do in faith and love for the building of his kingdom.pastors, several teachers and deputies were missing, LORD, for the building of the sanctuary. And so greatHere, too, the word of Christ, "Make friends withwhom we would have liked to see in our midst. In all, ten was the willingness of the congregation that they offeredunrighteous Mammon," is applied with the addedsessions were held, of which the five in the morning were much more than was necessary. - An equally holy zealpromise. For it will one day be a testimony to us beforedevoted to the discussion of the 11th and 13th theses in arose among the people when Solomon built the temple,the Lord, before all his angels and saints, and indeedthe paper: The Lutheran Church the True Visible Church and they willingly offered the noblest sacrifices for thisbefore all the world, if our young disciples can also say ofof God on Earth. Special attention may be called to the work. The first Christians used their earthly goods for theus: Lord, behold, these have all been our benefactors andthorough and detailed explanation of these theses, as service of the church, through which the gospel was tofriends, and have helped that we might be admitted to thewell as the corresponding proofs and testimonies, which go out into all the world. What splendid buildings ourcollege and study, - now repay them for it in eternal life! -will appear in the synodal report. In the five afternoon godly ancestors erected, not only for the worship Let us therefore run diligently in the things which wesessions, practical and business matters were dealt meetings, but also for the studying youth! And how muchought to do. The work of the Lord must not be left undone.with, and special encouragement was given to the has it cost many a parish of our synod to build a beautifulHe himself calls out to us: Help! Let us rejoice, and notproper celebration of the four and a half hundredth church and beautiful schoolhouses! be weary. anniversary of the Reformation and to active participation in the building of our institutions and in the founding of the immigrant mission already discussed at the last general synod. As in the other di-

Colloquents were chosen for the colloquium with the Iowa Synod and a letter to the "general church council" was adopted. Besides these 10 meetings of the Synod, 2 pastoral and 2 teachers' conferences were held, as well as a deputies' meeting. - The Synod was richly blessed for all present, not only in that the knowledge of sound doctrine was promoted, but also in that peace and unity were strengthened. It was indeed fine and lovely to see how the brethren, who had formerly been estranged from one another, lived peacefully with one another and interacted with one another as intimately and lovingly as if they had stood by one another in joy and sorrow for many years. For the congregations in and around Johannesburg, too, the Synod was certainly of great blessing, for God's Word cannot return empty, and this was abundantly proclaimed. In addition to the venerable General Praeses, there were 5 preachers in Johannesburg as a whole, and in the Surrounding area on Sunday 9 pastors. Even in 'such ^O^mc^nden, which neither themselves nor their pastors belonged to us, pastors preached from our midst. - But just as the Synod was a time of spiritual blessing for us, so also of physical recreation. The dear people of Johannesburg did their utmost to make our stay quite pleasant, which they succeeded in doing beyond their own expectations, for they had expressed the fear that there would be a lack of many things, since their place was only "a German-American village." The nearby congregation in Bergholz, which formerly belonged to the Buffalo Synod and for the sake of various congregational relationships has not yet united with us, also tried to make our stay in their area pleasant. and invited the synod members as a whole to come on Sunday afternoon. Those who could, accepted this invitation, and will long, like the congregation, remember the day with pleasure.

C. K.

### To the ecclesiastical chronicle.

**Disturbing Supremacy of the Catholic Church in the State of New York.** We find the following in the "*Lutheran Watchman*": "The notice of the appropriations made by the Legislature of the State of New York in the year 1866, for purposes and institutions under the direction of various religious denominations, is very apt to excite great attention. It appears that the whole amount of these appropriations amounts to -129,029.49, of which -2,267.03 are to various Protestant institutions, -2,448.32 to Jewish, and -124,174.14 to Roman Catholic. In the present year the appropriations of the common council of the city of New York for Roman Catholic institutions amount to -150,000, while -5000 for the Young Men's Christian Association is the only appropriation.

are granted for purposes under Protestant influence. Does this not look quite as if a permanent endowment from the public treasury were to be quietly secured for the Catholic Church? Church a permanent endowment from the public treasury?" -

**Mission in Syria.** In Palestine and the northern part of Syria a number of mission stations have been founded during the last 20 years, which are finding more and more an open field and are developing a blessed activity. The Bible, translated into Arabic, is eagerly spread throughout the country by missionaries and colporteurs, three of whom are maintained by a single man in England. They visit the villages between Sidon and Jerusalem, whose inhabitants are mostly Christians by name. But not a few Mohamedans also lend an attentive ear to the Gospel. In one case an Arab did not let the colporteur go on at the appointed hour, but detained him several days to have him read and explain the word of God to him. He also asked the Christian to teach him the right way to pray to God, and promised that he would henceforth believe in Christ as his only Saviour. - (Imtberau ^VrNellmuu.)

### Explanation.

Since in No. 12. volume 19. of the "Protestantische Zeitblätter" by Mr. G. W. Eisenlohr, pastor of the evangel. St. Paul's congregation at Cincinnati, O., that his entire congregation professes as its own the faith which Mr. Eisenlohr himself has repeatedly stated in the "Protestant Zeitblätter" edited by him, as well as in speeches and sermons for years, according to which all the fundamental doctrines of Christianity and the faith of all Christendom is only fable, nonsense and folly, and that congregation therefore stands outside Christendom: - the undersigned congregation declares that it is thereby compelled henceforth no longer to recognize the baptism performed in that congregation as a Christian one. Therefore, in the event of any conversion of those who were baptized in that congregation, the congregation will no longer recognize the baptism performed in that congregation as Christian, Christian baptism can only be performed on them, since only such acts can be regarded as ecclesiastically valid which are performed within the Christian church.

In the name of the Lutheran Holy Trinity Parish

its Board of Directors:

F r. King, Pastor.

Br. Kipp, H. Nees, Trustees.

G. Beck, G. Pieper, Aelteste.

H. Hackftedde, Diers, Vorsteher.

Cincinnati, O., Sept. 2, 1867.

### Conferenz - Display.

The St. Louis Districts Pastoral Conference will meet, God willing, on the first Friday in October in Collinsville, Ills.

E. D. C. Böse. Secr.

## Songs

to the  
four and a half hundred year old

## Reformation - Jubilee,

October 31, 1867.

Dedicated to the Evangelical Lutheran Zion in America by

C. J. H. Fick.

These excellent songs of thanksgiving and jubilation are such a lovely and desirable festive gift for the upcoming Reformation anniversary that they need no further recommendation for all righteous, faithful Lutherans who recognize the unspeakable blessing of the divine work of the Reformation and rejoice with heartfelt thanksgiving to God that they may celebrate this jubilee.

There are six songs, all of which can be sung to commonly known melodies.

The first one is titled: **Execution from Babel**, and follows the melody: "Praise the Lord, the mighty one "2c.

The second is entitled: The **preservation**, has the preservation and conservation of the Lutheran Church up to our time as its object, and can be sung to the tune: "O that I had a thousand tongues".

The third is entitled: **The Return**, and is a hymn of salvation to rationalism and union. Melody: "To thee, to thee, Jehovah, will I sing" 2c.

The fourth: **Our Visitation**, gives thanks for God's goodness to the Lutheran Church in America. Melody: "Now rejoice, dear Christians" 2c.

The fifth and sixth are intended for children; the fifth is addressed **to the school youth and** explains to them the meaning of the feast according to Rev. 14:6, 7. The sixth bites: **The children's song of joy**. Melody: "Praise God, you Christians, all at once."

A copy of the songs will be sent to each preacher, upon which he may make his orders according to the needs of his congregation and school youth, from A. Wiebusch & Son, 631 South 4th Street, Louis, Mo. The price of 100 copies is \$3.00.

### For your kind attention.

To the honored subscribers to Chr. Stock's homil. Real-Lexikon I hereby show that through a new arrangement I am in a position to be able to deliver the 5th delivery and each subsequent one for 75 Cts.

At the same time I would like to point out that because, as the readers of the "Lehre und Wehre" know, the missionary journal of Pastor Brunn in Steeden lacks the necessary number of subscribers to exist, I will collect readers for this journal. All those who wish to support it by keeping it are requested to contact the undersigned. The price is 60 Cts. pr. year. All theological journals published in Germany can also be obtained through me.

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The Evangelical Lutheran Zion in its hardships and salvations since Luther's death until our time.

In preparation for this year's celebration of the fourth centenary of the Reformation on 31 October.

Section II.

From the Concordia formula to the end of the Thirty Years' War. Bon 1580-1648.

Thus, by means of the Concordia formula, the Lutheran Church was, on the whole, brought to a wholesome rest, the jewel of pure doctrine was saved and placed on a high lampstand, and all who had gone through the misery of the past turmoil and had experienced how easily the light of beatific knowledge is dimmed, even extinguished, recognized the unspeakable good deed of God with praise and praise and pleaded with double earnestness and zeal with that song:

Ah! stay with us, Lord Jesus Christ!  
Because it has now become evening,  
Thy divine word, the bright light, Let it not be extinguished in us.  
In this last sad time  
Grant us, O Lord. That we may keep thy word and sacrament No  
till our end!

Yes, just as this hymn was composed at that time by the blessed Selneccer, so it was the beating heart of the church at that time.

And how necessary this prayer and supplication to God was! Satan, who never celebrates, no matter how often he has come to shame in his attempts, begrudged the church that through the Concordia formula it had come out of protracted strife and inner discord to true peace and sweet concord, violently opposed the building of Zion, sought to sow the dragon's seed of strife and false doctrine anew; He had not been able to prevent this final symbol of our church from coming into being and being received and accepted everywhere with joy, so he now sought to wither away his blessing in every possible way Calvinism, in particular, was positively furious that the Lutheran teachers and congregations had again come to unity and purity of faith, and offered everything to seize one Lutheran territory after another. He made a particularly treacherous attempt to do so once again in the Electorate of Saxony, in order to establish his seat for good wherever possible, precisely where Luther's pulpit had stood and the Reformation had begun. In 1586, the valiant Elector Augustus died and his son Christian came to rule. Unfortunately, he was not only a weak prince, but also related by marriage to the reformist Count Palatine Johann Casimir and

entirely in the faithless treacherous hands of his Calvinist chancellor Nicolaus Crell. Thus the Calvinist swarm could raise its head ever more boldly. All disputes against the Reformers were forbidden, the most prominent teaching and parish offices were filled with Philippists and Calvinists, the baptismal erorcism was abolished, and the publication of a Bible with Calvinist explanations was begun. The universities of Wittenberg and Leipzig were reorganized along Philippist lines, and all faithful orthodox teachers had to leave. Selneccer was driven from his beloved Leipzig with a broken heart, Polycarp Leyser went to Brunswick, Mylius and Mirus, to escape the Königstein, to Jena. It looked sad, and all the faithful Christian hearts in Saxony trembled. But behold, in the midst of these turmoils and devastations Christian I died, and as his son Christian II was only in his ninth year, Frederick William of Saxe-Weimar took over the government of Electoral Saxony as administrator. Immediately a great Diet was assembled at Torgau (Feb. 21, 1592), and a general visitation of the country was decided upon, in order to sweep out the poison of Calvinism. For this purpose, a new anti-Calvinist doctrinal standard was established in the so-called visitation articles, which had to be signed by all those who wanted to be Lutheran and remain in office.

wanted. In short, equally clear and sharp theses and antitheses, the doctrinal differences about the Lord's Supper, the person of Christ, baptism and the election of grace were presented. In 1601, after a long trial, Crell was beheaded as a traitor in accordance with a decision of the Präger Appeal Chamber; the decision read: "because of evil practices carried out at home and with foreign sovereigns and their designees against his duty and all kinds of malicious, harmful interventions, which were justly enough shown and proven against him, by which he acted against the established peace of the country, to the detriment of the peace and unity of the common fatherland. Thus, for the second time, Calvinism was put to shame in Electoral Saxony by God's almighty intervention, but unfortunately it succeeded all the more in other countries. Anhalt, after most of the preachers had long feigned Philippism, finally threw off the mask and was reformed in 1596 under Prince Johann Georg, who had a Palatine princess for a wife. The resisting knighthood was silenced by force. As early as 1590, Johann Arndt of Badeborn had to give way, because his Lutheran conscience could not yield to reformed beings. In Hesse, too, Calvinism was gradually carried out by force. Landgrave William IV. was already inclined to it, and used the opposition to the Concordia formula to counteract the prestige of Saxony, and at the same time to bring his brethren, who were strictly Lutheran, under his suzerainty. He dissolved the Hessian General Synods, which were attended by the clergy of his brothers and demanded permission to join the Concordia Formula on behalf of their persons and congregations, and in this way destroyed ecclesiastical freedom by introducing a princely church regiment. His successor, Moritz of Hesse, since 1592, offered everything to carry out the Swiss form of worship. He expelled the recalcitrant clergymen, who referred to the Augsburg Confession, as Balthasar Mentzer, Joh. Winkelmann, Conrad Dietrich and Andre, and appointed Calvinists. Volkstumulte arose, since the Hessians had always been accustomed to Lutheran worship; they were suppressed by force of arms. But Lutheranism was so firmly rooted that the church was reformed only in name, but remained Lutheran in essence. - But not only Calvinism, but also the Papacy robbed the Lutheran Church of its territory during this period. In 1613, on July 13, Count Palatine Wolfgang Wilhelm of Neuburg renounced the Protestant faith and became a Papist in order to be able to lead a Bavarian princess home as his bride and to take possession of the lands of the Duke of Jülich, Eleve and Bergen, who had died childless. His valiant father, Count Palatine Philip Louis, went to his grave with a broken heart.

Because the Jesuits were called into the country, they did not rest until the Lutheran church was completely destroyed and eradicated. In general, this multipleGerhard, Nicolaus Hunnius, Caspar Brockmandus, apostasy from the Lutheran faith and confession for the sake of temporal and earthly advantage, these sowere the most distinguished cultivators and masters of frequent conversions either to the Roman or Reformedthis science, Leonhard Hutter, Johann Gerhard, Church were particularly sad phenomena of this time, aNicolaus Hunnius, Caspar Brockmandus, Johann Hülsemaun, and Johann Hülsemaun. The most true disease of the times, which clearly shows us thatdistinguished spirit-filled cultivators and masters of this people have always loved darkness more than light. Among these conversions, none caused more of ascience were Leonhard Hutter, Johann Gerhard, general sensation and was more consequential andNicolaus Hunnius, Caspar Brockmandus, Johann disastrous for the future than that of Elector JohannHülsemaun, Conrad Dannhauer, Abraham Calov, Sigismund of Brandenburg to the Reformed Confession. Andreas Quenstedt, Wilhelm Baier, and David Hollaz, In spite of the fact that he had sworn to his father to men from whom even modern theologians could still persevere in the faith of his fathers, as it was knownabove all in the Concordia formula, he turned away fromTheir confession, full of life and God's power, gave rise, it in 1613, because he too speculated on the Jülichthrough Johann Arndt, Valerius Herbergen, Stephan inheritance and needed the support of the reformedPrätorius, Philipp Nicolai, Heinrich Müller, Christian Dutch for this. Since his country could not be persuaded to follow in spite of all violent measures, religious warfareno other church can boast of, and from whose brand and unionism were used, so that even Paul Gerhardt, thewe still feed today. There could be no lack of spiritual confessional singer, had to leave Berlin in his time. Allsingers who, in joyful enjoyment of the sweet Gospel these conversions, sad and pernicious as they were inof God, created their songs, and, as, for example, a themselves, nevertheless clearly showed that God'sJohann Heermann, a Paul Gerhardt, a Martin Rinkart, church is not founded on men, therefore not on princes,a Martin Opitz, an Andreas Gryphius, a Johann Nist but "firmly established on the holy mountains," Ps. 87.and others, even under the hardships and tribulations Even the gates of hell cannot overpower it, even thoughof the Thirty Years' War, sang their most melodious it may be destroyed in this or that land. "God is with hermelodies like nightingales during the thunderstorm. It in it, therefore she shall abide," Ps. 46:6. has become quite fashionable nowadays to merely In all this, the time that begins with the Concordia"chide" that time, when all these masterpieces were formula was the heyday of our Lutheran Church, whencreated, all these streams of life were dug, and these the seed of God grew green and the trees ofunctuous songs were sung, and to call it the time of righteousness blossomed, when the city of God stooddead orthodoxy. But true orthodoxy, that is, true pure fine with its fountains, where the holy dwellings of thedoctrine, is never dead, but always full of spirit and Most High are. Next to the time of the Reformation, nopower, full of light and life, and this was irrefutably period was richer in excellent scholars of God, in faithfulproved in the Church at that time. Truly, our Christian shepherds, in untiring watchers and fighters, than thisrace today could be glad if it were only as spiritually period. And how was this period such a flourishing time?alive again as our fathers were after the time of the Was it not because people recognized with burningConcordia formula through the divine power of pure hearts the newly bestowed treasure of pure doctrine anddoctrine! But what is it, then, for which that time must sought to preserve and use it with all fidelity for the gloryallow itself to be reviled by the present nineteenth of God and the salvation of souls? By letting God's Wordcentury and reproached with spiritual death? For the rule in the heart, Hans and the church, by strengtheningsole reason that so much and so fierce a controversy church consciousness and demanding and preservingtook place in those days. How alone could our Church church discipline and customs? It was a serious concernpreserve the precious supplement of pure doctrine, if to preserve, protect, cultivate and process the spiritualshe did not fight tirelessly and with all earnestness? achievements of the previous period - to preserve whatDid not the enemies themselves make this struggle had come down to us not merely as an inherited treasure,necessary over and over again? Our fathers had to but as a free, living possession. Thus, out of its golden,fight against the Romans, for the Jesuits in particular crystal-loud confession, Dogmatics was built, which, likeleft them no peace, but offered all their learning and a mighty gothic cathedral, was filled with truly admirable cunning against them, so that they also had to work their way into the old scholasticism in order to be equal to their sophistries. They had to fight against the reformers, for their pretended love and friendship for the Lutheran Church consisted in their robbery and snatching away one country after another. In addition to this, there were the Arminians with their

The Lutheran Church was not the only church in the world that was trying to weaken and flatten the doctrinal concept of the church, and above all the Socinians, the forerunners of nationalism, who at that time were only becoming well known in Germany and were gaining widespread acceptance. And not enough of all these enemies and adversaries of God's wholesome teaching out of the bosom of the Lutheran Church itself broke forth unhealthy, arrogant, enthusiastic spirits, like ulcers and boils on the body, who were not satisfied with the simple preaching of Christ, but sought higher wisdom and found satisfaction in a false mysticism, e. g. Valentin Weigel, Jakob Böhme and others. Yes, in their own midst there appeared men who took pleasure in their own spirit, paid homage to a free, unattached science, brought all kinds of special opinions and favorite ideas to the fore, and spoke the word of pernicious broad-mindedness and religious mongering: - George Calixt with the whole syncretistic tendency proceeding from him. Woe betide our fathers if they had not fought against all these internal and external enemies and defended themselves with all seriousness against their attacks! Without this struggle, the little group of the orthodox would certainly have been swallowed up, and the treasure of the pure line would long since have been irretrievably lost. Of course, it could not be helped that in the quarrel, either too much was done too quickly, or too much was done, and in general, some false fire was mixed in, as was often the case in the polemics of Lucas Osiander and John Corvinus against Arubert's books on true Christianity and in the syncretistic disputes.

So there was life in our church at that time, for this very life was the hidden reason out of which the spiritual struggles arose, and that there was no lack of the fruits of godliness and the adornment of outward good works in all who carried God's pure Word in believing hearts is obvious, for pure teaching is also the fruitful seed, the ever-flowing source of right good works. What a pity that that life should so soon become dull, that that flowering time should so quickly hasten to an end, or that even during it spiritual lukewarmness and torpor should show themselves. Luther is right when he describes twenty or at most forty years as the time beyond which the Word of God seldom remains pure and in full force in one place. It was the same at that time: the more abundantly God poured out His gifts of grace, the less they were respected by many; people became accustomed to them. The number of those who truly recognized the time in which they were afflicted and considered what served their salvation and peace became smaller and smaller. What blessed Arndt laments in his preface to "True Christianity" applied to many: "What an ungodly and shameful abuse of the holy gospel!

The fact that the devil is in this last world is sufficient proof of the ungodly, unrepentant lives of those who boast of Christ and His Word with their mouths full, and yet lead an entirely unchristian life, just as if they were not living in Christendom but in paganism. The devil is a thousand-fold artist! If he cannot plunge into error and disbelief, he seeks to make pure doctrine a slumbering pillow, on which one stretches and stretches himself complacently and slowly sinks into the sleep of death. If he could not wrest from the Christians of that time that which they as Lutherans held to be their chief sanctuary and noblest treasure, the pure doctrine of justification before God by grace alone through faith in Jesus Christ alone, he knew how to break off from them the only bridge to it, sincere repentance of the heart. Hence Heinrich Müller lamented: "Today's Christianity has four mute church idols which it follows, the baptismal font, the preaching stand, the confessional, and the altar: it comforts itself that it is baptized, hears God's Word, goes to confession, receives the Lord's Supper, but it denies the inner power of the Gospel." So then, scarcely thirty years after the triumph of right confession by the Formula of Concord had passed, we find thousands who still had the outward form of orthodoxy, but the spirit of the world had eaten through the inward kernel, and left the empty husk, thousands who went along in spiritual deadness of sin, and did not adorn the right divine doctrine with right good works. We find preachers who did not with burning zeal of love advance the sweet gospel of Christ and His abundant grace, and, while guarding the ramparts and walls of the city of God against the assaults from without, cared little whether many inhabitants of the same died or if they were preserved by famine, pestilence, or other accidents. We find princes who no longer carried the salvation of the church on their hearts as in former times, but degraded it to the handmaiden of the state. The apostasy, i.e. the reversed pontificalism, as Valentin Andreä calls it, crept in; Luther's prophecy was fulfilled more and more: Where princes want to mix spiritual and secular government, God help us that we may not live long, so that we may not see such misfortune. For then everything in the Christian religion must fall into ruins, as has happened under the papacy, since the bishops have become temporal princes." So God, according to His holiness and justice, could not do otherwise; He had to resort to the chastening rod and bring punitive judgments. Repeatedly the plague wandered through Germany at the beginning of the 17th century, preaching repentance through the terror of death. In 1598 a terrible plague raged in Thuringia, which killed 19,000 people in the area of Erfurt alone. But since also

these chastisements were of no avail, the Thirty Years' War came, and with it a time of tribulation such as there have been few in history, full of terrible devastation and bloody abominations. The greater the grace of the pure Word and the unadulterated Sacraments of God which our Church had hitherto enjoyed, the more terrible was also the punishment of the contempt of the same. God's wrath was kindled against an ungrateful race; the sword of his vengeance was drawn, and spared not. He wanted to soften the secure ones who had not been led to repentance by all the riches of his goodness, patience and long-suffering, and to rouse the sleepers from their slumber of death. He wanted to rain fire so that the satiated hearts would thirst again for his eternal grace and for the peace that is higher than all reason. He wanted to destroy earthly prosperity, so that all the worldly dust, in which the hearts of Christians were so deeply staked, would be broken, and He alone would remain their consolation and portion. - God had stopped the outbreak of the unfortunate war. When the religious peace of Augsburg was concluded, it was said: "and herewith in the above form and otherwise in all other ways a constant, persevering, unconditional, for and for lasting peace shall be established and decided," but it was not difficult to see that this eternal duration was not so certain. It was not enough that it had been concluded with much difficulty, as if by a miracle of God; it also contained individual provisions which could have no other than sad effects. Under the mild and conciliatory government of Ferdinand I (1556-1564) and Maximilian II (1564- 1576) things went well, and it even seemed as if Protestantism were to gain still more extension; it penetrated inexorably also into the Catholic lands; the bishops of Bamberg, Wuerzburg, and Salzburg could resist it as little as the dukes of Bavaria. But it spread the most widely in Austria under Maximilian II, who himself was not averse to it. Even within Protestant lands, whole chapters and bishoprics became Protestant. This alone increased the hostility of the Romans. In particular, the pope incited and harassed the Jesuits, who, especially under Maximilian's son and successor, Rudolph II, became more and more bold and crept into all relationships with satanic cunning. Thus, from 1570 to 1580, the so-called counter-reformations began in almost all Catholic countries: with cunning and violence, all traces of pure doctrine were eradicated and the light of the Gospel was extinguished. Terrible are the scenes of persecution and atrocities which so frequently occurred in the process. The Jesuits made it their business, by the way, to invalidate the sacred and dear treaties that had been sworn to and chartered, to the disadvantage of the Lutherans, by ungodly sophistries. Thus, for example, I. P. Windeck, Cano wrote

Nicus of Marchdorf, in 1616, in his *Prognosticcon futuræ status ecclesiae*: "The Treaty of Passau and the Religious Peace were not valid; they had been forced from the Emperor by force; the Pope had not confirmed it either, and by the Concilium of Trident it had been annulled anyway. This, of course, increased the tension between Catholics and Protestants, so that in 1608 the Protestant Union was formed to protect and defend against all attacks by the Romans, and the following year the Catholic League opposed it. Thus both parties stood in full hostility to each other, and it needed but a spark to make the war-tribe blaze up bright and high. In Bohemia the wailing began. In 1609 the Lutherans in this country had received a letter of majesty from Emperor Rudolf II, according to which the cities and the knighthood were given freedom and the right to build churches and schools. No sooner had Ferdinand II. had received the crown of Bohemia, the promises of this letter of majesty were broken in the most manifold way, and churches that had been built were torn down again in the most legal way, for he was an arch-papist, "so that he," as his Jesuit confessor Lämmermann testified of him, "would rather lose his country and his people, would rather have his begging-stick in one hand, and his wife and child in the other, and wander in misery, seeking his bread from door to door, nay, would rather suffer the most ignominious death, than see any longer the ignominy inflicted on the Catholic Church by the Protestants." He was a mortal enemy of the Protestant Church, and allowed himself to be used entirely by the Jesuits for their hopeless purposes. As the offended Bohemians complained in vain of the inclemency they had suffered, their displeasure burst into bright flames. When on May 23, 1618, the imperial councils were assembled in the castle at Prague, representatives of the Protestant Bohemian estates appeared armed in the assembly hall and demanded an account. Two of the councillors, W. Slawata and Martinitz with their scribe Fabricius, gave defiant answers, which so irritated the deputies that they seized them and threw them through the open window into the deep moat of the castle. Fortunately they fell on a heap of sweepings, and therefore escaped without considerable injury. Insignificant as this incident was, it nevertheless became, contrary to all expectation, the sad cause of the war which now followed and which lasted thirty unhappy years; for now the Estates of Bohemia seceded from Austria, drove out the Jesuits, and made the head of the Protestant Union, the Elector Frederick V. of the Palatinate, king. Unfortunately, this was an extremely unfortunate choice, for Frederick V. was not only an exceedingly weak man, who only wanted the honor of a royal crown without paying anything for it, but through his reformist fanaticism, in which he was the only one who had the honor of a royal crown, he was the only one who had the honor of a royal crown.

his court preacher Scultetus encouraged him, he repelled both the Protestant Bohemians and the strict Lutheran princes from himself and his cause. On November 7, 1620, a battle took place at the White Mountain near Prague between the Bohemians and the Catholic troops of the Emperor and the League. The former succumbed to the enemy's superior force and, together with Frederick, sought their salvation in wild flight. A single hour of misfortune had decided Bohemia's fate. Ferdinand II tore up the Letter of Majesty with his own hand. Twenty-seven of the most distinguished Protestant noblemen bled on the sheep. All ended in a dignified manner. "Tear this body into a thousand pieces," cried Count Schlick, "ransack my bowels; you will find nothing but liberty and religion hath put the sword into our hands; but because God hath given victory to the Emperor, let the will of the Lord be done." Hundreds lost all their property; the confiscated estates were given to the returning Jesuits. The Lutheran preachers had to give way to monks and Roman priests. The most violent measures were used to suppress the Protestant confession. Over 30,000 families left the country for the sake of the Gospel. The work for which Johann Huss had given his life was destroyed forever. This was the first sad act of the terrible Thirty Years' War. From Bohemia it rolled into Germany, for Ferdinand II, made bold by his fortune in arms and controlled by the Jesuits, sought there above all to overthrow Protestantism. Count Ernst of Mansfeld, Duke Christian of Brunswick, Margrave George Frederick of Baden-Durlach, and King Christian IV of Denmark appeared as heroes of the struggle on the Protestant side, but they could not win over commanders such as the Emperor had in his service, namely, Tilly and Wallenstein; one after the other had to lay down his arms. Thus the Emperor succeeded, almost all Germany lay at his feet, and now it seemed to him that the time had come when he could strike a decisive blow against the Protestant Church. On March 6, 1629, he issued the infamous Edict of Restitution, an "authentic" declaration of the Religious Peace, according to which Protestants were to surrender all endowments confiscated since the Treaty of Passover, the Calvinists were to be excluded from the Religious Peace, and the Catholic estates were to have unconditional freedom to suppress Protestantism in their lands. A paralyzing terror seized all Protestant hearts, for the worst was to be feared for the future. Behold! then God raised up the pious and valiant Swedish King Gustavus Adolphus to the saviour of the Protestant cause. On May 27, 1630, he appeared before the assembled imperial estates, presented his only daughter, who was barely six years old, and recommended her to their

And said, among other things: "Since some may imagine that we are taking this war upon ourselves without just cause, I take God, the Most High, as witness that I have not undertaken this out of my own pleasure or belligerence, but have for several years had conspicuous cause, mostly for the sake that our oppressed co-religionists may be freed from the papal yoke. And because it usually happens that the jug goes to the well until it breaks, it will also happen to me that the welfare of Sweden, and have nevertheless so far escaped unharmed under God's gracious protection, must finally give up my life; Therefore I will, at my departure this time, have also commanded all Sweden's absent and present estates to God, wishing that after this miserable, burdensome life we may meet and find each other in the eternal and everlasting." There seemed to pass through Gustavus's emotion a shared by the whole assembly, and there was a general sobbing. Then the king prayed aloud: "O Lord, return to us, and be merciful to thy servants. Fill us early with thy grace, and we will praise thee and be glad of all our days. Show thy servants thy works, and thy glory to their children. The LORD our God be kind unto us, and promote the work of our hands; yea, the work of our hands may he promote. Amen." At his departure the king ordered several general days of fast penance and prayer, where the country should bring its prayers before God for him and the army. When he and his brave band had landed on the German coast on June 24, 1630, he knelt down and prayed, "O God, who rulest over heaven and earth, wind and sea, how shall I thank thee that thou hast so graciously protected me on this perilous voyage? Yes, I thank thee from the inmost depths of my heart, and beseech thee, since thou knowest that this journey is not for my glory, but for thine alone, and for the comfort and help of thy poor, afflicted Church, that thou wouldst continue to bestow grace and blessing upon us." Unfortunately, the most distinguished German princes, especially Electoral Saxony and Brandenburg, hesitated to join the King of Sweden, and Magdeburg, which had courageously resisted the execution of the edict of restitution and was besieged by Tilly's bloodthirsty hordes, had to fall as a sad victim, a spectacle so bloody that even Tilly reported to Vienna that nothing similar had happened since Troy's and Jerusalem's destruction. Terrible were the atrocities and cruelties that took place. Even a Catholic writer must have reported the following: "What misery, misery and misery there was cannot be described or expressed. 53 persons, mostly women, who had been taken to the Käthe-

dralkirche had cursed, their heads were cut off; "Now in the name of God, let us go at it! JEsn, JEsu, let us fight today for the glory of your name!" These were abandoned children sought their parents, whose names they could not even give; many sat beside and on the corpses of the same, crying out in piteous despair, "O sword, and with the cry, "Forward!" the army rushed father, O mother!" Others even so-called at the breasts of their slain mothers, whose arms still clasped them in death, and cried out, almost starved, that it might have pitied a stone. Many sought to escape the maltreatment of the raging persecutors by a voluntary death. Twenty noble maidens of Magdeburg held out their hands to each other to save their chastity from those in the floods of the Elbe. The number of those who perished was 20-30,000." The shocking fall of Magdeburg opened the eyes of Elector George of Saxony in particular, who hastened to unite with Gustavus Adolphus and opened his lands to him. When the latter entered Wittenberg, he said to the students who came to meet him: "Gentlemen, from you the gospel has come to us from this place; but because it wants to be darkened by the enemies with you, we must come to you to rekindle the same light next to God." Tilly invaded the Saxon lands, and thus a bloody battle ensued between him and Gustavus Adolphus at Leipzig and Brei tenseld on September 7, 1631. "God with us!" was the field cry of the brave Swedes. And God was with them, for after a few hours of hot fighting a brilliant victory was won. All Germany was now open to the victorious Swedish king, and everywhere where Protestants dwelt he was received with rejoicing. But he did not exalt himself to this glory; just as he had offered honor and thanks to the Lord of Hosts on his knees on the battlefield, so the same pious, humble attitude accompanied him on his entire subsequent victorious march. When he entered Naumburg, the people pressed against him in impetuous enthusiasm, and some even kissed his boots. Then he spoke wistfully to his chief court preacher Fabricius: "Our affairs are on a good footing, but I fear that God will punish me because of the foolishness of the people. The people who worship me forget to pray, trust more in men than in God. Great God! Thou art my witness how much I dislike such things." Since Lilly had fallen in Bavaria, the Emperor, in his distress, turned to the adopted Wallenstein to obtain through him again happiness and victory. On November 2, 1632, the bloodiest battle took place at Lützen. The morning mists still covered Lutzen's plains when the Swedish army lay on its knees; the trumpets sounded: "A Mighty Fortress is Our God," and the king himself sang the field song: "Do not despair, you small heap. Without armor, in a leather tunic and a simple cloth skirt, he rode through the ranks of the warriors, who welcomed him with loud shouts of joy.

"Now in the name of God, let us go at it! JEsn, JEsu, let us fight today for the glory of your name!" These were abandoned children sought their parents, whose names they could not even give; many sat beside and on the corpses of the same, crying out in piteous despair, "O sword, and with the cry, "Forward!" the army rushed upon the enemy. The Swedes were again victorious, but Gustav Adolf died a heroic death. His sudden fall was an unspeakable loss to the Protestant cause and to all Germany. For now there was a lack of proper leadership of the war on the Protestant side, so that the Swedish army ran wild, and the war became more and more a party struggle for booty and possession of lands, and thus did not want to come to an end, because alternately one side and the other had the upper hand. After the Swedes had sought help from France, the Elector of Saxony concluded a separate peace with the Emperor, which was then joined by other princes and imperial cities; but the misery and confusion grew ever greater. Germany was more and more transformed into a desolate wasteland, into a vain general cadaver, for the imperial, Swedish, and French troops vied with each other in atrocities and cruelties. The war was accompanied by famine and devastating epidemics, so that thousands of people were executed. Famine and pestilence were accompanied by conflagrations, in which the savage soldiers set fire to individual houses and to entire villages and towns. Hand in hand with the general devastation went the savagery of the mind, which broke out everywhere in the most horrible manner. Wherever one went, one encountered heaps of beggars, thieves, and robbers; the children grew up without any instruction; the word of God, as well as the arts and sciences, lay almost everywhere in ruins. Indeed, the misery could not rise any higher; people were generally tired of the unfortunate strife. - Those who were still able to pray, or who had learned to pray again in the bitter distress, prayed, even cried out to God above all for peace. And God finally allowed himself to be entreated by the wailing and lamentation of his children, and gave peace. This peace, called the Westphalian peace, came about after many years of negotiations in Münster and Osnabrück on October 24, 1648. The jewel of freedom of conscience and religion was saved, the Augsburg Religious Peace was confirmed and extended to the Reformed, as the so-called Augsburg Confession. January 1, 1624, was fixed as the normal year for the disputed ownership of church property. Unspeakable was the rejoicing of Germany and all Protestant Christians that at last all feuding was at an end, but the pope would know nothing of peace. Scarcely had four weeks passed after the peace treaty of Westphalia, when he declared it null and void in a bull. Thus Satan and the gates of hell raged and raged, but at last they had to be silent and still, for God said: "Until here

here shall thy proud waves lie down!" The pabstry had quenched its thirst for blood in the Lutheran Church, but had not been able to destroy it. How many had just woken up through the misery of the times and had learned to pray again and to notice God's Word with eagerness for salvation! Yes, in weal and woe, in war and peace, in good and evil days, the Lord had faithfully and fatherly protected, built and preserved his Zion.

(Submitted.)  
**Iowa Synod.**

In the September number of the "Church Bulletin" of the Iowa Synod there is an essay by Dr. Münk el, accompanied by "some remarks" by an Iowa man. In it Dr. Münk el confesses that he does not consider the Pope to be the Antichrist. Without going into this in any detail, the undersigned feels compelled to expose and reject the unchristian and low procedure of the Iowa Synod on the inclusion of this essay and the following remarks, as thoroughly obstructive and harmful to a forthcoming Colloquium.

For in the "Remarks" it is first told and emphasized with apparent joy that the Missouri Synod accepts Dr. Münk el as a true-believing theologian; but in order to prove this, one does not bring proofs from our writings, oh, no; but one proves it with the fact that the Norwegian Synod has declared Dr. Münk el to be so; now we are in doctrinal agreement with that Synod, consequently, it is now concluded, it is as good as if the Missourians themselves had said it. Just as if we stood in solidarity with the dear Norwegians. This is the first move of the prepared quandary. Then they introduce Dr. Münk el, let him speak to the Missourians himself, by printing his essay. And now, what does Dr. Münk el speak? He confesses that he does not consider the pope to be the Antichrist, because he has not yet attached to himself true divine nature. Now the dilemma is finished, now the Missourians are caught. Either they must make themselves stink and reject Dr. Münk el, and the sender in question is already rejoicing in the thought of this, for he sneers: "Many a one is perhaps already trembling for the good Dr. Münk el, thinking of what kind of weather will now break out from Missouri over him, whom the Missourians formerly held in such high esteem and honor. Well, no doubt the very next 'Lutheran' will bring the eighth declaration." Or else the Missourians will have to settle for small, agree with the lowans and deny the doctrine that the Pope is the Antichrist, although it is clearly taught in the symbols. This alternative, too, the sender poses with a high sense of delight; for he says: "Perhaps the 'Lutheran' will soon bring us the NachUnv

richt that they have never condemned what Dr. Mönkel     So now the Iowa Synod is running up a storm with itsChiliasmus still holds as private opinion, then one cannot says here, and that today they consider those who speakopinions, and if we stood on their position, we should alsodefend him against that"? Cf. p. 82, where it is shown in as Dr. Mönkel does to be quite good, excellentbe shaken by it; but we stand on firm ground. For our partwhich case alone also the fine chiliasm is judged in the Lutherans. Perhaps they merely tacitly pronounce thatwe want proofs, we say: proofs, proofs, give proofs! but17th article of the Augsburg Confession. Confession is they have gained a better insight through this essay."they lack them; so they say: expert opinions, expertpronounced. And how do you know that we condemn What shall we do now? Well, we confess, without regardopinions, here are expert opinions from Germany, one,fine chiliasm "now no longer" ? Precisely also from the or contempt for any person, that Dr. Mönkel's essay hastwo, three, four in number! To this we say: well, handnumber of the "Lutheran" cited above. The same, not shaken our conviction, which we have attained andthem over; if you cannot bring any proofs yourselves, wehowever, proves very clearly from the protocols that gained from God's Word and our symbols, as well aswill see whether such are to be found in the opinions ofwere kept with Pastor Schieferdecker that we have from the teachings and works of the Popes, that thecompelling force, but for God's sake do not ask us tonever done so. How can Pope at Rome is the Antichrist.

accept or reject anything on mere human authority. We Do you then write: "no more"? I beg you, this is a quite But who does not think of the story of the interest withcannot deal so lightly with truth and God's Word: "Good horrible spinning of lies, in which you are revealed which the Pharisees tempted Jesus, and yet pretendedconsciences," says Luther, "cry out for truth and right again.

to be so innocent? But he first takes off their mask byinstruction from God's Word." So not on compulsion by God grant that this will improve, otherwise, saying, "Ye hypocrites, do ye water me?" and then hehuman authorities. As little as a Christian can be induced unfortunately, little fruit can be hoped for from the answers as befitted him. Dr. Mönkel and the otherto do wrong because he is reproached with the fact that expected colloquium. H.

German theologians who gave an expert opinionsuch and such a one also does it, so little can he accept undoubtedly did not mean to impress, but sincerelya doctrine because other people fall in with it.

sought the unity of the Lutheran Church in this country; I now ask the honored sender: is such a procedure, but they would not allow themselves to be misused byas he has taken here, also Christian and beautiful and the Iowa Synod to insist against Missouri. How bad ithonest? or has he not rather let his flesh shoot the reins?

looks when, before the Missouri Synod has even heardFurther, is it right to write sincerely and honestly that the the opinions, and before it has time to show cause andMissourians have said, taught, known, or condemned reason why it must reject this or that, every move ofthis or that, and instead of citing the passage or stating Missouri is regarded as a verdict of condemnation and isexactly where the reader can find it and convince himself, Louis District Pastoral Conference, which held its gleefully trumpeted with both cheeks in order to make itmerely make do by saying: "as is manly known" ? a. a. sessions this year at Collinsville, Illinois, from the 4th to hateful! We are not, of course, such riders of authorityO. p. 70.

that we can accept everything wholesale that this or that Item, is it right and true that you say: "While they (the have a memorandum prepared, which should tell our ecclesiastical greatness of the present time says, and heMissourians), namely, in former times, as is manly children and descendants in what manner the individual who is not such a one himself will not hold it againstknown, and as one can read clearly printed in their congregations within our Synodal Union celebrated the anyone. However much we rejoice when others havesynodal report of 1857, most vehemently condemned the three hundred and fiftieth anniversary of the found and recognized the same truth with us, we do notopinion of those who expect the fulfillment of the Reformation, which took place in this 1867th year. The make the truth of a doctrine dependent on whetherprophecy of the Scripture of the millennial kingdom only conference was convinced that we owed such news to others besides ourselves also fall in with it. We are notin the future, now the Lutheran proves by a hair's breadth our descendants and that it would be received by them servants of men, so that we should be afraid to call whatthat one may not heresy this opinion"? P. 70. Is this with the greatest joy.

is false and erroneous false and erroneous at all times,honest? Since the "Lutheran" XXIII, p. 178 ff. proves from How pleasing to us now are the specific news about even if a dear brother or other recognized orthodoxthe minutes of 1856 and 1857 that the Synod has never, the jubilee celebrations of the Reformation of the theologian has said it, and certainly no right Christiannot even with a word, hereticalized and condemned the previous centuries, according to which we can guide and theologian will take offense at this position. But hereopinion of those who think that the thousand years of ourselves in the forthcoming jubilee celebration! Well the false position of the Iowa Synod becomes apparent,revelation are still future, provided they do not connect then, let us prepare the same joy for our descendants! that it is so anxious for the testimony of men and theirwith it such an opinion as does not alter any article of Let us tell them what great things the Lord has done for approval. In order to make the doctrine of the church, thefaith. And do you not yourself acknowledge this evidence, us on this three hundred and fifty year anniversary of the ministry, antichrist, and false chiliasm known in the lowasince you say that the "Lutheran" has now admitted it ? Reformation! That is the purpose of our memorandum. Synod, the authority of the holy Scriptures and symbolsHow can you twist it like that without becoming It is to proclaim the great deeds of God, it is to bring glory is not sufficient; there must first be added that the churchashamed?

of the present time establishes and decides something Item, is it right and true that you say, "And they (the based on the words of the 78th Psalm: "Hear, my certain; only then is the doctrine to be regarded as Missourians) will not condemn subtle chiliasm now" ? people, my law; incline your ears to the words of my developed and fixed, and now there is cried out against Ibid. p. 70. Where did we ever condemn it? Is it not mouth. I will open my mouth in proverbs, and speak the all who do not submit to it. \*) expressly said in that Synodal Report of 1857 p. 42. that old tales, which we have heard, and which we know, and

\*) That therewith the holy scripture is pushed aside and its clarity is stamped to ambiguity against 2 Petr. Scripture is pushed to the side and its clarity against 2 Petr. 1,19. is stamped as ambiguity, that seems to be ignored.

**Calling all fathers and brothers in ministry within our synodal association.**

Beloved Fathers and Brothers! The honorable St. Louis District Pastoral Conference, which held its sessions this year at Collinsville, Illinois, from the 4th to the 7th of October of this year, unanimously resolved to that we can accept everything wholesale that this or that Item, is it right and true that you say: "While they (the have a memorandum prepared, which should tell our ecclesiastical greatness of the present time says, and heMissourians), namely, in former times, as is manly children and descendants in what manner the individual who is not such a one himself will not hold it againstknown, and as one can read clearly printed in their congregations within our Synodal Union celebrated the anyone. However much we rejoice when others havesynodal report of 1857, most vehemently condemned the three hundred and fiftieth anniversary of the found and recognized the same truth with us, we do notopinion of those who expect the fulfillment of the Reformation, which took place in this 1867th year. The make the truth of a doctrine dependent on whetherprophecy of the Scripture of the millennial kingdom only conference was convinced that we owed such news to others besides ourselves also fall in with it. We are notin the future, now the Lutheran proves by a hair's breadth our descendants and that it would be received by them servants of men, so that we should be afraid to call whatthat one may not heresy this opinion"? P. 70. Is this with the greatest joy.

How pleasing to us now are the specific news about the jubilee celebrations of the Reformation of the previous centuries, according to which we can guide and theologian will take offense at this position. But hereopinion of those who think that the thousand years of ourselves in the forthcoming jubilee celebration! Well the false position of the Iowa Synod becomes apparent,revelation are still future, provided they do not connect then, let us prepare the same joy for our descendants! that it is so anxious for the testimony of men and theirwith it such an opinion as does not alter any article of Let us tell them what great things the Lord has done for approval. In order to make the doctrine of the church, thefaith. And do you not yourself acknowledge this evidence, us on this three hundred and fifty year anniversary of the ministry, antichrist, and false chiliasm known in the lowasince you say that the "Lutheran" has now admitted it ? Reformation! That is the purpose of our memorandum. It is to proclaim the great deeds of God, it is to bring glory to the great God and our Saviour Jesus Christ. It is to be based on the words of the 78th Psalm: "Hear, my people, my law; incline your ears to the words of my mouth. I will open my mouth in proverbs, and speak the old tales, which we have heard, and which we know, and which our fathers have told us, that we should not reproach their children, which shall come after, and declare the glory of the LORD, and his power, and the wonders that he hath done. He established a testimony in Jacob, and gave a law in Israel, which he commanded our fathers to teach their children; that the seed might learn, and the children that should yet be taught.

that when they were born they would proclaim it to their children, that they would put their hope in God, and not forget the works of God, and keep his commandments.

Since I have now been commissioned by the above-mentioned Conference to write and compile such a memorandum, I turn to you, beloved fathers and brothers, with the most heartfelt and urgent request, and kindly ask you to send me a description of your jubilee celebration by December 1 of this year, in which the following questions, for example, would be answered:

Did you have a celebration that lasted several days? Did your congregation celebrate the jubilee alone, "or in conjunction with another congregation? How many services were held? Which preachers led the service? What texts did they treat? What were the dispositions of the sermons? What was the short summa of them? What songs were sung in the individual services? How many communicated at this feast? Was a procession held? and if: in which way? How many persons have participated in it? Was the procession decorated with banners and flags ? What was the nature and inscription of the same ? Was there a celebration and festivity for the children connected with the jubilee? In what way did the children celebrate this festival and by what was it made important and unforgettable to them? How many medals were distributed?

These and similar questions would have to be considered in the report, because an exact and as detailed as possible description of the festivities is desired. No one thinks that because his congregation did not organize a great celebration, it is not worth the effort to send in a report about it. No! All, even the smallest communities are considered in our memorandum, none should be overlooked. Therefore, no one should delay in sending in his report! Let us strike while the iron is hot!

Finally, I ask that the name and place of residence of the congregations and the name of the preachers be accurately stated and that the manuscript be written with the greatest possible clarity.

Grace be with you and with your I. F. Köstering.  
Altenburg, Perry Co., Mo.

Kirchemweihttgett.

To the dear readers of the "Lutheran" and to all Christian friends, herewith serve notice that the recently organized ev.-Intb. Immanuel's congregation U. E. C. at Dwight, Livingston Co, Ills, on the 13th Sunday, A.D. Sept. 15, had the joy of dedicating their newly built church to the service of the Triune God. At this, Rev. Pollack, of Crete, Ills. preached on the Epistle to the Churchwife, Rev. John 21:1-5, before

numerous assembly of hearers, and described the holiness and glory of the contending church of Christ to the comfort of all present. On the afternoon of this feast the service was to be held in English; but as the English-speaking pastor, Mr. Burkhardt, of Dundee, Ills. had not arrived, the Rev. E. Meyer, of Kankakee, Ills. preached instead on the Church Gospel, and described the spiritual entrance of the Lord Christ into the hearts of his faithful. On the evening of this feast the undersigned preached another short closing sermon on a free text. God grant that God's name and glory may always dwell in this newly built little church, through the pure and clear preaching of His holy word and the unadulterated administration of the holy church. Word and the unadulterated administration of the holy sacraments. And that this new congregation may also experience the promise of God in itself: In the place where I will establish the remembrance of my name, I will come to you and bless you. Exodus 20:24.

C. H. G. Schliepsick.

On the 4th Sunday in Trinity we had the joy of being able to consecrate the newly built church of the Lutheran Trinity congregation of Mecan and Shields to the service of God. Because of the part of the congregation that had gone over to the Wisconsin Synod, we had to hold our services in a private house during the winter. Towards spring, however, the Lord gave us the joy and courage to begin a new building and to complete it in such a short time with the help of a considerable amount of money and manpower. Unfortunately, the pastors from out of town, on whose participation in the dedication we had counted, could not come; and so the undersigned saw himself compelled to lead the ceremony alone and to take over both sermons. May the Lord grant that this little church will not again be desecrated by disputes and false teachings. H. A. A llwardt.

Seventh Lutheran Missionary Festival in Northern Wisconsin.

The Lutheran congregations of Sheboygan County, Wisc., celebrated this year's mission feast on the third Sunday after Trinity, on a lovely shady fairground by the railroad, near Plymontb, favored by glorious weather. The first sermon was preached by Pastor Steinbach of Milwaukee, on Ps. 117, with reference to the internal mission. Then followed a historical missionary report by the sender on the life and work of Hans Egede, the pioneer of the mission among the Greenlanders. In the afternoon Pastor Engelbert von Racine preached on Marc. 16, 15. 16. The total collection was H100.

A. D. Steche r.

Mission Feast.

This was celebrated on August 11 and 12 in the congregations of the undersigned. A gratifying number of fellow believers from the neighboring congregations of Pastors Hahn, Mießler, Köhler and Kähler, 50-60 miles away, had come to participate. On Sunday morning at 9 o'clock there was first a communion service in the church, during which Pastor Kähler held the confession and Pastor Hahn administered Holy Communion. Holy Communion

distributed. This was followed by the festive service outdoors. Pastor Micssler preached in the morning on Acts. 4, 20: "We cannot refrain from speaking what we have seen and heard."

In the afternoon, Pastor Sandvoß gave a historical lecture on the East Indies and the Lutheran mission in that heathen country. On the second day, Prof. Brauer of St. Louis put the words of Joshua vividly and sharply to our hearts: "Now therefore choose this day whom ye will serve: but I and my house will serve the Lord. Jos. 24, 15. Pastor Köhler concluded with Psalm 106, 1: "Give thanks to the Lord, for he is kind, and his goodness endures forever."

How lovely it is when brethren dwell together in unity; - how necessary, how wholesome, how glorious it is to carry on the work of the Lord diligently, outwardly and inwardly, whereby the individual does not overlook himself, - this is probably the impression which the feast with its celebration has more or less left with all. God grant that it may remain, and that a lasting blessing may grow out of it. But to Him, our God, be thanks and praise for everything!  
F. I. Biltz, Pastor.

Church News.

On the fourth Sunday after Trinity, Mr. Ed. Sitzmann, candidate for the holy ministry, was ordained. On the fourth Sunday of Trinity, Mr. Ed Sitzmann, candidate of the holy preaching ministry, was ordained by the undersigned according to our ordinances, in the midst of a fine congregation at Lawrence, Kansas, which had given him a proper call, and was installed in his office. Lawrence, situated on the Kansas River and the Union Pacific railroad, was visited by me last fall and served by me temporarily until a congregation was organized. Three miles from there is Eudora, where a Lutheran congregation has been planted, which is served for the time being by Pastor Sitzmann.

May God by grace bless the work of this servant in this new field of labor for the salvation of many souls. C. F. Love.  
Address: Hov. D. 8itLM3.nu,  
Lox. 199. imnreueo oit^, ivans.

The Rev. I. G. Nützet, hitherto pastor of the two congregations at Bethalto and Dorsy Station, Ills. having received and accepted a regular appointment from the St. Peter's congregation at Columbus, Jud. The Lord crown the work of this servant of his in this new field of work with his rich blessing.

G. Schumm.  
Address: ff. 6. ruMsel, sbox  
393.jColumbus , luä.

On the 8th Sunday after Trinity, August 11 of this year, Candidate Conrad Damm, who had received his education at the Second Seminary in St. Louis, was solemnly ordained by the undersigned in the presence of a very numerous congregation, according to the prescriptions of our Agenda, by order of the Honorable Vice-President of the Northern District of the Synod of Missouri, Ohio and other states, Pastor Lochner, and was installed in his office as pastor of my present Synod.

Branch Parish in the Town Dryden, from which he was duly called, introduced.

May the dear Lord Jesus crown his work with rich blessings. May He give him and all of us strength and faithfulness, so that we may lead many poor sinners to Him in the great Minuesota field of work.

K. Schulze, pastor at Prairie Mount.  
Address: Rev. 6th Stupid, .  
Print, Lible^ Oo., Mnu.

' Conserence ad.

The Sprigufield (Ills.) Pastoral and Lch- rer Conference will meet, God willing, Tuesday, Nov. 5, at the residence of the Rev. W. Bartliug, of Spring- field, Ills. F. Lehmann, Secr.

**Formula,** how on the ... Sunday after Trinity, the present Lutheran feast of July and Thanksgiving of this year, after the sermons have been preached and the prayers have been read from all the pulpits, is to be intimate and proclaimed.  
1717.

Your Christian love has often been reminded in sermons and otherwise that this 17th year, which is still running, is to be considered a most pleasant and joyful year of jubilee for the whole Protestant Church.

And now that day has come near for which especially this name deserves to be attached to it. For on the next coming today about 8 days g. G. the 31st of the month *Octobris* the other Leeulum and century is completed, since the time, when the good-natured God in this Churfürsteuthum and Lauden has begun to promote the light of the h. Evangelii again to bright shine and glow by means of the service of his faithful servant, D. *Martini Lutheri*.

Just as such a day has been customarily celebrated in these lands for some time now as a day of remembrance of the salutary work of the Reformation that has been so happily undertaken, so the gratitude due to God, who has allowed his Word to run and grow among us for another hundred years, demands that we celebrate such a day this year with even greater solemnity. To which end, then, by high decree, the Sunday following st (will be the XXIII after rriuitatis), as the 31st of Oetobrw, with the addition of the two next following days, the

On the 1st and 2nd of November, after the manner of the high feasts of the year, God, the almighty patron of his orthodox church, is honoured and Christian recognition is shown for the pure doctrine hitherto granted to us unchanged, and on one day the word of the Lord is preached in public assembly in all the places of these lands, and in the morning Holy Communion is administered.

shall be detained. It is therefore urged upon men in the Lord to prepare themselves for this feast by righteous penitential and other holy practices during this week, as well as to present their spiritual sacrifice of praise and prayer to God humbly and joyfully on the three days now named, and to attend the sermons diligently and attentively, also not to let his devotion be interrupted by any worldly activities common on workdays, nor by any other obstacles that can be avoided in any way, much less by lust and lasciviousness, but in any case to properly live up to the gratitude to God that was praiseworthily demonstrated a hundred years ago at just such a time. There is no doubt that the faithful God will be graciously pleased with such a most gracious respect and reverence towards him and will hear our prayer for the further preservation of the pure doctrine and propagation of his holy word out of fatherly mercy and love, which he will also do for the sake of his dear Son Christ Jesus. Amen.

**The colloquium** which the Iowa Synod has requested of ours will, God willing, take place on November 13 in the church of Pastor Lochner in Milwaukee. Members of our Synod who intend to be present as witnesses are requested to inform the aforementioned *Pastor loci* in good time so that he can arrange lodging for them.

**Commemorative coin.**  
Notification to the commemorative coin orderers that, although a temporary interruption in minting has occurred due to the breakage of the die, shipment has now commenced, so that the commemorative coins are still be on the spot in time. Since, however, payments are to be made to the medalist already now, the undersigned sees himself compelled to have the amount colcctiren by the extortion in most cases, which is why the respective orderers want to take care to have the necessary sum at hand for payment to the extortion upon receipt.

With regard to the question of silver and gold commemorative coins, it can be announced that silver coins at \$3.00 and gold coins at \$25.00 can be minted to order, but that due to the short time available for the procurement of commemorative coins, gold and silver commemorative coins can hardly be delivered before the jubilee. Those who nevertheless intend to place orders, in order to make a gift afterwards or at "Christmas", want to have them delivered in good time.

Milwaukee, Wis. 7th Oct. 1867.  
F. Lochner,

**Notice.**

Partly in order to simplify the agency's business, partly in order to encourage the external agents to make even more of an effort to distribute the "Lutheraner", and particularly in order to achieve a more prompt payment of the subscription fees, the agents are to receive a free copy of the current year's issue for every 10 copies, as a result of which they will also have to pay for all the papers sent to them.

M. C. Barthel, on behalf of the  
Committee for Printed Matter.

**Indication.**

So just left the press and is available from M. C. Barthel, St. Louis, Mo:

**Negotiations**

the  
thirteenth annual meeting  
of the

**Middle Districts**

the  
German Lutheran Synod of Missouri, Ohio and other  
states

from the year 1867.

Price 25 Cts. the copy, bas dozen \$2.40.

**Jubilee - Booklet,**

this is  
Questions and answers about the history of the  
Evangelical Lutheran Church.

**A gift for the school youth to**

Celebration of the Fourth and a Half Centennial of the  
Lutheran Church Reformation  
October 31, 1867.

Presented by J. A. F. W. Müller, Pastor.

This dear little book, which has just left the press, and is available from Mr. Martin C. Barthel at the price of \$1 per dozen (postage 6 cents), should be learned in all schools by our dear youth, who have brought it as a gift, and in the public service of God should be asked for in turns, so that on this festive occasion the history of our church can be indelibly imprinted on the tender hearts of children in brief outlines. It is the purpose of this advertisement to recommend it to all dear Lutheran fathers of the house. It should also be noted that it contains as an appendix the most important of Luther's 95 sentences against papal indulgences and a song of jubilation by the children of our dear Pastor Fick. Fick are enclosed.  
C.

Printed by A. Wirdnsch & Son. St. Louis, Mo.



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<p>(Submitted.) As of October 31, 1867.</p> <p>God's word and Luther's teaching Vergehet nun und nimmermehr.</p> <p>The word of the Lord is not lost; He promised that himself: What God speaks through the prophets will never be broken; The word of the Lord JEsu Persists on and on; Perish also the world And what it holds inside - The word of the Lord shall remain.</p> <p>The word of the Lord is not lost; He promised what the Lord promised, That waver not, though all be broken, It must prove true. Whether Satan with cunning And power is active, The word of the Lord comes true, As it has been for many a thousand years - It stayed to stay always.</p> <p>The word of the Lord is Luther's teaching: He only teaches what is written; The word of God, nothing more, Is ever driven by it. He hates the teachings of men, the army of Pabst's lies, the dream of the swarming spirits Like Satan's</p>	<p>The word of the Lord is Luther's teaching: he takes it as you read it, and whether you read it to him so much As inconsistent.</p> <p>Where God himself speaks, your joke is not valid for him; the delusion of thought, that doesn't bother him at all - He saith, Thus it is written.</p> <p>Therefore Luther's teachings stand; The Lord proved that: Who has seen more of the enemy? And yet, praise God, That no enemy has ever... How earnestly he meant it, to bring her down! That was the Lord's power - He held it himself.</p> <p>Therefore Luther's doctrine standeth firm, As God's word falleth not. Whether storm and waves go eerily, This ship will never be smashed; The Lord's mighty hand Preserves unrelated The ship's course and course And leads it skyward - He'll hold it forever.</p> <p>Yes, God's word and Luther's teaching, So we rejoice today, Perish now and nevermore, Never become a prey to the enemy! Of which heart and mouth rejoice, and give thanks,</p>	<p>That God will keep his word for us, and Luther's pure teaching...</p> <p>Yes, God's word and Luther's teaching, That we implore with faith today, Perish now and nevermore, Never become a prey to the enemy! O Lord, our refuge, Preserve us thy word, And write Luther's doctrine In our hearts ever more To life eternal! Amen!</p> <p>(Sent in by Past. P. Beyer.) <b>Two evening entertainments with and without dancing.</b> (Continued.)</p> <p>The latter leaves, and at the same time another, a young, handsome man, with health and good nature looking out of his eyes, comes in at the door with a: "Good evening, Pastor!" Pastor: Good evening, Johann! You must have worked late today? Sit down. Johann: J, not that; but I couldn't quite come to terms with myself as to whether I should visit you today or not, and that's why it's become a little late. P.: Then you have something on your mind that you haven't come clean with yet either. J.: Pastor, how can you just know?</p>
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P.: Because otherwise you would not have thought'Who jump or drag after the music; ^then food and drink;an heir of God, who already has heaven as a gift of God, long whether you should come to me or not. But now Ithen again people selling the food and drink; then barrelsRom. 14,17.; a tree of righteousness, planted to praise have you, and now open your heart and mouth withoutand glasses, bowls and plates; then - when they'vethe Lord, Is. 61, 3., who is diligent for good works, Tit. 2, much trouble. drunk, another one, but I won't say. 14.; a man who only wants to do everything for God's J.: But they will laugh at me or scold me. P.: It's okay. You've already described it far too glory out of love and thankfulness to his Savior, 1 Cor. P.: Maybe. Just tell me what's wrong first, and then Iprecisely and yet not precisely enough. You say there10:31, and therefore will do all things in the name of can do either one or both or neither, depending on whatmust be people who jump and drag. What kind of peopleChrist, and for thanksgiving to God, Col. 3:17; and who you deserve. are they? Describe them a little more precisely. thinks all things unjust, and shuns those things which he J.: Well, I'm so pleased. Why don't you tell me if it's J.: At a ball there must be all kinds of people, men andcannot so do, Rom. 14:23. Now I ask, If the children of wrong for me to go to the ball now and then? women; boys and girls, acquaintances and strangers.the world hold a ball, what cause can this have? To P.: You're a silly person, Johann. Why do you ask?Whoever wants to give such a ball announces it, and thenhonour and thank God? No. To lead Christians to the Wouldn't it have been much more sensible of you, likewhoever feels like it comes, just like to church. faith, and to establish them therein? Certainly not. The others, to leave without asking? P.: Now tell me also, as much as you know of it, forcause is, because they know no better joy, and yet would J.: I cannot, for I am in doubt whether it is right, andwhat purpose people come together on such anhave one, they seek such a vain, transitory, and you have preached a few times that it is an ungodly beingoccasion. dangerous one, and ask not at all whether it pleases or and that we should stay away from it. J.: Of course, the main purpose is to have a good time displeases God. But since they do it without faith, they P.: So you have noticed that, and yet you do not knowand to eat and drink at the same time. do sin: for "whatsoever proceedeth not by faith is sin. whether it is right or wrong? You don't believe that I P.: Why don't you say this time again : "just like in J. It is true that the world cannot dance without sin, preach lies, do you? church" ? because everything is sin to it for the sake of its unbelief; J.: No, Pastor. I did not want to advise anyone to say J.: Yes, I dare not say that, although I also go toabout a Christian, I think, could enjoy this pleasure once in that; but I must tell you how it is with me. Sometimes thechurch to be happy and to eat and drink Holya while without sinning, since he can keep his faith quite thoughts come back to me that you are too hard in thisCommunion. I go to church to be happy and to eat andwell, and it must be said of him: To the pure all things matter, that perhaps you have never danced, and thatdrink at Holy Communion. are pure. you imagine such a ball to be much worse than it really P. Nevertheless, you don't dare say that people go to P.>: My good boy, where are you coming from? If I is. Well, today at lunchtime I and a couple of others werethe ball for the same reason they go to church. So youhad not known you for a long time, I would indeed have talking about all sorts of things and how we had tofeel that there is a difference, although you don't clearlyto believe that you had not yet found your God and struggle through the week. One of them said that it wassee what it is. Is it not so? Saviour in Christ, and that no heavenly pleasure had yet good that there was another Sunday in the week, so that J.: Not quite, pastor. I know that the pleasure inentered your heart. Only tell me what pleasure a we could have some fun. He said that he could forget allchurch is quite different from that at the ball; that theChristian should find there, where the world delights its his troubles at such a dance on Sunday evening and gounchristian cannot feel that in church, even if he goes in;children; what pleasure he could find in jumping about in back to work on Monday with fresh strength. This, andbut that is not clear to me, why the Christian cannot alsothe hall with and among unbelievers, mockers and what else was said about the matter, awakened myhave the pleasure at the ball, and so be doubly merry. enemies of his Saviour, despisers of the Word and the doubts anew, and after a long time of thinking back and P.: The reason for this is that you do not clearlySacraments, as if he had gone mad, and twisting and forth, I took it upon myself to ask you straight out. recognize the difference between the purpose of churchturning and turning, as if he had to avoid breaking a leg P.: That's nice of you. Now, if I allow you to go to theand ball-keeping, or, to put it another way, between thehere, and dodging a snake there, until his breath ran out ball next Sunday, will you go? world and Christianity. I must therefore point this out toand the sweat ran down his brow. In the world this may J.: Yes, then I don't know what to do. You can't allowyou above all things. The world is the entirety of all menbe called hurried pleasure, good enough to make one me to do anything here that you forbade in the sermonwho do not know God, Joh. 17, 25. 1 Joh. 3, 1. Who doforget for a moment the fire in one's bosom, the as being ungodly, and if you did, then I would have alldoes not have the Holy Spirit and therefore cannot believe inconsciousness of condemnation; but for a Christian it is the more doubts. Jesus Christ or come to Him, John 14:17; who thereforemost embarrassing when he only has to see that there P.: Accordingly, I notice that you do not want toinwardly hate Christ and His Christians, John 15:18, 19,are still people who consider such childishness the accept either a prohibition or a permission from me, butand seek in every way to draw Christians back tohighest pleasure, while God has also opened to them the you want a detailed instruction. themselves and make them worse, Match. 18, 17; who infulness of joys through his Son. When he thinks of this, J.: Yes, Pastor, that's why I wanted to ask you. all their doings serve not God, but the devil, 1 John 5, 19,he is seized with heartfelt pity, and the desire to dance P.: You're a Lutheran stubborn bastard, but I like youwho therefore have not the certain hope of eternal life, vanishes from his heart, especially among those who that way. I want you to have your way. Just tell me first, and seek to hold themselves harmless for this loss withwould believe that the Christian thinks like them, and that what do you understand by a ball? their lust, 1 John 2, 15, 16; who therefore have theirwhat he says about heavenly pleasures and the poverty J.: Yes, Pastor, there's a lot to it, and I don't think I'llportion of joy in this life, Pf. 17, 14. The world and its of the pleasures of the world is nothing but hypocrisy. be able to tell you everything right away. children. A Christian, on the other hand, is a child of GodMoreover, he knows that he still carries about with him P.: Well, say what the main things are. through Christ, in whom God has graciously acceptedhis flesh and blood, which are inclined to all evil. Now J.: There is zncrst music to it, then people, him, Gal. 3, 26.; a temple of the Holy Spirit, who works such dances with and among the children of the world and sustains faith in him, 1 Cor. 3, 16; are nevertheless

They are not meant to strengthen the faith and to do not even want to talk about the stomping and raving Lusters that dwell in every heart? Surely not! And a strengthen the Christian in the fight against his flesh; of the unleashed lust and the curses and scornful words Christian who is found there is like a soldier who is given they are rather meant to distract the mind, to let the old of the dissenters that can be heard from afar, because no masses and ammunition and placed before the enemy; man loose his reins and to awaken and inflame the evil one who still believes in honor goes there, much less about he goes over to the enemy and uses what he has desire of the heart. For this very reason God's Word Christian. I now only want to take aim at such dances as received in his service. And the consequences are not admonishes us 2 Tim. 2:22: "Flee the lusts of youth," and you have in mind, where things go a little according to wanting. Believe me, Johann, for I speak now what I 1 John 2:16: "Love not the world, neither all things that rules and laws, where one does not suffer any have experienced. I have known many a Christian girl are in the world." Do you still believe that a Christian who troublemakers, where swearing and raving are and young man who were exemplary in their zeal for knows that he can only do that in faith, whereby he does considered to be against education, where parents are Christianity and therefore in their purity of morals. They not run the risk of losing the faith itself, can take his faith even present to supervise the children, and where, began to dance, to be sure, only in such respectable quite well with him on the balls now in use, and keep it finally, one has perhaps even earmarked the proceeds dancing places; and behold, before they knew it, their intact? Consider further, that a Christian ought to do all for a so-called good cause, e.g. for the building of zeal for God and his kingdom was gone! One look, one things, whether by words or works, in the name of churches or for the support of widows and orphans. Isn't word, one touch at the ball had ignited and kindled a fire JESUS, that is, by calling upon his Saviour. Now think it true that you mean such balls? in their hearts that did not rest until faith, and with it about it: what do you want to say to him, what do you J.: Yes, Pastor, just such. And I don't think you could discipline and shame, had burned out. What are they want to ask him without committing an offence, if you object to that either. If only for the sake of a good cause, now? May God have mercy! Some of the girls have been want to go to such a worldly dance of your own accord, I think one could go there for God's glory. revealed to the whole world as fallen men; others, their just because you feel like it? Will you pray him to save P.: Go ahead! You will soon think differently. It is not pale, death-colored faces and their inactive eyes tell of you from the danger that surrounds you there? Then enough for a Christian to know that the end of that in much more terrible things that one cannot say, that one your own conscience will tell you that the danger is not which he is to take part is good; he must also know that thinks of only with horror. And the young men? In part there at all if you stay away. Or wilt thou pray that he may the means by which the end is to be attained is also good. they have had to marry those they did not want; in part give thee strength to dance rightly in art? Then he will Suppose the end is to support widows, that is they have contracted diseases from colds and excesses answer thee, Seekest thou therein my glory or thine? indisputably right and good. Now you go and steal your from such dancing, which have taken their toll for a long and thou wilt have to be silent. In short, you can only stop neighbor's money and then give that to the widows. That time; in part they have been spared all this, but they shun dancing at such balls if you first call upon the Lord. You is the means. Does this make stealing good and a work God's word as if it were poison. To all this, my dear mean at last, "to the pure all things are pure," and you for the glory of God, because you have done it for Johann, the seed was planted at those "respectable have that from Titus 1:15. Now the apostle there speaks widows? balls," for it is a very true saying: "He who puts himself not first of dancing, but of food, clothing, 2c., which the J.: Certainly not. But dancing is not steblen, in danger perishes in it." Jews, according to their commandments of men, especially when it is done so honorably. J.: That is certainly terrible, and yet I cannot deny it. considered unclean and unlawful. But even if I admit to P.: Of course it is not stealing that the authorities But haven't you also had such experiences with those you that this passage does not exclude even a modest punish; but nevertheless it is also stealing that God must who never went to dances and balls? dancing, nothing is gained thereby for the dancing at the punish, because much more valuable things are stolen P.: Oh, of course, I have experienced some of the things I have told you about even in those who never present balls; for this is not unclean according to human than money. J.: I can't understand that. went to balls; for the Christian can never put away the opinions and statutes, but according to God's holy word J.: This is how I will explain it to you. Those who hold flesh with its lusts and desires, he brings it with him into and will, so that every one who is clean through Christ's P.: This is how I will explain it to you. Those who hold the church, and whom God's grace does not keep in blood goes out of his way, lest he should be defiled the ball steal; for since most dancers would not give their constant battle, he falls. But this I can say to the glory of again. This passage, therefore, cannot give you a money voluntarily, balls are held at which people God, that since my ministry in my churches no virgin or youth has yet been alienated from the word of God and license to dance at the balls now in use. voluntarily seek pleasure and involuntarily support the become a drunkard, if they have not first become dancers and ball-bearers or drunkards. But why do you ask me this? J.: I confess, you deprive me of all courage to cause. The dancers also steal, and very often from their J.: Because I have heard so often that you can sin contradict you. I thought you were right to go on about families, relatives, and other poor people, what they anywhere, so there is no difference between the dance fornication, eating and drinking, swearing and needlessly consume there; but then they steal time and floor and any other place. blasphemy at balls, and I could have answered you then, strength from God and from themselves. A Christian P.: Yes, that is what the world says, and many a careless Christian says it; but they are lying. If you have for I certainly know that there are dances where none of must devote all his time to that to which God has called together, each with the thought of pleasing the other, leaf disease in you, does it make any difference whether where none of the abominations that you yourself have where the music, drinks, movements, in short, everything you stay at home or go to the leaf hospital? named occur, then you are again in error. I will now is calculated to nourish the lust, to favor the exchange of J.: Certainly not. speak of the "rat balls," at which the noise of drunkards, looks and words, to which there would otherwise be no P.: Yes, but you can get the smallpox anywhere, even at home. the nonsensical such good opportunity. Is this a place where the Christian J.: Certainly; but where I might be infected, much can make good use of the powers God has given him sooner than at home. against the evil of the world?

P.: It is just the same with the lust of the flesh; it is in scolds, has lost." Only factual will he keep, and in a few, even the baptism performed in such congregations is every heart. But in dancing it is nourished and given the to the tax of truth, correct apparent falsehoods, dismiss no longer to be recognized as a Christian one. opportunity to break out; therefore stay away. and refute unjust accusations.

J.: I certainly want to do that now. But now I would First of all, it is incorrect and untrue when Pastor Lutheran Trinity congregation at first declared only the like to know how Dr. Luther could allow dancing, as I Eisenlohr whispers in the ears of his readers that the real baptism performed by Mr. Eisenlohr in St. Paul's read it in the church post. reason and the only reason why the Lutheran Trinity congregation and not at the same time the one performed by Mr. Kröll to be ecclesiastically invalid. Mr.

P.: This has happened to many before you since Dr. congregation sent the "Declaration" printed in No. 21. to Eisenlohr finds this strange, for he writes: "It is strange, Luther wrote these words. If I wanted to get rid of you, I the Lutheran Paulus congregation was that: of course, that he only bans St. Paul's congregation; would simply say what Walch wrote about them: To "A few weeks ago a man belonging to King's why not also its sister congregation, at the head of Luther we are directed neither for faith nor for life and congregation . . had his child . . baptized by us, the pastor which has been our Kröll for almost 26 years, who is as conduct. Scripture alone must tell us Christians what is of St. Paul's congregation." For months before, the great a heretic as we are? Why not all the true or false, good or evil. But as true as this is, I do not question had been agitated in the Lutheran Trinity congregations of our confederation, which profess the same principles and views? Well, the reason is simple. want to send you away with it, for I know that would not congregation: whether the baptisms performed in the If Kröll had baptized that child, he would have been satisfy you. But since it is already so late today, come "Free Christian congregations" of pastors Kröll and banished, but now that we have baptized it, we have back on Monday evening so that we can take a good Eisenlohr could still be recognized as Christian baptisms fallen into damnation." look at this passage from the church magazine. or not. This question was, of course, lively considered

J.: Pastor, I am very pleased. I thank you for taking occurred. But it was by no means decided; and that is This is not the case. Rather, "the reason is simply so much trouble over me. Good night! because the Trinity congregation had no positive this": If Mr. Kröll had also testified of his "entire (Conclusion follows.) certainty as to whether the Pauline congregation, as congregation" what Mr. Eisenlohr testified of his "entire

(Sent in by Past. Fr. King.)

Reply

To the article of the Reverend Eisenlohr, published in No. 21. year 19. of the "Protestantische Zeitblätter," entitled: **"A Lutheran Papist pronounces an excommunication curse on an entire congregation."**

The "declaration" of the local Lutheran Trinity congregation published in No. 3 of the "Lutheraner" concerning the recognition of baptisms performed in the "free Christian", rationalist congregation of Pastor Eisenlohr, appeared in No. 21, year 19 of the "Protestantische Zeitblätter". The editor, Mr. Eisenlohr, followed up this declaration with an article full of the most hateful, vile vituperations against the undersigned, and full of untrue, unjust accusations against him and the Lutheran Trinity congregation. As a result, the undersigned sent the following "reply" to Mr. Eisenlohr with a request for inclusion in the "Zeitblätter". However, Mr. Eisenlohr firmly refused to include it in his newspaper, and so the Trinity congregation felt compelled to publish this rejoinder in the local political newspapers for the information of the entire population of Cincinnati. At the same time, the congregation expressed the wish that it be published in the "Lutheran".

But the "rejoinder" is as follows: "The undersigned disdains to say even ONE word in reply to the spiteful personal outbursts made against him by Rev. Eisenlohr in the above article. Here, too, the word applies: 'He who

reason and the only reason why the Lutheran Trinity congregation sent the "Declaration" printed in No. 21. to the Lutheran Paulus congregation was that: "A few weeks ago a man belonging to King's congregation . . had his child . . baptized by us, the pastor of St. Paul's congregation." For months before, the question had been agitated in the Lutheran Trinity congregation: whether the baptisms performed in the "Free Christian congregations" of pastors Kröll and Eisenlohr could still be recognized as Christian baptisms or not. This question was, of course, lively considered anew when the case mentioned by Mr. Eisenlohr occurred. But it was by no means decided; and that is because the Trinity congregation had no positive certainty as to whether the Pauline congregation, as such, had and professed the same faith as its pastor, or whether it was still to be regarded as an ecclesia pressa (i.e., as a congregation groaning under the pressure of a false shepherd). This certainty was provided by Pastor Eisenlohr himself to the Trinity congregation by a letter published in No. 12, Vol. 19. of the "Protestant Zeitblätter" that "his whole congregation" confesses that faith as their own, which he, Pastor Eisenlohr, has repeatedly stated in the "Protestant Zeitblätter" as well as in speeches and sermons for years - according to which all the basic doctrines of Christianity are overturned and the faith of Christianity is only "fable", nonsense and foolishness, that congregation therefore stands outside of Christianity. As a result of this public testimony by Pastor Eisenlohr, the Lutheran congregation of Trinity declared that it was thereby compelled to no longer be able to recognize the baptism performed in his congregation as Christian.

The Trinity congregation did not take this step - the consequences of which were well recognized - hastily or even out of quarrelsomeness, but after long and serious deliberation for the sake of its conscience. The congregation itself had only recently obtained an opinion from the Lutheran Missouri Synod of the Middle District, which had recently met in Indianapolis, Ind:

Congregations which, like the evangelical Pauline congregation in Cincinnati, make a mockery of the faith of all Christendom and deny and reject the whole of positive Christianity are, according to God's Word and the confession of the Lutheran Church, to be regarded as standing outside Christendom, consequently

(2) From the above it is clear enough why the Lutheran Trinity congregation at first declared only the baptism performed by Mr. Eisenlohr in St. Paul's congregation and not at the same time the one performed by Mr. Kröll to be ecclesiastically invalid. Mr. Eisenlohr finds this strange, for he writes: "It is strange, of course, that he only bans St. Paul's congregation; why not also its sister congregation, at the head of which has been our Kröll for almost 26 years, who is as great a heretic as we are? Why not all the congregations of our confederation, which profess the same principles and views? Well, the reason is simple. If Kröll had baptized that child, he would have been banished, but now that we have baptized it, we have fallen into damnation."

This is not the case. Rather, "the reason is simply this": If Mr. Kröll had also testified of his "entire congregation" what Mr. Eisenlohr testified of his "entire congregation" in No. 12, Year 19 of the "Protestantische Zeitblätter", then the Trinity congregation would have sent its "declaration" to both gentlemen and their respective congregations. But this did not happen. As far as we know, Mr. Kröll has not yet publicly testified about the position of his congregation. As soon as Mr. Kröll publicly declares that his "entire congregation" believes and confesses as he and Pastor Eisenlohr do, and his congregation does not protest against it, but remains silent about it, thus praying itself to the declaration of theirs by its silence - immediately, of course, the Lutheran Trinity congregation will recognize the baptism performed in Kröll's congregation as a Christian one just as little as the one performed in Eisenlohr's congregation. The same applies to all the congregations of the "Protestant Covenant" which either themselves or through their pastor expressly declare that they stand on one ground of faith and confession with Mr. Eisenlohr and his congregation.

And indeed, it would be an essential service to the Lutheran Trinity congregation here and to the Lutheran Church in this country in general if such a public declaration were made by all the congregations of the Protestant Federation that stand in the same way as Eisenlohr's congregation here. It would be especially desirable to us if Pastor Kröll would give a clear and concise testimony of his congregation, as Pastor Eisenlohr has done of his own. We hereby publicly call upon him to do so.

(3) As to the charge that it is unchristian, un-Lutheran, and immoral to make such a "declaration," let the following serve as an answer: Matt. 28:19. commands

The Lord Christ requires all those who wish to be received into his Church to be baptized in the name of the Triune God, the Father, the Son, and the Holy Spirit. Consequently, all those communities which deny the mystery of the Holy Trinity are outside the Church. Mr. Eis., however, is known to deny the mystery of the Holy Trinity: according to a report in the local "Volksblatt," he preached at the last orphan festival that the doctrine of the triune God contradicts the laws of reason, that 1 cannot be 3, and 3 cannot be 1. Consequently he stands outside the Christian church. His whole congregation, according to the testimony of their pastor, denies the mystery of the Holy Trinity just as their pastor does; consequently they stand outside the Christian church. Further, it is written in 1 John 2:23, "He that denieth the Son hath not the Father." According to this, all religious worship of those who deny that JESus is the true Son of God, with the Father of the same nature, and of the same power and honors, is not worship of God, but idolatry. But Mr. Pf. Eis. famously denies that JESus is the true, eternal, only Son of God, of the same being, equal glory with the Father. His "whole church," according to the testimony of their pastor, also denies the eternal deity of Christ. Therefore their religious worship is not worship of God, but idolatry, for "he that hath not the Son hath not the Father," says the Holy Ghost. And when St. John (1 John 5:20, 21) writes, "Christ is the true God and the eternal life," and immediately adds, "Little children, beware of idolatry," the Holy Spirit testifies by this addition that all God's worship is not idolatry. By this addition the Holy Spirit testifies that all the worship of those who deny the divinity of Christ is nothing but heathen idolatry. (Cf. 2 John v. 9.) Accordingly, let every serious Christian reader judge whether the Trinity church acted "unchristianly" when it sent its "declaration" to the Pauline church that it must regard the latter as "standing outside of Christendom". This is the judgment of the Lord Christ and His holy apostles. This is the judgment of the Lord Christ and His holy apostles about this church and those like it, according to the above scriptural testimonies.

R. L. This refutes Mr. Eis.'s assertion that his baptism is valid because it takes place "in the name of the Father, the Son, and the Holy Spirit, and with the intention of admitting the baptized person into the Christian church. Since Mr. Eis. and his entire congregation deny the triune God, God the Father, the Son, and the Holy Spirit, and associate with the formula "I baptize you in the name of the Father, the Son, and the Holy Spirit" an entirely different meaning than the Bible teaches and all of Christendom believes and confesses - it is only an empty sound when Mr. Eis. still uses this formula in baptisms. He does not baptize the children on the Na

The name of the triune God - for then he would be contradicting himself; he publicly denies it. What then does he baptize in? - in the name of his God, which he has invented in his brain. Therefore, in spite of this formula, the children baptized by Mr. Eis. are not validly baptized, not accepted into the fellowship of the church.

But the "Declaration" of the Trinity congregation is also said to be "un-Lutheran," the author of it an ignorant man who acted "thoroughly un-Lutheran. Now, what is "Lutheran" or "un-Lutheran" must first of all be recognized and decided from the confessional writings of the Lutheran Church and then also from the private writings of its recognized orthodox teachers, especially Luther. Mr. Eis. will no doubt admit this to us. Thus, in defense against the accusation that this declaration is "un-Lutheran," a few passages from the confessional writings of the Lutheran Church and the private writings of Lutheran teachers may be cited here.

Article 1 of the Apology of the Augsburg Conf. Conf." it says: "The first article of our confession is accepted by the adversaries, in which it is shown how we believe and teach that there is one eternal, one and undivided divine being, and yet three distinct persons in one divine being, equally powerful, equally eternal, God the Father, God the Son, God the Holy Spirit. We have always taught and defended this article in a pure manner, and we hold and are certain that it has such a strong, good, and certain foundation in holy Scripture that it can never be blamed or overthrown. Therefore we freely conclude that all those are idolatrous, blasphemers, and outside the church of Christ, who hold or teach otherwise.

In the 9th Art. of the "Apology" it is said: Now the promises do not concern those who are outside the Church of Christ, where there is neither Gospel nor Sacrament; for the kingdom of Christ is nowhere but where the Word of God and the Sacraments are.

Luther writes in his great Commentary on Gal 1:2 (VIII, 1591): Therefore the church is holy everywhere, even in the "places," as long as they do not deny and reject the Word and Sacrament. For those who deny these things altogether are no longer a church at all.

Calov: Of the Samosatenians it is known from Epiphanius that "before" the ancient church they were declared and held to be murderers of God, killers of Christ and deniers of God because of the atrocity of their doctrine, because they overthrew the divine nature of Christ.

and therefore killed and denied God as far as they were concerned. Far from their having been considered Christians, it has rather been established by the General Nicene Council in the 21st Canon that they are to be baptized again in the general church. . . . The deacon of the Roman Church, Hilarius, has also admitted to baptism those who were baptized by the Arians. Aegidius Hunnius, in his 41st Disputation, writes: "We say that a baptism administered by an antitrinitarian (who denies the Trinity) or by an Arian (who denies the deity of Christ) is null and void, if both the minister and the church of the" articles of the most holy Trinity [in whose name the baptism is administered] do not believe (*Socinianismus profligatus*. 1688. 4. page 33 ff.). From the" above testimonies it is evident that the declaration of the Trinity Church is genuinely "Lutheran."

Finally, the procedure of the Trinity congregation is also said to be "immoral," even "deeply immoral," because "the torch of discord and hatred would be thrown between two congregations." Answer: He who wantonly causes hatred and strife, and has a desire to quarrel, certainly acts unchristianly and "immorally." But he who for the sake of his conscience testifies to the truth of the divine word, and confesses Christ as his Lord and God; He who tears off the hypocritical mask of those who have "fallen away from God's word and from the common Christian faith," but who for the sake of their belly still want to save the Christian name and appearance, so that simple-minded Christians may recognize them as abominable wolves and flee them - he does not act "immorally," but genuinely "morally," for by such a deed Christ is honored and the Christians served. This genuinely moral act was accomplished by the local Lutheran Trinity congregation in sending that "declaration" to the Pauline congregation. She knew very well that she would be showered with scorn and ridicule by the world and "the" false Christians; nevertheless, she did it in obedience to the word of her Lord and Master: "Whoever confesses me before men, him will I also confess before my" heavenly Father." Matth. 10, 32.

And if Mr. Eis. now insults the Trinity congregation and spews venom and bile especially against the undersigned, this is of very little consequence to us. We know that the disgrace we bear is Christ's disgrace and a high, undeserved honor for us; we take comfort in the blessed promise of our Lord," JESUS, Matth. 5, 11.12. For our part, the matter is hereby closed and commanded to God. We will hardly answer a word to any reply from Mr. Eis, especially not if he again falls into common scolding.

Br. König,  
Pastor of the Lutheran Holy Trinity Parish.

(Submitted.)

When the Iowa Synod, while our Northern District they are not civilly respectable, for every unchristian and rndt from Wernigerode about the folk mission festivals was assembled at Adrian, approached our Missouri heathen would be ashamed of such a manner, and then of his home town. The peculiarity of such folk mission Synod for a colloquy with them, I also gave my consent. we cannot collude with them. And since the latter is the festivals is, on the one hand, the right attitude towards Though hoping no great success, yet I thought, if the case, since they have proved nothing, I hereby protest nature, which must consist in something other than lowans meant honestly, the same might not go off again against the colloquy. Let the lowans first learn the sacrificing to the idols on the heights. The people's without fruit. I hereby publicly withdraw this consent of 8th commandment and the ABC of Lutheran theology festivals must be celebrated in the open air. There is mine, and protest against our honorable Synod and then inquire again.

colloquing with that of Iowa, for the following reasons: Bay City, Mich. 12 Oct. 1867.

Already in the September number of the Iowa Church John C. Himmler.

Gazette, words are insinuated to the Missouri Synod, Editor's Postscript.

which it will pronounce against Dr. Muenkel, portraying The foregoing appears here because we had no right be happy. But what the heart is full of, the mouth the writer of that article as a man who feeds lies to the readers of the Church Gazette. It is a lie that the Missouri to deny a member of our Synod the publication of a overflows with; only a Christian can be truly joyful, and Synod counts Dr. Muenkel among the "degenerate sons "protest" in its organ. At the same time, however, we that without a blue Monday and without a cat's whisker. of the Lutheran Church." It is a lie that the Missouri must note that we do not share the opinion of the sender. The third thing is that one gains contact: Christianity Synod sings of Dr. Muenkel, "How art thou fallen from The apostle says: "Be ready at all times to answer to wants communion, fellowship; such festivals give heaven, O fair morning star." To put words into the mouth of a synod which it has never uttered concerning everyone who demands a reason" 2c. (1 Pet. 3, 15.) and, opportunity to feel closer. When at such festivals we Dr. Munkel, is nothing else in all the world than "to lie as is well known, our faithful fathers have, therefore, see the secret rhetess and the Schnsterfrau sitting side colloquied even with the most mischievous Jesuits, after by side on their noses, we must say that Christians their most vexatious blasphemies, when required; alone can solve the social question.-When the barges therefore we think that it is right according to God's word, on the water and the special trains on land have brought and in accordance with the practice of our church, together the guests from near and far, "tau" goes dispute, when required, even with such opponents as singing into the woods. The men erect a high cross, and blaspheme us, provided they do not attack our civil before it a pulpit, which the women decorate with honor. It is, of course, strange enough when those who foliage. The prayers and speeches of the clergyman are doing everything at the same time request a must be as short as possible, according to the colloquium, so that there is no unity, but the rupture circumstances. The address is followed by the becomes incurable if possible, but we must leave that to Apostles' Creed, which the whole congregation says the logic and conscience of our opponents. May the unanimously. This should make a moving impression. brethren who are not personally present at the But a popular celebration also includes some action: the Colloquium and who cannot take an active part in it, whole assembly therefore holds a procession around support the cause with all the more earnest and fervent the cross in order to lay down the mission offering at its intercession! The cause is not ours, but the Lord's. We foot. Then one camps for food and drink, one sings in can therefore confidently entrust it to him.

The October number of the Kirchenblatt brings it even better. There Sigmund Fritschel literally writes: "Prof. Walther has responded to the dismissal of his attacks in Nos. 3, 4 and 5 of the Kirchenblatt in a series of articles, the last of which appeared in the first September number of the "Lutheran". We may well say that in these essays he has attacked us with a hatred and treated us with a contempt which far exceeds anything we had hitherto experienced from him. To this end he resorts to the devices of slander, distortion, falsification, and imputation to such an extent that one is cheaply appalled by it.... His essays bristle with blatant lies, palpable distortions, insidious insinuations, and easily demonstrable forgeries and imputations." -

These are the compliments that the great and highly esteemed professor makes to the Missouri Synod; to prove a slander, a distortion, a falsification, of course such a man does not need to do that! In any case, the professor knows that the readers of the church paper do not demand such proof; after all, it does the over-sugared cowards so much good to throw a little excrement at Missouri, which is reviled and hated by the whole world, that is why such a great gentleman, who has also seen Russia once, does not need to prove what he says.

Summa Summarum: Either Missouri is such as S. Fritschel says, for the whole Missouri Synod recognizes those essays of Prof. Walther's as theirs, and then it is not civilly honorable either, and the lowans would sully themselves if they were to

### To the ecclesiastical chronicle.

**Life Insurance.** To the question put to the editor of the Reformed Evangelist, "whether it is permissible to insure one's life," he answered conclusively as follows in the September 3 issue of this newspaper: "Therefore we reject life insurance. But lest we be partial, we must reject not only this new-fangled invention of human insurance against future sorrows, but also the old-fashioned ones, namely, the chests and boxes of gold or silver, the savings banks, the capitals in bonds, mortgages, and stocks, the lands and farms, the full granaries and cellars, in short, everything that man collects to secure himself for the future. Of all these we must seek to make ourselves free."

**People's Mission Festival.** In the Mecklenburgische Kirchenblatt the following is reported about the messages of those present at a meeting in Leipzig:

Most captivating was the report of Superintendent A and then of his home town. The peculiarity of such folk mission something uplifting about people hurrying along rivers and lakes, and songs like "Most beautiful Lord Jesus" and the like resounding from all sides. A second peculiarity of such popular festivals is the right attitude toward joyfulness. He who does not have Christ cannot be happy. But what the heart is full of, the mouth wants communion, fellowship; such festivals give everyone who demands a reason" 2c. (1 Pet. 3, 15.) and, opportunity to feel closer. When at such festivals we see the secret rhetess and the Schnsterfrau sitting side by side on their noses, we must say that Christians alone can solve the social question.-When the barges together the guests from near and far, "tau" goes singing into the woods. The men erect a high cross, and the women decorate with foliage. The prayers and speeches of the clergyman must be as short as possible, according to the Apostles' Creed, which the whole congregation says unanimously. This should make a moving impression. But a popular celebration also includes some action: the whole assembly therefore holds a procession around the cross in order to lay down the mission offering at its foot. Then one camps for food and drink, one sings in choirs, the children play or visit the open cake stalls; all this is so cheerful that once not only the supply of who and beer ran out, but that even the springs did not have enough water to quench the thirst.

**Roman argument that Protestants do not believe in Christ.** If our separated brethren really and truly believed in Christ, the Son of God and of Mary, the holy and immaculate Virgin, as Christ Himself would have it, they would also believe in His Vicar or Vicarius of Christ, whom the Saviour, in the person of St. Peter and his successors, has given us for all future times as a living ecclesiastical authority to be followed by every believing Christian, as by Christ Himself. Peter and his successors, as a living ecclesiastical authority to be followed by every believing Christian, like Christ himself.

Kathol. Kztg.  
**Chillicothe Presbytery on Freemasons.** In Greenfield, Ohio, the Presbyterian congregation expelled a member for becoming a Mason. He appealed to the Chillicothe Presbytery, which, by a vote of 15 to 10, declared the exclusion to be unjust.

he had to be taken up again. However, the Presbytery thereby declared that by this resolution Freemasonry was by no means to be approved. (Evangelist.)

Church consecration.

On the twelfth Sunday after Trinity, the dear Trinity congregation in the town of St. Joseph, Mich. which, together with the congregations in Bainbridge and Pipestone, is served by Mr. Pastor Feiertag, had the great joy of being able to dedicate their newly built frame church to the service of the Triune God. The celebration, favoured by the most glorious weather, had drawn numerous attendants, including those from neighbouring parishes. Pastor Meyer of Valparaiso, Ind., the former beloved pastor of the congregation, said the consecration prayer, after which the undersigned preached the consecration sermon on Joh. 10, 22-25. In the evening Pastor Meyer preached on 1 Petr. 3, 8-15. The brother who had been appointed to preach a sermon in English unfortunately found himself prevented from coming, to the great disappointment of many English-speaking citizens of the city who had been invited beforehand and would also have liked to come. Our dear pastor, Father Beyer of Chicago, however, was kind enough a fortnight later to preach again in German in the morning and in English in the afternoon, in place of the man who had not arrived.

May the gracious and merciful God, who has helped the dear congregation so far, now continue to help it for Christ's sake,' that it may grow and increase outwardly in the number of members and inwardly in the right knowledge of the pure beatific doctrine! Amen.

Rodeuberg, d. 8 Oct. 1867.

A. Heitmüller.

Church News.

On the 8th Sunday after Trinity, August 11 of this year, the cauditate of the holy preaching office, Mr. C. G. T. Krause, was ordained. C. G. T. Krause, having passed the prescribed examination and having received and accepted a regular call from the German Lutheran Jmmauuels congregation at Town Wheeling, Rice Co. Miun. was solemnly ordained by the undersigned by order of the Honorable Vice-President of the Northern District and installed in his office.

May the Lord give this servant of his mouth and wisdom!

Oak Glcn, Aug. 19, 1867. i. Heart er.

Address: Kov. O. O. 3V Krause, a ob' IV. Dllloopolä,

Uox. 94. Karidault, Uwe Oo., Mnu.

On August 18 of this year, the ninth Sunday after Trinity, the candidate for the sacred preaching ministry, Mr. Emil Asbrand, who was called to Fort Dodge, Iowa, was ordained and introduced by Pastor Löscher. The Lord build up the church inwardly and outwardly through the ministry of his servant. I. F. Bünger.

Adrcffe: Kov. L. ^sbrand,

Basket voÜZo, äVobstor Oo., Iona.

Having received his regular appointment from St. John's Parish, Warren Township, Marion Co., Ind. and having accepted it with the consent of his former congregation, the same, by order of the Reverend Presidency of the Middle District, was installed in his new office on the 11th Sunday in Tr., the 1st of Sept. J., by the undersigned into his new office.

May the Lord make him a blessing to his church!

C. Fricke.

Address: 8ov. O. 8. ilörnircko,

earo ob Usv. 6. Irielce,

Inäianapolis, Inä.

On the 11th Sunday after Trinit. Mr. Candidate P. Karrer, having received and accepted a regular call from two of my former branches in Napoleon and Flatrack Township, Henry Co., O., was solemnly ordained and installed in his office by me in the midst of his congregations by order of the venerable Presidency of the Middle District.

May the Lord Jesus also be sun and shield for this servant and crown his hard work with blessings! Father Rupprecht.

Address: Uov. K. Karrer,

Capoleon, Henrv Oo., O.

After the congregation at Freuch Grove, Marshal Co. Iowa, which had become vacant through Pastor Döscher's departure the previous year, had called Pastor C. Wünsch and he accepted the call, he was introduced into his new office by the undersigned on behalf of the Presidency of the Western District, on the 13th Sount. n. Trin. the 15th Sept. May the Lord place him for the salvation of many souls.

P h. Studt, Pastor.

Address: Uov. O. 'iVuensob, sbox

26.j8tato Lontio, Iorva.

After Pastor Friedrich Schumamk had received a regular call from the Lutheran congregation in Freistadt, Wiö., and had accepted it with the consent of his former congregation, he was solemnly inducted into his new office by the undersigned on behalf of the venerable Vice-President of the Northern District, Pastor Lochners, on 13 Sonnt, u. Trin. with the assistance of Pastor Stamm.

May God also adorn this teacher of His Word with many blessings according to my promise! Joh. M. M oll, Past.

Address: Nov. K. Lebumavn,

Kroistaüt, O^aulloo Oo., ^Vis.

On Michaelmas Day, the 15th Sunday after Trinity, Rev. C. Gross, after his former first congregation at Nichmond, Va. which he had served for eighteen years, had let him go with sorrow, but yet in peace, was introduced into his new congregation, the first Trinity Lutheran congregation at Buffalo, N. I., according to Lutheran custom and by order of the Presidency of the Eastern District, by the undersigned.

May God give him wisdom, strength and grace to carry out his ministry for the blessing of many souls.

Hugo Hanser.

Address: 6th Oross,

eoriw r ob äVillinin A lUilnor 8ts.

Nuü'alo, K. IV

After Mr. Rev. G. H. Hörnicke, heretofore pastor of Zion and St. Jacob's churches in Defiance and Williams counties, Ore.

Proposal and invitation to all friends of our institutions.

As we heard at our synods and saw in the last "Lutheran", the building committee has begun work on the main building for our high school in Fort Wayne, as well as the larger dormitory buildings, and to our knowledge construction has also begun in Addison, and we are now asking everyone to send in their contributions as soon as possible. Would it not now be a very appropriate time and opportunity to collect what has or has not been signed for by everyone during the upcoming anniversary celebration on October 31 and the following day? How wonderful it would be if on this day we all set to work at the same time, and after our hearts have been opened by the knowledge of the divine benefits, would now also open our hands in praise of God! O certainly, our hearts must all be warmed when we hear and think in these days of the great deeds of God, which he has done out of fatherly, mild love for our dear Lutheran Church from the beginning and now also for us at the end of the world, than that we, in ardent love for God, feel impelled to show our heartfelt gratitude for it, by faithfully holding fast to the pure, full truth of his word, and by becoming his zealous helpers, so that it may spread further and further, and enlighten more and more hearts to eternal life. But how can we do this better than by founding institutions from which not only one or two, but whole multitudes of evangelists of the pure confession can come forth? and truly our sacrifices in this respect up to now have not been in vain. Now God has given us faithful and able teachers, also a band of 160 disciples in Fort Wayne, only housing is lacking now. But should there be a lack of this, should the work which the building committee has begun in good faith be delayed even longer, while God has blessed us so abundantly in this country with earthly goods as well as immeasurable spiritual riches? O, certainly not! God shall find us ready when he wants to use us poor bunglers for his works; we do not want to be and become mammon servants, who only serve mammon and do not rather let it serve them; we know well that we have little time, and that it will not remain long in our possession, therefore we want to invest it in such a way that with it we may gather treasures in heaven that will remain with us forever.

We say, in view of the existing need and the glorious opportunity to be able to lay hands on the work with many brothers at the same time on the day which the Lord has made for us: "Out Junker Gulden, out Junker Aneberger" or paper dollars, you must hurry away, turn yourselves into stone and wood.

and in honor of the dear God, and for the benefit and piety of his worthy church, become a beautiful college!

\*Let us always remember that he who sows bountifully will also reap bountifully, and God loves a cheerful giver. H.

A request. ,

Since we have learned that the number of subscribers to the "*Lutheran Watchman*" has decreased more than it has increased, so that Prof. Schmidt not only receives nothing for his work, but has already suffered not insignificant losses through the publication of the magazine; but that it is very desirable, indeed necessary, that we have a magazine which also confesses the pure Lutheran doctrine in all its parts in the English language, and opposes all distortions of it, especially in the present time, since the English Lutheran Church is in great movement. We ask our dear brethren in the ministry to help in their part that the paper continues to exist, and also to make a renewed attempt to bring it to the attention of their wealthy parishioners who know the English language. A little zeal and a good word at the right time often goes a long way. B.

The Iowa Synod's most recent defense, illuminated from a member of the Missouri Synod.

This is the title of the article that recently appeared in the "Lutheraner", which runs through several issues, in defense of the accusations made by Professor S. Fritschel against our Synod in the form of a pamphlet. Since our Iowa opponents have presented both their and our ecclesiastical position, among other things, to many in Germany who do not read our periodicals, against all truth, we have received from several quarters the request to arrange for a separate reprint of that article in the "Lutheraner" so that it can be sent to those in the old fatherland who are friendly to us. We were all the more pleased to comply with this request, since Prof. Fritschel, instead of attempting to refute our proofs or, since they are irrefutable, to give credit to the truth, is now again employing the tactics he followed earlier, namely, he is only making a fuss in the hope that the effect of our article can best be countered by silence about its actual content. The price of the pamphlet is 25 cents. For those, however, who wish to send it to friends in Germany, we would like to point out that the postage is 6 cents, and that our general agent is prepared to send the pamphlet to any address specified to him, upon receipt of the price and the postage. W. [Walther]

Notice.

Partly in order to simplify the agency's business, partly in order to encourage the external agents to make even more of an effort to distribute the "Lutheran", and particularly in order to achieve a more prompt payment of the subscription fees, the agents are to receive a free copy of the current volume for every 10 copies, as a result of which they must also pay for all the papers sent to them.

M. C. Barthel, on behalf of the Committee for Printed Matter.

Cduitung and thanks.

For poor students received through I. I. H. from A. L. in N. L. 50 Cts. From Mr. Friedr. Westerbeck in the ZionSdistrict here 81. From the werthen Frauenverein in the hiesigen Dreieinigkcits - District 1 dozen shirts and 3 pairs of stockings. Through Past. Br. Mießler from the worthy women's club in Macon City, Mo., 84. From the Gcm. in Watertown, WiS., 87.36. From the worthy women's club in Columbia, Ill. 2 quilts, 8 pieces of shirts, 6 pieces of towels and 2 pairs of woolen stockings. By Rev. Seudl at Lyons, Iowa, ges. at a communion 83rd Don the same 81st By Rev. Keyl by Mr. N. Scherer as a thank offering 81st C. F. W. Walther.

For the seminary household: By Mr. Past. Böse dahier van Frau Wilh. Höhlt 81; by Herr Wcinhold sen. in Frohna 815; by Herr Lange scn. from Pleasant Ridgr 4 sacks of apples; by Leonh. Köhler from Herr Past.Brçse, Bunge, Bernthal, N. Bcyrc. Clöter, Daib (.83.00), Detzcr, Dornseif Lehmann's parish 1 barrel of potatoes and 1 side of bacon; from Mr. (82.00), Dulitz, Deffner, P. Eirich, Evers (82.00), Fleischmann, J.Fried-Kuhlman iltMimrStown 1 bush. Potatoes, 1 peck sweet potatoes, 12 crane-rich, Fischer (Pastor), B. Gotsch, Th. Grüber, ^Hattstädt, Herpolsheimcr heads; from Mr. Past. Lehmann I.I.gall. Vinegar; from Mr. Cowert, gardener,(82.00), Hesse, Holls, Horn (82.00), Horst, Husmann, Jäbker (82.00), Jox, from Mr. Claus^Gem. 3 barrels of kitchen vegetables; from Mr. Aldus,Iuugck, Kirsch, AM (82.00), Klcppisch, Kühn, Kunz (Pastor), KleinegeeS Mincrstown, 1 sack of potatoes; from Mr. Rennike, baker, here, 1 large (82.50), KorS, Prof. Lange, Lehner, Lembke (82 00), F, Lochner, H. A. basket of bread; from Mr. Strecker, repeatedly, bread and zwicback; fromLoßner, Lothmann, March, Miss. Mießler, Moll Sr. (82.00), Past. Müller, Prof. Brauer's Gem. in Babestvwn: from Mr. Klaucnberg 4 Bush. Kartoffeln;Michael (82.00), Nol- ting, Ottmaun, Pfeifer, Reichhardt, S. Ricdel, I. von Fritz Busse 3 Sack Kartoffeln und 1 Bush- Aepfel; von Christ. HüsemannNiedel, Röker, P. Nupprecht, I. Rupprecht, E. H. Rolf (50 Cts), Sallmann, Hoffmeister.

For poor students: By Mr. Rev. Fruchtenicht on Mr. Rev. SievsngsSpeck- hardt, Stecher (3.00), Steger, Past. Steinbach, Strafe', Stubnatzy wedding ges. 89.85 for A. Sikvmg ; by Mr. Past. Sapper from the Women'sStülpnagel, Simon, Tramm, Werfelmann, Wüstemann (83.00), Wyneken, Society of his congregation 810; by Mr. Prof. Baumstark from Mr. I. Walther (81.0V), Zaget. - For 1868: Past. Rolf (81.50). Wesselschmidt from Mr. Past. Dorn's Gcm. 85; by 'Frau Meier from Herr Kindtauf-Collecte at Mr. A. Franke's in Vcnody 82.60. From Mrs. Past. Th. Mießler's Gem. 2 pairs of socks; from the Gcm. of Mr. Past. Link Halbritter in New Orleans 85. Don of an Unnamed by Past. Metz 86. 810.11 for Thurow; from the Bremer Franen-Verein 6 pairs of socks; by Mr. collected at Past. LothmannS wedding collected 88. Of two women in Past. Sprengeler 87 Pentecost collecte of his parish ; by Mr. Rev. Bergt ges. childbed in Rev. Husmann's parish 82. Of Mr. Hahn by Rev. Beyer 81. Of Mrs. L. Ottmaun thank offering for happy delivery 85. Aon Mr. M. Hamcl 81. Hvchzcits- Collecte at Mr. H. Wiese's in Schaumburg, Ill, 813.25. Collecte at Past. Hüglis Gem. in Detroit 87.50. From N. N. by Past. Merz 81. By Past. Kühn infant baptism Coll. at I. Müller 81.50. I. F. Möllenbruck's. Bünger.

Received as Collecte at the Mission Feast in Lafayette County, Mo., 8168.40, being 8100 for the Hermannsburg Disciples and 868.40 for inner mission. E. A. Brewer.

For Mr. Pastor v. Kienbusch of the congregation of Mr. Rev. Husmann in Euclid, O., to have received 85, certifies with gratitude Cincinnati, Sept. 3, 1867, F. King, Rev.

To have received 8125 from Dr. Sihler's inner mission fund for the purchase of a mission horse, certifies St. Clair, Mich. 10 Sept. 1867.

N. H. Biedermann, Pastor.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies in the name of his congregation, for whose church construction to have received the following gifts of love r From Past. G. Harter's congregation 811, of Past. O. Schmidt's congregation 89, u. zw. from Mr. Götz 82, from Messrs. O. Schmidt, E. Meißel, R. Frerichs, Zimmermann, Reininge each 81, Gradwohl, Base, Piepenbrink, Wirth each 50 Cts. W. Lange. Humboldt, Kans. 3 Sept. 1867.

Received

to the building fund of the school seminary: From the congregation at Effingham, Ill, 87. From Rev. Markworth's Gcm. at Danville, Ill, 825. From Rev. Huegli's Gcm. at Detroit, Mich, (subsequently) 81. Bon Past. Ocstcrmcier's congregation at Pomeroy, O., 825. by Mr. Köbel, teacher, at Chicago, 85. together, 863. Addison, Ill, Aug. 24, 1867, H. B artlin g.

With heartfelt thanks to God and the generous givers, the Lutheran congregation of St. Peter's in St. Clair, Michigan, certifies the following gifts of love as contributions to have received for their church building r From Past. HuegU's congregation in Detroit 877. past. Hattstädtö congregation in Monroe 849.45. On their behalf, R. H. Biedermann, Rev.

The following funds were received in the preachers' and teachers' widows' and orphans' funds

I. Regular contributions of the gentlemen pastors and teachers: n) Neste: Bodemcr (83.00), Bartelt (81.50), P. Ei- rich (81.50), Fischer (81.50), Holls (81.50), Hattstädt (81.50), Horst I 81.50), Prof. Lange (83.00), Mulla- nowSki (84.50), Moll sen. (83.00), Nickel (82.00), Rolf (81.50), I. Ricdel (81.50), Simon (81.50). 6) for 1^67 G 81 50 r Achenbach, Bartelt, Bauer, Biltz, Bodc (83.00), Pleasant Ridgr 4 sacks of apples; by Leonh. Köhler from Herr Past.Brçse, Bunge, Bernthal, N. Bcyrc. Clöter, Daib (.83.00), Detzcr, Dornseif Lehmann's parish 1 barrel of potatoes and 1 side of bacon; from Mr. (82.00), Dulitz, Deffner, P. Eirich, Evers (82.00), Fleischmann, J.Fried-Kuhlman iltMimrStown 1 bush. Potatoes, 1 peck sweet potatoes, 12 crane-rich, Fischer (Pastor), B. Gotsch, Th. Grüber, ^Hattstädt, Herpolsheimcr heads; from Mr. Past. Lehmann I.I.gall. Vinegar; from Mr. Cowert, gardener,(82.00), Hesse, Holls, Horn (82.00), Horst, Husmann, Jäbker (82.00), Jox, from Mr. Claus^Gem. 3 barrels of kitchen vegetables; from Mr. Aldus,Iuugck, Kirsch, AM (82.00), Klcppisch, Kühn, Kunz (Pastor), KleinegeeS Mincrstown, 1 sack of potatoes; from Mr. Rennike, baker, here, 1 large (82.50), KorS, Prof. Lange, Lehner, Lembke (82 00), F, Lochner, H. A. basket of bread; from Mr. Strecker, repeatedly, bread and zwicback; fromLoßner, Lothmann, March, Miss. Mießler, Moll Sr. (82.00), Past. Müller, Prof. Brauer's Gem. in Babestvwn: from Mr. Klaucnberg 4 Bush. Kartoffeln;Michael (82.00), Nol- ting, Ottmaun, Pfeifer, Reichhardt, S. Ricdel, I. von Fritz Busse 3 Sack Kartoffeln und 1 Bush- Aepfel; von Christ. HüsemannNiedel, Röker, P. Nupprecht, I. Rupprecht, E. H. Rolf (50 Cts), Sallmann, Hoffmeister.

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(Submitted.)  
**The Lutheran Hospital in St. Louis.**

(While walking home from the church in F., Karl takes heart to ask his friend Andreas for a gift for the HoSpital).

Karl - taps his friend backwards on the shoulder and says: Hey, dear Andres: a poor sick man asks for alms for God's sake.

Andreas. Why, since when art thou poor and sick? Thou look'st like life itself.

Karl. I, praise God, do not, but through me a poor sick man asks for alms.

Andreas. Must tell me clearly how the thing behaves.

Karl. Come on, we'll walk a little way with each other, and here comes my wife Anna, and your little daughter Babetha, they may also listen to it, and thus happens what our pastor often says in the sermon, that one should talk to each other on the Kirchheimweg, which is fine. - Now to the point. Some time ago I was walking down Seventh Street in St. Louis, and as I came to the old quarry on Sibney Street, my eye was caught by a lonely, beautiful, high brick house, on which was written in gold letters, "The Lutheran Hospital and Asylum."

Andrew. You must have taken long strides to get this house behind you, for one does not usually linger long in such places.

Karl. How! that would be the first time in my life that I had not visited a hospital! No, Andres, I boldly approached the staircase through the low, green-painted iron gate, and soon the knocker was answered; and I struck! - For by chance the president of the institution, a spiritual gentleman of our faith, i.e. a Lutheran pastor, was just arriving, and he immediately prepared to show me and another fellow visitor around.

Mrs. Anna. I'm curious, Karlvetter, what all is to be seen there; tell me something.

Charles. There are no hoop skirts and high tower hats, nor gold and silver jewels, which you women love to look at; and yet, much greater treasures of God are to be seen here.

Daughter Babethe. Mother, the cousin means the room, which serves as a visiting-room; for you must know that in great cities, with nobles, one does not, as teacher this week in class, and we had to learn the saying firmly: "I have been sick 2c."

Karl. Listen, neighbour, a fruit of the school lessons; the little one already notices where it wants to go; and so it is also in the hospital, for these are also nobles now pay attention, I want to show you the treasures who lie within. Is it not true, Babethchen, that your little bit at a time. The friendly president - a beautiful teacher also taught you in the saying, I have been ill treasure and a gift from God - first led us down to the 2c.? We go on now, for there are no sick people to be seen on the sophia. Straight from the antechamber a adjoining parlors, and

Karl. How the conceit is so great. We are not yet so far. For now a door opened on the left, but it is not a sickroom, but the parlor of the guard's family, from which one can go left and straight ahead into the adjoining rooms. The door on the left, near the door of the house, opened, and behold, we entered into a high, friendly room, which serves as a visiting-room; for you must know that in great cities, with nobles, one does not, as teacher this week in class, and we had to learn the saying firmly: "I have been sick 2c." We go on now, for there are no sick people to be seen on the sophia. Straight from the antechamber a adjoining parlors, and

fter the houses stood, almost all of them were occupied. Then our dear guide pointed out to us the treasures of the house (like that bishop pointed out to the assembled poor of the city). Here I noticed an elderly person who had been carrying a great burden for many years, namely a growth in her body, and was now so helpless that she had to be fed. Others sat and lay about; others slept, ate, or chatted. And in order that no harm should come to these weak tools, or that they should not be stolen, "faithful guards" are posted on both sides of the porch at the exit of the but door, who put one on tightly under their hats. Namely there are two very well met sweaty bubas mounted, leaning their arms on their rifles (not living ones, of course but made of gypsum). These guards were left at the house when it was bought and used for a hospital. Here, on a wide porch, from which one can go into the other rooms and down into the courtyard, we looked at the surrounding area, and certainly one could not have chosen a more beautiful place. For in front is the road by which you can go by rail to the Arsenal and College, and in again to New Bremen. On the left is Sidney Street and the beautiful view down the river, downward one sees the small, but beautiful hospital garden, in which there are some trees and a cistern for domestic use. We can see it below.

F r. Anna. Hold on, Karlvetter, don't be in such a hurry, I want to hear something from the women; where were they from?

Karl. I have casually heard something about two of them; an elderly woman from the neighboring community of C. was suffering from rheumatism, groaning and complaining; another was sitting in a recliner, from which she could no longer stand because of her heavy body which I told you about earlier. Because she was all alone in the world, she was given to the hospital by a parish in St. Louis, at their expense, to be cared for until her death. And that is why the name "Hospital" is not only written on the door, but also "Asylum", because miserable, decrepit or helpless persons find a friendly place of refuge here.

Andreas. Didn't you come to the men's hospital?

Karl. One flight up the stairs we were led into the male section, which consists of two large and one smaller room. There sat a venerable old man in a bar stool and held his badly ill arm, which had been crushed in a brass workshop. There lay one with a fever, here one with a chest ailment, there again another beginning to leave his bed. Later I came to this place of suffering and saw four poor motherless orphans, yellow and emaciated from fever, for as long as the orphanage is not built, even such poor little worms seek shelter and care, and take

If they are not accepted, the Romans will gladly take them and make them papal.

But what pleases one, when one looks at these suffering brothers and sisters in our hospital, is that they thereby show by their friendly faces that they have found a pleasant asylum here and are treated quite kindly.

Andreas. Is there enough room even if there are a lot of sick people?

Karl. So far it has had no need, and if it should not be enough, there is a nicely plastered attic upstairs, where 6 to 8 beds can be placed.

But where on earth do people go with their contagious diseases? Surely such things also occur.

Karl. As our guide led us around in the green bushy garden and explained everything to us on a resting bench, he directed our gaze to a cottage at the end of the garden on the alley, in which cottage 3 to 4 beds can be placed, for people suffering from leprosy, cholera, etc.; for this is the place for contagious diseases and dangerous epidemics. That this room is much too small, and, as it has only one room, can only be used for one sex, is clear; therefore this little hut must now be changed into a two-storey house, divided for both sexes, if the sick are not otherwise to be sent away with their various epidemics.

Daughter Babethe. Mother, ask your cousin where the dead are put?

Karl. See, you remind me of it, because I would soon have forgotten this secret place. But of course it is not as elegant as the noble houses of death in Nuremberg, Würzburg and Frankfurt, because the house of death at the hospital in St. Louis is in a shed that is attached to the infectious disease house on Alley. But that is to become better with the time also still.

Mrs. Anna. Who is treating these patients?

Karl. A Christian family is employed, which provides the care for a reasonable wage. And a philanthropic physician of the city comes daily, and with great conscientiousness sees to the recovery of the sick, year out, year in, for nothing. But in order that the sick may also be spiritually refreshed, two Lutheran clergymen, who live near the hospital, have taken over the pastoral care. In addition, a member of the so-called Saxon congregation diligently visits the hospital, and holds, as they call it, "inspection"; and these all do such services not only for free, but also provide some refreshment for the poor sick; and many friends of the town do the same.

Andreas. It'll cost enough, after all, because -

Karl. Yes, if it were only that alone! But, but the eyes of the Lord President see

always a something, and that costs money. There is an empty lot next to the hospital that he would like to buy, so that no noisy business could be done in the vicinity, but they thereby disturbing the often seriously ill, but rather that a house be built on it, in which the poor orphans can be received; for such poor are also brought, in which the Saviour calls: "Say, little baby, How?

Babethe. "He that receiveth such a child in my name receiveth me."

Karl. But all that stuff costs money, a lot of money; because in a city like this, a piece of dirt that we here in the country would gladly give for free costs thousands of dollars.

Andreas. Do the sick not have to pay anything for accommodation?

Charles. Whoever can, of course; but, dear heaven, there are many of them who have nothing but their clothes and a sickly body, and often no home or relatives. Shall we send them away because they have nothing?

Andrew. But only Lutherans are admitted to this house?

Karl. How you can come up with such narrow thoughts and interpret the title page of the hospital in such a one-sided way! If it were as you think, then the pastors of this institution would have to stop preaching about the Good Samaritan and universal love. It is asked whether the sick person is a fellow believer, but not acted upon alone; for the principle is: "Let us do good to everyone, but most of all to fellow believers.

Mrs. Anna. They must come running from all sides, especially when times are bad; perhaps even healthy sick people!

Karl. Yes, indeed; but one is also careful. When I later visited the president of the institution, who is also our district president, I had the opportunity to hear how they deal with such people. First, a young widower who did not belong to the Lutheran congregation came and asked quite decently for admission of his motherless orphan, who was one year and one month old. And soon an agreement was reached, with adequate remuneration, to bring his child to the asylum; and besides, he received a hearty admonition, which he accepted with thanks. - No sooner had the latter departed, full of joy, than a four-skinned, good-looking Lutheran, who had recently been incarnated, came with aches and pains, sighing and weeping. He had unbearable crcuz pains, tearing of limbs, and knows not what else; uno addition, his wife had gone away and entered his service 2c. 2c. - But the Lord President roundly dismissed this lamented man, and bade him work what he could, and as long as he could; and let his wife bring him home, that she might keep him nursed and both, as long as he could.

The hospital was not there for people like him, they said.

Miss Anna. Oh, dear! To be turned away and told to work! That is no Samaritan way! Who could be so hard-hearted as to turn away a weeping man, and an abandoned one at that? Oh, no! That must be -

Karl. Gently, too hard woman. The priest had reason to do it, and you wouldn't have done any better. Good reasons were given, against which no man can gainsay. Only one of those reasons. If, said the gentleman, we were to take in such people as can still help themselves in some other way, and look like life, our hospital would be discredited; for it would then be said that we put idlers into the hospital, who eat up the cents they have so laboriously collected. No, as long as they can work and be cared for in their families, they should make no claim on the hospital; unless they pay in advance. But if they can no longer work and have no care at home, we will gladly admit them, even if they cannot pay anything.

Andrew. Listen, Anna; that's good for my part, because now I know that only the needy and not crooks enjoy this benefit.

Miss Anna. Surely the hospital has a good fund?  
Charles. Yes, indeed; but not one like the Julius Hospital in Würzburg, since the annual interests of thousands and wine and grain in abundance cannot be fueled by the innumerable idlers; nor like the Windsheim Hospital, since money and fields are enough. But I think the fund should be called "mercy," and this word should be written over every door to a sick room. For it is out of mercy to the needy that this hospital was founded; mercy is practiced here, and out of mercy flow the gifts. And for this very reason I am also trying your mercy, dear cousin Andres, to see if it has anything to spare for the poor sick man.

Andrew, deeply moved, pulls his deep-thinking Anna to him and says softly to her, "What do you mean, what do we want to give?"

Anna. It's none of my business. If thou hast much, give much. For such sacrifices are well pleasing to God. It shall not fall into the sea. Let not thy left hand know what thy right hand doeth. - I am just thinking if our one can not do something.

Andreas pulls his beggar to the side and presses a piece of paper into his hand, which is no bigger than a dollar bill, but next to the one there is a zero, which is otherwise worth nothing, but which increases the matter tenfold. Here, Karlvetter, a mite from an unnamed person; it shall follow his like every year to this day as long as I live.

Anna. And what can we women do about it? asked Anna with joyful eyes.

Karl. My dears, listen to my plan. I have made up my mind to go to the pastor and ask him to speak a good word for the hospital and give it a nice color; for the gentlemen can bring it to the man better than our one. And then, if no one better can be found, I will make the rounds of our congregation to beg from everyone; and I think that if every member of the congregation gave 25 cents every quarter (some will probably give more, and, when they make a vow, remember the hospital), there would be a pretty penny just in our congregation, and would really not be hard on anyone, and I am his guarantor for it, at New Year's he is not poorer. And if all the congregations in our synod did so, what might be done! For one can always count at least three hundred congregations, and if then each one gave on average only twenty dollars per year, how much would it be, you little Babetha?

Babetha. Well, six thousand dollars; pah, that would be a lot!

Karl. Of course a lot, and then one could also quickly go to the orphanage and could look around for orphan fathers and mothers, and they could give the poor orphans the Christ Child, and teach them fine arts, and so on.

Andrew. I think the gentlemen of the hospital should also send out a traveller to collect funds for this purpose.

Karl. That has already been done and with good success. But such a traveller is too expensive in bush communities, where it would take him eight days to get around.

Br. Anna. Well, Andrew, let's hear your advice on what we can do!

Andrew. You women can also become sisters of mercy at the hospital, for there one needs beds, quinces, covers, sheets and towels, bonnets, soap, lights, potatoes, dry and green fruit, and so on.

Br. Anna. And preserves and honey to take the bitter medicines.

Andreas. One will need more if one thinks, for love is inventive. Hey, what need is there of anything when one lies ill in the house? And, I think, because we ought to love our neighbors as ourselves, we ought to send to the hospital people what we ourselves would like to have. And I mean, you, Anna, begin to persuade the women - girls may be there, too - that they sometimes hold a little wreath; and when you have talked quite a lot about the hospital, and worked even more for it, and given quite well to it, then I come, you understand me, with my wagon and drive ours and yours to the landing; and if the boxes and barrels are well marked, they will probably be sent to the hospital.

because nobody's gonna steal anything from the spitfire.

Karl. With pleasure I will give you a very safe address; it is:

For the German Lutheran Hospital and Asylum in St. Louis, ears ok Ussrs. Uiklnicls 8e Uswl, Ro. 26 Hortü Alain str.

8t. Douis, Zlo.

Dear Reader! Have pity on the Lutheran hospital in St. Louis and do the same as Karl, Andreas and Mrs. Anna!

(Sent in by Past. P. Beyer.)

## Two evening entertainments with and without dancing.

(Conclusion.)

### II.

J.: Good evening, Pastor! Will you also have time today to explain to me Dr. Luther's words about dancing?

P.: Well, I'll take my time. But just sit down first; let's light a pipe first. There's tobacco.

J.: Pastor, no, I don't think I'm allowed to do that.

P.: Why? Do you think smoking is a sin?

J.: Not that; but I mean, here with you it is not convenient for me.

P.: But if I am now satisfied and allow you to do it, then you can do it?

J.: Yes, then I will light one with great thanks.

P.- But how if my tobacco were too strong for you, that you were sickened by it?

I. (withdraws the pipe again): Then I'd better let it go.

P.: Stuff only brazen. It was just a thought of mine. My tobacco is very light, although the tax is heavy on it.

J.: Yes, smoking is an expensive pleasure now. One is almost forced to give it up completely.

P.: Wouldn't it be better if you bought your tobacco from smugglers? You'd have a cheap smoke.

J.: You are just saying that. If I had said it, I would certainly have read the text: "You shall not steal, nor lie, nor deal falsely," and: "Therefore you must also give womb, for they are God's servants who are to handle such protection," with the added good advice to rather leave smoking altogether.

P.: We always advertise better known. Now you can already guess my thoughts. - How is it today with your aunt ? is she better?

Oh, she's just lying there. It's getting harder and harder for her to breathe. She'll probably go out like a light in the spring.

P.: Do you smoke when you're with her in the hospital room?

J.: But Pastor! That would be a real sin if I wanted to do that.

She coughs anyway already so miserably that she lasts one properly.

P.: Now I have heard enough to know that you are a strange man, Johann. At one time you think smoking is good, an honor and not a sin, and at another time you think it is harmful, unlawful and sinful.

J.: Yes, Pastor, it all depends on the circumstances.

P.: Very true. Just remember it for another occasion. But now let's take the passage that is not clear to you. Here it is, read it once.

J.: "Whether it is also right . . . do not allow the children."

P.: Now state what you would like to see changed or omitted in this passage.

J.: I would rather not say that at all, because it is too strange that I, stupid Johann, want to tinker with Dr. Luther's speeches. But I only do it to be instructed, and no one hears it more than you. First of all, I can't understand how Dr. Luther can say that dancing is not a sin. Because, he says, it can happen because it's the custom of the land. I mean, if something is bad, it's even more useless if it's become the custom of the land. Then he says: "Faith and love cannot be danced out or sat on."

P.: Well, you have indeed much to remember, so that it becomes too much for one bite. Let's leave it at that, then, and take one thing at a time. First, then, thou thinkest it too much to say, Dancing is no sin. If you now look again at Dr. Luther's words, you will find that he did not say so at all. You have omitted a few words that are most necessary for the proper understanding of the whole. If thou add these, it is said, "Where dancing would be sinful in itself." Nor does he say of dancing at weddings that it is no sin, but, "I know not how to condemn it."

J.: Of course I cannot yet see that the matter is made better by this, for I do not understand the words in himself; and if he says he cannot condemn it, he must believe it is not a sin, or he would have condemned it.

P.: There is a greater difference than you think, whether I say: I do not know how to condemn an action, and: it is not a sin; for even if I cannot condemn it, I still leave room and right for others to look at the matter differently and to see and naturally prove the sinfulness of it. Dr. Luther, then, by this expression, which he certainly did not choose thoughtlessly, meant to indicate that he did not now wish to give a final judgment on dancing at weddings - to establish no article of faith, but only to speak of it as he now saw the matter, without entering into long discussions about it. But when he talks about dancing on himself, he is already talking about something quite different than dancing at weddings and therefore needs a more decisive expression, says flatly that this is not a sin.

J.: What's the difference between that?

P.: Quite the same as between your smoking and that of me or of your sick aunt. Look, when one considers an action in itself, one thinks away all circumstances that may be connected with it, but need not necessarily be there, and considers, as far as this is possible for us men, the action alone: thus, in dancing, only the regular and tactful movement of the body and its members. Now God has nowhere in His Word said how we are to move the members of the body, whether quickly or slowly, whether in time or without time; about this He has revealed no rules. Therefore it is neither in accordance with his holy will, nor a transgression of it, whether thou leapest on thy cover, or remainest in thy seat, as long as no other circumstance is added.

J.: What dancing is in itself I now understand well, and also see that it cannot be sin. But Dr. Luther does not speak of this dancing at the beginning of the passage, but of dancing at weddings. There we have already all the circumstances in the purchase, as we find them again at today's balls.

Stop, peasant! Where from? Knowest thou that for certain?

J. Well, I will read it to you. Just before our passage he says: "But such excess as is found in our times is from the way in which people do not eat and drink, but eat and drink, feast and feast, and act as if it were art or strength to eat and drink a great deal; since they do not seek to be happy, but to be mad and full. But here he speaks of dancing at such weddings.

P.: O good Johann! I wish Dr. Luther were here to hear this. In view of your simplicity, he should give you insights that would be of great benefit to both of us. But such a wish is foolishness and moreover unnecessary, for he has already given the insights. Listen to what he says in yet another passage about such dances as you have just read, whether they occur at weddings or elsewhere: "Whoever engages in eating, drinking, dancing, and unchastity, he accuses of breaking the third commandment. And of Judah he writes: "He has gone about dancing, leaping, and courting; he has set his date for good days, air, and joy. This is the way of the world." You see, then, such dancing as you thought he counted among the very works of the flesh and rejected it. But he does the same in our passage itself; for though he knows not how to condemn dancing at weddings, yet he rebrobrates and condemns "excess, and so it is lewd and too much

is not a sin, nor is the dancing of little children, for otherwise they run about with and through each other and think nothing of it. But we have to stop there, I think.

Isn't it true, Pastor, that as much as we like Luther, we don't agree with him when he talks about dancing at weddings?

P.: Don't be afraid, Johann! With smoking you said: it depends on the circumstances; now with dancing I say the same.

J.: Ei, you won't want to allow the adults to dance now, will you?

P.: Not without first proving that God has not forbidden them. You have already seen that dancing in itself is not yet either a good work or a sinful act. So circumstances must first be added which make it one or the other. Now think of David, who is so full of holy joy over the return of the ark of God that he plays and dances before the Lord with all his might, 2 Sam. 2:14, 16. Did he sin in this?

J.: No, it was not a sin; it was holy joy over God's good deeds.

P. You must say the same of Miriam, of whom we read in Exodus 15:20: "And Miriam the prophetess, Aaron's sister, took a kettledrum in her hand; and all the women followed her out with kettledrums in the round dance."

J.: Certainly, for they and all the women only showed their joy in the glorious deeds of God. Yes, if Christians danced with such a heart today, they could make the greatest leaps.

P.: Think further of the women of Israel, of whom we read 1 Sam. 21:11: they sang at the tilting, i.e., to the row-dance; add to this that God Himself does not disdain to use the dance as an expression of high joy, asince He says Jer. 31:4: "Well, I will build thee again, and thou shalt be called built, O virgin Israel; thou shalt yet tinkle joyfully, and go forth to the dance." And in the 13th verse: "Then shall the virgins be merry at the round dance, and the young company, and the old men with one another": so it will be evident to thee, that this dance also was not sinful, though it was made only for the joy of victory obtained.

J.: Of course, there is not much to be said against it; only I think the women of Israel could have done better, and made known their joy in a more decent way.

P.: You think so, but they and all their contemporaries thought otherwise. Yes, if you had lived in those days, you would have found it quite proper; for it was evidently the custom of the country at that time to celebrate victories in this way. For this reason every one regarded such a dance as the natural and lawful way of making known his joy, and thus at the same time honoring God and the victor. Now the truth of God is not of such a kind that, wherever it comes, it also overrules existing customs.

But it does not overthrow the customs and traditions of the nations and introduces others of which God has not commanded anything; rather, it allows the outward being to exist where it can always exist without sin. Now dancing, as an expression of joy, is not a sin; therefore Luther gives as a reason for not condemning it, that it is the custom of the country.

J.: How might they have danced there in Dr. Luther's time?

P.: Luther says: Whether there were dances among the Jews, I do not know. Similarly I must confess to you: How they danced in Luther's time, I do not know exactly, but this much is clear from his words, that it must have been a moderate and chaste dancing. So it was not such a dance, where at night time, often beyond midnight and in secret corners, men and women, young men and maidens, sober men and half-drunk men, embrace each other in colorful confusion and rummage about. Of such a thing Augustine had already said, and Luther knew it too: "Every leap in such a dance is a leap into the abyss of hell." Nor such a dance as was set for the Lord's day, for of this Augustine had also said, "It is better to dig one's hand in from the balls that this Well arranges for their pleasure, the chaste, and therefore still wants to be understood by it today.

J.: Now, I think, I understand a little bit what Dr. Luther wants to say, that faith and love cannot be danced out.

P.: Well, let's hear it! How do you understand that?

J.: Dr. Luther, I think, also speaks of dancing, since there are no circumstances by which it becomes sinful, e.g. when children dance, or when bride and bridegroom, where it would be so customary, perform a dance of honour on the wedding day.

P.: You have hit it well, Johann. For as surely as they come arm in arm to church, and no one says it is indecent, so surely can they leap and jump arm in arm at home without sinning. And to your examples you may add as many as you can bring under the rule "moderate and chaste" in truth.

J.: Pastor, I don't really know how I feel about this. On the one hand, I am inwardly quite happy that I can and may now look at things differently than before, when I was annoyed when the children danced, or when even Christian people allowed the young people to dance for a few hours at weddings"; on the other hand, however, I am very afraid that the young people in our congregation, if they were to become aware of what we have just said, would all refer to it and call everyone's dancing moderate and chaste. But that would be bad, because it would open the door to dancing mania and all the mischief that comes with it.

P.: You are not alone in having such fears, and the fact that you have them is not your own

Guilt alone. We are all now living in a time whose exhibition through Europe, like a triumphal procession, children, on the one hand, want to live without law and therefore without discipline, which would be able to drive the Christians to the other side and into unlawfulness, so that they, out of sheer fear that the ungodly, unlawful being would also break through their ranks, no longer want to let free even that which God himself does not call a sin. This is easiest for us preachers, John, who are to watch over souls and give an account for it; it is therefore easiest for us to forgive from our church kings, for we are zealous out of good opinion and in earnest concern for their salvation. Nevertheless, it is wrong, and therefore without true blessing, to use this sin-mongering in one's pastoral office. The zeal against sins which God does not so call either bounces powerlessly off the consciences, or we are to prove, to demand, and to forbid in Christ's stead, and then we are in a fix from which we could save ourselves only by further fallacies. Away, therefore, with all false narrow-mindedness, away with every prohibition that is not from heaven! Christians are to be free to do everything that God has left them free to do, even that dancing moderately and demurely is not a sin. It is true, in from the balls that this Well arranges for their pleasure, and will try to call such also chaste; but how easy it is to prove to him that he is in grosser error, you have already heard and recognized. Such a proof, however, has all the more force, and is more readily received, the more readily one admits all that God leaves unprohibited. Therefore, far from the truth that dancing in itself, and under circumstances in which it can be done demurely and moderately - admittedly also without the annoyance of the weak - cannot be condemned, for it is not a sin, will bring disaster upon the church, it will, just as truth can have no other effect, only be a blessing to it.

J.: Pastor, I must frankly admit, I have learned a great deal at this meeting, and if you would not mind, I would like to be instructed about other things in this way, also to bring a few good friends with me.

P.: Come as often as you like, and bring as many as want to come, even if the whole room is full. There shall be no lack of tobacco either.

J.: Oh, just take care of the instruction; we will take care of the tobacco. Good night and thank you very much!

P. (to himself): Happy any pastor who has many such younglings!

Even the pope himself recently showed his gratitude by sending him precious gifts, after the Turk had given an imperial guard of honor to a Catholic procession in his capital and residence city of Constantinople on the Feast of Corpus Christi (Thursday after Trinity). When the pope had recently appointed a bishop in ancient Antioch, the sultan issued an order that all his dear Catholic subjects should render obedience to the same. A patriarch of the Orient is said to have said just now in Rome in an address to the pope: "Holy father, long live the sultan! There is still one prince who recognizes the Church, her canons, laws, and servants, and that is - the Great Turk!" The Roman newspapers thereby boast that the Catholic religion now finds more honor in Turkey than in the Kingdom of Italy, and set up as a pattern for the "first-born" sons of the Church (Napoleon...) now the hereditary enemy of Christendom. The Sultan is most highly celebrated in Catholic Paris, which probably feels the closest kinship to him. During his presence in London he was presented with a magnificent Bible full of the reformed English Bible Society, and he naturally accepted it most graciously as a most estimable book. For the splendid reception in Coblenz by His Majesty King Wilhelm of Prussia, the highest bishop of the Protestant Church, the Turkish Emperor thanked Mayor Cadenbach by sending him 1900 thalers for the poor of the city. In his letter to the mayor, the Turkish envoy Aristarchi Bei, \*) expresses the undoubted hope that the Coblenz poor will pray for the health and happiness of his lord and emperor. This is different from the sound of the Turkish prayer-bell, which is still remembered in many a place in Germany, and which daily exhorted the Christians to direct the old prayer-song to God:

Keep us, O Lord, by Thy word...  
And steur' the pope's and Turk's murder . . .

Now they celebrate the Turk and the Pope.  
(Immanuel.)

Church consecration.

On the 17th Sunday after Trinity (Oct. 13), the Lutheran Church in Chicago once again had the opportunity to celebrate a feast of thanksgiving and victory. On this day, the new church of the St. Johannis congregation was consecrated, which was built in the westernmost part of the large city, in the midst of an entirely German population. The majority of the members of the present St. Johannis congregation had hitherto belonged to that of the Rev. Wunder, whose assistant preacher was Mr. Rev. Große, who was now called by the new congregation to be its own pastor. The number of Lutherans in the western part of the city increased from week to week; the schoolhouse, in which services were held almost every Sunday, was no longer able to provide the necessary space.

To the ecclesiastical chronicle.

**Pope and Turk.** A notable sign of this time was the journey of the Turkish Sultan Abdul Aziz on the occasion of the Parisian

\*) Son-in-law of the Pruss. General von Bonin.

In the course of the year, with the consent of the mother congregation, it was decided to organize an independent congregation and to build a new church. This church is simple, without a tower, but it contains space for many listeners and its construction is an excellent testimony on the part of the Lutheran church against unbelief and unrighteous fanaticism. In addition to many members of the mother congregation, a large number of Germans who had hitherto been distant from the Lutheran Church were present at the inauguration. Even though they did not take part in the procession preceding the service, they had the opportunity to hear a threefold testimony of the truth of salvation. In the morning Pastor Wunder preached on Pf. 84, in the afternoon the undersigned on Hohel. 1, 5. 6. and in the evening Rev. P. Beyer on Epbes. 4, 1-6.

St. Johannismgemeinde is now the fourth Lutheran congregation in Chicago. The fact that it has come into being is a testimony to the fact that in the great city of mammon service and worldly lust there are still many souls who want to remain with God, as well as to the fact that God's Word is not preached without success. May God shower his blessings abundantly on the young congregation; may he sustain it against the fierce enemies of his word and give it one victory after another, so that his name may also become great in that part of the city!

Addison, Nov. 1, 1867.

J. C. W. Lindemann.

Church News.

On the 15th Sunday after Trinity, Rev. Ch. W. Hochstetter, having accepted a regular appointment as second preacher of the first German Lutheran congregation at Pittsburgh, Pa. was publicly and solemnly installed in his office.

May the Lord make His servant a blessing to many!

Address: Uev. Ch. W. Hochstetter,  
No. 74 I Vebster 8t., DlittsllurZll, Da.

(Submitted.)

General Assembly

of the Evangelical Lutheran Church in North America.

Since the requisite number of Synods have adopted the "Fundamental Articles of Faith and Order" and the proposed Constitution in accordance with § III. of the "Draft Constitution" as adopted by the Church Assembly held in Neading in December of last year, the delegates elected by the various Synods will meet in the following manner

Wednesday, Nov. 20, 1867, at 9 o'clock in the morning at the Trinity Lutheran Church at Fort-Wayne, Ind. assemble.

The presidents of the synods sending delegates may kindly send the names of the same without delay either to the Rev. I. A. Kunkelmann at Fort Wayne, Ind. or to the undersigned. Brethren who wish to attend the meeting may likewise send their names to the pastor loci, Rev. Kun

kelmann to give notice of this in good time, so that their accommodation could be provided for.

We hope that the delegates will arrange to remain until the business before the convention is fully transacted.

Zelienople, Oct. 24, 1867.

Gottlieb Baßler, Chairman of the Convention.

Dr. Ph. J. Spener's

Short

Catechism Sermons.

New edition. First main part.

St. Louis, Mo., 1867.

Thus, the first volume of Spener's well-known catechism sermons was published under this title by Mr. L. Volkening here. It is true that, as in all of Spener's writings, so also in these sermons, the germs of the later wildly rising Pietism can be found. But this in such a way that he who knows the pure doctrine can easily recognize and separate the incorrect; besides this, however, the sermons contain a rare wealth of thorough doctrinal development in a beautifully clear arrangement, which often makes it especially difficult for beginners to preach. We therefore believe that we can recommend this book to all orthodox preachers as a highly useful and valuable one.

The little volume, already published, contains in 170 pages in small quarto 21 sermons on the first principal play, and costs 60 cents, with postage 65.

The second and third main pieces will follow together in one volume towards New Year's Day; the latter, because it is stronger, will be placed somewhat higher.

Everything possible will be done so that in the coming year the sermons on the other main pieces, the household and the festival material will also appear in print for relatively the same price.

Whoever desires the little work, report it at the address: Ur. D. Volkening, 8r.Douis,No.

The Lutheran Calendar for 1868,

Edited by Rev. S. K. Probst, Allentown, Pa.

This old household friend of all local Lutherans, with its practical layout, has reappeared. The contents are as follows:

1. all the astronomical calculations which are usually found in good German calendars.

2. Bible readings for every day of the year.

3. historical memories.

The time has come to make a decision! (Yes or No!)

Luther read from the Bible to the Elector John the Steadfast (with a beautiful picture).

6. some things about Luther, the Reformation and the Lutheran Church.

8. Luther's wedding with Katharina von Bora (with a beautiful picture).

8. Luther on the blessing of a Christian household.

9. devotional grace (with a beautiful picture).

10. Melanchthon as the father of the house.

11. home schooling.

12. the educator office of the parents.

13. the Tauspathen office.

14. Dr. August Hermann Franke (with a beautiful picture).

15. lessons, hints and examples.

a. What confession means, d. Private pastoral care.

e. The name Lutheran, e. Hypocrisy.

e. Great foolishness. k. Communion Church," x. What is the Liturgy?

16. list of all Lutheran synods in America, with the number of preachers, congregations, and parishioners.

17. the names and post office addresses of all the Lutheran preachers in America.

18. the names and ages of the Lutheran preachers who died during the past year - September 1866 to September 1867.

19. list of Lutheran teaching and educational institutions in this country.

20. advertisements of church - and school books.

Twenty-one. The Great One-Time One-S.

The price of this Christian house book with the "many" important things to read is nuZ

10 cents a copy.

70 " " dozen - with postage 80.

H1.00 for fifteen copies.

Z5.00 the hundred - with postage I5.80.

Zu hoberi at M. C. Barthel and A. Wiebusch and son. 631 Loutll 4tll str., 8r. Douls, no.

English calendar.

Pastor Brobst has also published an English Lutheran calendar for 1868 with instructive content, which is sold at the same price as the German one.

Indication.

The Synodal Report of the Eastern District is ready to be sent. The price of the same is 20 cents per copy, the dozen H2.

According to the decision of the District Synod, the same is to be sent only against submission of the amount and I ask the honored purchasers, therefore, to enclose the amount of their order.

In particular, I request the pastors of the Eastern District to give me their orders as soon as possible.

I. Birkner.

New York, No. 92. William Street.

Receipt and thanks.

For poor students received through Past. Schliep- siek in Dwight, Ill, by Mr. Fr uwirth I5, and by Mr. P. Kraft dl. Through Past. B hl in Massillon, O., by Mr. G. D nner L2, Louise D nner Ski, by Marg. Dau- ncr T2, Collecte of St. Paulusgeminde at the Harvest Festival \$17 and from St. JohanniSgem. at Canal Fulton, O., 53. By Mrs. Anna Koch of the werthen Frauen-Verein in Minden, Ill, S33, 19 bundles of woolen yarn and 2 pairs of woolen socks.

For Past. Brunn's Proseminar by Mr. Th. G nther in St. Louis \$2. C. F. W. Walther.

For the seminar: From the Bremen Women's Association 85 gall. From Mr. Blumenberg and Mr. Strafmann of East St. Lvnis H1 and 2 barrels of potatoes and vegetables; from Mr. Kalbfleisch and Mr. Lange, millers, 12 barrels of flour; from the Pleasant congregation 14 gallons of peach jam. Peach puree; by Mr. Past. Matuschka from sr. Gemeinde K8; by Mr. Walke from Mr. Past. Claus' parish 2 boxes of soap; by Mr. Lange from the Zion District for 82 coffees, for 82 sugars and 1 ham ; by the Woman's Club in Lowell 14 underpants and 2 pr. stockings; by the Woman's Club in Lowell 30 gal. Apple buttr; from Mr. Fetter, of Collinsville, 1 barrel of sweet potatoes.

For poor students: By Mr. Past. Wagner by Mrs. H. Gr nemryer ri; by Mr. Past. Klocke- meier P3; by Mr. Past. Sondhaus by sr. Gemeinde

53.82; Collecte at the mission feast of the Port Hudson congregation for inner mission 546; by Mr.,Builder Griese of Cleveland 55; by Mr. Rev. Link at a high zcit collected 56 for Siegler. A. Crämer.

From Addisonr Don the congregation for a seminary car collectirt 560. From Mrs. White-1. Mr. Kornhorst 52. Nodenberg: From the congregation 53.62. Provisor Pentecost-Collecte 59.33. K e n d al l v i l e: By Rev. Schumann 53. minerötown: For E. F. 55. minden: W. A. F. for poor school children 510. Milwaukee: by the Jungfraucn-Verein in Past. Stein- bachs Gcm. 513. Sheb oy g an: From the Young Fr.Verein for T. 512. Detroit: C. Plumhoff 56. Cleveland: I. Fortlage 55. Chicago: By teacher Fischer HochzciS coll. at Mr. Höht 57.71. Spring- field, IJ.: By C. C. Seifcrt at children's festival coll. 56. KendallviNe: By the virgins club for W. 55. Cincinnati: Vsw Virgin Society for Tbcilß 5t; Mrs. Jodder 51Z from d. parish for Schröder 515, s for Theiss 515 ;Z for deuf. from Virgin Society 2 undershirts, 1 pair woolen stockings, 1 bedspread; 1 do. for Schröder Cape Girardcau: From the Woman's Club 6 shirts and collars, 3 blankets, 1 pair of stockings. L a- Porte: From the Woman's Club, 3 bust shirts. By Past. Speckhard: 3 bust shirts. Through Past. lüngel Wedding - Collecte at Nordmann and Ncntrup 522.75. Grafton: From the congregation 57th Durchrast. God- dear communion - Coll. 58.05. By teacher Rousseau Schnl-Coll. 51. by Mr. C. Griese510. Addison, Nov. 1, 1867. i. C. W. Lindem>i n n.

ForPast. v. Kienbusch 's congregation in Halberstadt Of Past. P. Rupprecht's parish in North Dover, O., 56.60 to have received attested. Cincinnati, Nov. 4, 1867. F r. King.

The following brothers sent in support for the sick teacher Weigle A. Zinke in Joncöville 55, Past. Jox and teacher Röker 51, N. N. by teacher Damköhler in Freistadt 55, N. N. in Fort Wayne 52, Prof. Selle in Addison 55, teacher H. Bartling 52, N. N. by teacher Grothmann 51.40, teacher Fathauer in Crete 51, N. N. by Teacher Brandenstein at Mayville 53. Teacher Hesse at Cleveland 52, Teacher Lütje at Chicago 55, Teacher Wilk at Sheboygan 51, Teacher Hoffman" at Milwaukee 53, N. N. by Teacher Himmler at Frankenlust 512, N. N. by Teacher Rolf at MarySville 55.50. Chicago, 14th Scpt. 1867. Th. E. Bünger.

To our church building the following contributions namely: from Past. Sprengeler's congregation 510, from Past. Fischers Gern. 517.10, from Pastor Schutzes Gern. 513, from Past. Damms Gern 57, from the congregation at Hall Wood 57, I hereby certify with thanks in the name of my congregation. Waconia, Minn, Oct. 17, 1867, I. Horst.

With heartfelt thanks, the undersigned, on behalf of his congregation acknowledges the receipt of the following gifts to their church building: Of some members in Past. G. Markworth's congregation at Danville, Ill 510.50. Of Past. Fick's congregation, in Collinsville, 522.50. Don Past Citizen's Gern, in Wash- ington, D. C., 5160.75. Don Past. Stephen's congregation, in Ehester, Ill, 59.75. of Past. Brohm's congregation in St. Louis, 540. don Mr. Past. Ch. Markworth 51st, Don Past. Trautmann's congregation at Adrian, Mich. 512th Don Mr. Rev. Hudtloff 51st. Egg Harbor City, N. I. E. T. Judge, Past.

Received for the construction of the school seminary S: By Mr. Cassirer C. Bonnet, at Fort Wayne, 5131. By Mr. Cassirer I. Hirkner, at New York, 537.75. By the congregation at Saginaw, Mich. 516. By the congregation at Farmington, Mo. 54.55. By the congregation at Irvin Mountain, Mo. 52.40. By Mr. Rev. Klcinegees '53.05. Of the Gcm. at Fort Dodge, Iowa, 57. Of the congregation at Liverpool, O-, 510. Of Mr. Rev. Wyneken's congregation at Eleve! nd 5140. Of the Gcm. Day City, Mich. at, 532.75. From the Gern, in Cumberland, Jud. at, 526. From Mr. I. G. Kunz there at, 55. Summa M5.50. Addison, Ill, Oct. 26, 1867. h. Bartling.

Dr. Sihler 51< 0 for the purchase of a missionary horse, hereby certifies with heartfelt gratitude E .. C h. Georgii. '

Receipt, thanks and request. With heartfelt thanks to God, the giver of all good and perfect gifts, and with heartfelt thanks to the dear brothers and sisters of the Lutheran congregation in Carondelet, Mo., I hereby certify that I have received 525 from the church collection held on the 5th Sunday after Trinity and 510.50 from the valuable women's association there through Pastor Sapper. This is the first congregation that has offered us a helping hand in our very distressed situation. Our joy in this was very great, since this gift came just at a time when we generally believed that our congregation was close to ruin, because all the brethren had kept their hands closed until then. But would you dear Missouri brethren let a needy brother from Hermannsburg perish with his congregation? Where would that leave the love that made us willing to cast out the net in One SirA unk Spirit according to the one sole rule of faith? Surely you cannot. I have no doubt that many and many a one, who knows the need of the poor church at Atchison, Kans. will bend their knees and ask God to preserve and build up that poor church. But true love is also active; like faith, it cannot rest; it is always in action. What we do, we do to the Lord Jesus himself, for the church is his body. The reproach of his church is therefore also the reproach of our Lord Jesus. Now I will only mention here that our poor, deluded countrymen have long laughed at our project to build a church, because we are poor and despised. The gymnasts are willing to build a gymnasium, uH have raised several thousand dollars in a few days. This is held up to us and then it is said to us: "Behold, with us you find willingness to sacrifice! -Who is the object of this scorn? It applies to us, and it also applies to our highly praised Saviour Jesus Christ. Shall the head, shall the members be blasphemed any longer? No, certainly not! " Let then your hands be moved, your feet hastened, and your love warm and it shall not fobl that even here in Atchison God's Brünnlcin have water enough. Atchison, Kans. 14 Aug. 1867. Lorenz Menge, Lutheran pastor.

Received: For poor pupils: Through Past. Fröderking by Mrs. Mitschel 50 Cts. Collected at Mr. Leeser's wedding at Fort Wayne 521.48. By Teacher Kicnzle of the Young Men's Association at Dundec, for "Riches" 55. Don Teacher Mein 51. By Past. Schliepsiek, thank offering by Mrs. Krug 51. by Mr. W. Duerfen, Crete, 55. for Möh- lenbring, by the Gcm. at Rich 526.50. by the Gcm. at Galcna Junction 52.45. by theGem. at Whraton 51.02. byin Hcrrn Bonnet 512.50. for Backhaus on the School Test at Laport gcs. 515.02; dcSg. 3 shirts from Laport; for same from Venedy 515.36. By Past. Mcnnickc, on Mr. W. F. Schroeder's wedding gcs. 56. for Schmidt from Juugf.-Ver. in Past. Wunders Gem. 510; for the- same by Past. Schaller 516. for Nahrwold by Mr. Kanne, F. W., 520. for Hild by Past. Müller, Pittsb. 530; for Müller by Past. Große by Mrs. N. N. 510. for Klünder by Past. K. Löber 510. for Strobel by Hcrrn Bonnet 516.50. for Rechlin by the Gem. Franken- lust 53 . 50. by Past. Klockmeier the estate of his blessedly deceased son, former pupil in Addison.

For housekeeping: By Mr. Bannet 518. At teacher Wegner's wedding at Ehester sent 515.50. From N. N. in LoganSport 2 sheets. From Messrs Heinicke L Estel in St. Louis plates and cups, 3 dozen each, dinner spoon knife and fork, 2 dozen each, butter plate, 1 dozen. GrmLs bowl, soup spoons, saltnäpfrn and vinegar bottles 6 each and 4 soup bowls. Addison, Nov. 6, 1867. A. Selle.

Entered the race -co western districts: To the synodical treasury of Western District: from Past. Markworth's congregation at Danville, IILS., 57. offering of thanks for happy delivery of Iran Past. Schuricht, Petersburg, Ill, 55. teacher Burgdorf in St. Louis 51. from JmmanuelS district there 55. past. Wun

ders Gem. in Chicago 512.15. teacher H. Fischer das. 52. past. Johns Gcm. in Listen, Mo. that, 52.75. TrinityS- Distr. in St. Louis 521.85. Past. Sappcrs Gem. in Ca- rondclet 514.30. Past. Geyers Gem. in Carlinville, proceeds of Tractate" on Methodism 52.80. Teacher Weisel in Qnincy 52. Mrs. Kratz in Rechtster, N. I>, 53. Past. Kähler in Berlin, Pa, 52nd Rev. Traubs Gem. in Crete, Will Co, Ill, 514.27. Past. Gotsch at Memphis 51st, Past. Stephen's Gem. in Ehester, Ill., 55.45. Pa- stör Do'rmann's St. Petrigem. of, Randolph Co. of, Ill. harvest fest- coll. 517.80. whose St. Paulsgem. there, deßgl. 516.25; further, 513.14. whose Jmmanuelsgem. there, deßgl. 55. past. Eirich's congregation in Minden, Ill, 534.05. Of the Trinity District in St. Louis, 527. Of the Con- rordia District, 512.23. Past. H. Schmidt's Gem. in Elk- grove, Ill, Harvest Fcstcoll. 518.56, in Dunton, Ill, 512.61. Of Mr. Past. Kleinegees, Pilot Knob, Mo. at 51, Past. Schillings Gem. of, California, Mo. at, 57.50. Past. SapprrS Gem. of, Carondelet, Mo., 512.25.

To the College-UntcrhaltSkasse: From the Drei- einigkcitS-Distr. in St. Louis 511. From the JmmanuelSdistr. there 511. Past. Kösterings Gern, in Altenburg 514. Past. F. Schaller's Gem., Red Bud, Ill, 513.30. Dom Dreieinigk..Listric in St. Louis " 1. Of the JmmanuelS- District 511. Past. Ficks Gcm. in Collinsville 514.60.

To the Synodal Mission Fund: Don the school children of Teacher Tröller in Tbornton Station, Ill, 54. Mifsionsfest-Coll. d. Gem. Rock Island u. Hampton, Ill, 526. From the Trinity - District in St. Louis 53.50. By Past. H. Schmidt of Conr. Kruger, RusselSgrove, Ill, thanksgiving offering for preservation from greater fire damage 52. By the Norwegian Gem. of the Past. H. Duborg at Whitewater, Wis, 512th Trinity!. dist. in St. Louis 56.25. For inner mission, Rev. Richmann's congreg. in Schaumburg, Ill, 515.50. Missionssest-Coll. in Rev. Biltz's congreg., Lafayettet Co, Mo, 569. by Ph- Deuser in Carondelet, Mo, 50 CtS. From Ch. B. by M. Barthel in St. Louis, 53; from I. C. Drager, West Valley, N. I., 51; by Past. H. Schmidt by Conr. Kruger, RusselSgrove, Ill, as an offering of thanks for preservation from greater fire damage 53. By the school children of dr. Nickel, Richton, Ill, 52.72. Past. Fick's congregation at Collinsville, 510.65.

For Past. Brunn's Institution: MissionSfcst-Coll. in the Parishes of Rock Island & Hampton, Ill, 56.80. From Ph. Deuser, Carondelet, 50 Cts. Wedding - Collecte at Stürkc n, Lafayette Co, Mo, 56.75. To the seminary building in Addison: from Rev. Fick's Gem. in Collinsville, 539.90. Rev. Stephen's Gem. in Ehester, Ill, 540.50. Don Herm. Langbein in Memphis 51st, Past. Lehmann's Gcm. of, St. Louis Co. in, Mo. 510. past. Wagner's Gem. of, Pleasant Ridgc, Ill. first consignment 5113. whose Gem. in Troy, Ill. 58.

On college construction at Ft. Wayne: Past. HahnS Gem. of, Bcnnton Co. mo. at, 571. Past. Schmidt's Gem. of Elk Grove, Ill, 511.40. whose Gem. of Dunton, Ill, 56.09. Past. Fick's Gem. in Collinsville, 539.90. Rev. Holls' Gcm, Columbia, Ill, 528. of Trinity District in St. Louis, 5550. Rev. Hoppps Z onsgemcinde in New Orleans 5100. past. Hahns Gem. of, Benton Co, Mo. 510, Past. Lehmann's Gem. in, St. Louis Co, Mo, 524.50. From " ügustin Klöpfer in New York 51. From the JmmanuelS district in St. Louis 5272.80. Past. HahnS Gem. in Benton Co, Mo, 544. past. Wagnrcs Gem. in Pleasant Ridge, first mission 5224, in Troy 515.

On the building of churches in Philadelphia, Don Past. Holls' Cross Gem. in St. Clair Co, Ill, 57. Past. Bur- fcinds Gem , New Waldeck, Ill., 53. For H ermn Past. v. Kienbnsch: DonHrn. Karl Lange in St. Louis 55. For poor students: FromJ. Eckhardt, Reister- town, Md, 53.50. From Mrs. Schrader through Past. Dor- mann, Randolph Co, Ill, 53. from M. S. in St. Louis, Mo, 55. past. Ways Gem. of, Augusto, Mo., 55.50. On the building of the church at Egg Harbor, Don Pastor Hcincmann's Gcm, New Gehlenbeck, Ill, 513.70.

E. Roschke.

Received in -er Raffe -es Eastern District:

For teacher salaries: From the parishJohanniS- bmg 510, MartinSville 55.55. from I. Schläger 55, from Past. Ruhland 51, from F. S. in Boston 52.

To the synodal treasury: Don F. Körber thank-offering for happy delivery of his wife, incl. agio 82.76. From H. Söhner, deßgl. 82.76. Wedding coll. at W. Söhner 82.76. Leßgl. at P. Orth 81.38. From the congregation at Eden 85.35, S-rattonport 85.56, Elmira u. Flora 818.38. Past. Stüekcns Gem. 819.50, Past. Ruhlands Gm. Pro, Past. Grätzels Gem. 812, Gem. Olean 85. Wolcottsville 85.32, Wolcottsburg 84, Reserve 8>33 2, Longgreen 84, KingSville 53.50, Boston 842.63. From Past. Ruhland surplus of colloquia sold 815.50. From d. Messrs. Pastors Gross, Ruhland, Rcnz, Röder, Engcldr, the teachers Pliinrc, Bürger, Ilze, and from Mr. Schaumlöffel P2 each, together P18. By the pastors Bürger, Grab- ner, Müller, Ernst, Grätzel, Föhlinger, Keyl jun. each Pl, together P7. From the teachers Hilt and Feiertag each 51.

To the college maintenance fund: from the comm. of New York P 11.50 & P11.55, together P23.05.

To the widow's fund: From Mr. Past. Great P2. Collecte at P. Rochens funeral in Wolcottsville P6.50.

On the orphanage in St. Louis: From Mr. Past. Great 82.50.

To the hospital in St. LouiS: Mrs. Moses P1.

For Mr. Past. v. Kienbusch: From Mr. Past. Gross and M. G. Pi. By H. Haas P2.26. By C. Müller Pl. Don O. H. 82.

On the college building inFort Wayne: From the comm. of Port Richmond P70.50, in Wolcottsville 865. from G. Wiedemann 85. from Past. Ahrcnds Gcm. 87. by C. Rothe 825. by F Schlotterbeck 810.

For Past. Brunn's seminary: Don Mr. Past. Ruhland Pl, from whose congregation 810th congregation in Boston 89th Bon the confirmands A. Dörr, A. Bessert, I. Lau- benstein each Pk.

For inner mission: from the congregations of New York 810, Alleghany 84.13, Olean 83, Past. Stürkenö Gem. 85, Gem. on Reserve 81.15, Past. Ahrends Gcm. 81, by G. A. Wiedemann 8l. From Mr. Past. Ernst 70 Cts. From Miss. M. Schwaar 82.50.

For heathen mission: From Aler. Gräf 81. From Mrs. Rodel 25 Cts. From Tabea 50 Cts.

For poor students: G. A. Wiedemann 82.

On seminary construction in Addison: from d. comm. to reserve 813.50. Don G. A. Wiedemann 82.

Correction. Page 16 of this volume read instead of "8'2 from the Gem. to Cumberland to the Synodal Treasury : P12 forPast. Brnnns Austalt.

New York, Sept. 15, 1867. I. Birkner.

self 81st Franz W Schmidt in LiSbon, Mich, 84.60th Joh. Wollschlägcr in Logansville Pl. H. I. Geffert 81st Fr. Huebing 84th Nik. Hasz 85th Gco. Kruse 82nd Joh. Schulz 82nd A. E. Winker 85th Past. Steeges parish 83.25.

For Lchr'cr contents: Past. Steinbach's congregation, Easter Cvlecte P25.91. by himself 81. congregation in Monroe, Mich., 820, & zw. Collecte 813, by I. Schmidt thank offering 85, Mrs. L. Eichbauer Pl, gray Nicking 81.

To the synodical treasury: from the Jmmanuels district of Milwaukee, Pentecostal Coll. 89.50, Gcm. Rantoul 72 Cts. Past. Steinbach's Gcm, Pentecostal Coll. 833.23. by himself 82nd comm. in Ntica, Minn. 88th Past. Wambsganß' lower comm. 812.80, upper 85 80. St. John's comm. in Fall Creek, WiS., 836. church loll. in Francon- lust 810.96. Deßgl. in Freistadt 812.48. Gottlieb Buettner in Mequon, WiS., 83. Chr. HenSlrr, Grand Rapids, Mich., 81. Past. C. Stegcg Pl.

Znm Church Building inEggHarbor,N. J.: By C. Schatz in Oshkosh 81st Past. Rohrlack there 81.

For Mrs. Past. Roebelen: From I. Gänsbauer in Saginaw, Mich , 8>.

For inner mission: Psingst - Coll. of Pastors Markworth and Hofmann 81.75. Missionary feast - Collecte in Town Berlin 85.75. Deßgl, at Plymouth, Wis., 851.91. Bon N. N. at Saginaw, Mich., 82. Past. Daibs Gem. 85.67. Bon himself 81.

ToSynodaldebitcnpayoffcash: Collecte in Hilledale, Mich, 82.05. Deßgl. in Grafton, Wis, 86 63. Deßgl. in Cetarbr gh, WiS, 86.43. Ämdtanf-Coll. at Egercr 82.25. Gem. in Jda 85.75.

For poor students in Fort Wayne: For W. and I. Hattstädt from Mrs. Spath in Monroe 84.50. Wedding coll. at F. Beck 84.50. From W. Stumpmcyer 50 Cts. From N. N. at F. 810. from Past. Daib 81. childrens' coll. at A. Wagner 81.36. from Mrs. Seubert Sr. 81.25. from K. Slentz 81. collecte a n F auenfcste 813 80. from Women's Club 818 05. weddingS coll. at Grünewald's for F. Damköhler 86.75.

C. Eißfeldt, Kassirer.

**Received at the Middle District Raffe:**

To the synodical treasury, Bon Past. Jor' congregation in LoganSport 82>. Past. Deltzcrs Gem. at Florida 86.83, Past. Kühn's Gem. coll. for May 83.33, Psingst-Collecte 85.87. Past. Wüstemann's gcineindc, Pentecost coll. 820, Past. Hörnickes Gem. 82, by himself 81. Past. Jäb- kers Gem. 825. pastor Vode Pl. pastor Jüngel's Gem. on W ite Creek 820. past. Schumms Gem. 87. past. Jor' Gcm, at Peru PlI. Rev. Schwan's gcm. 874.47. Past. Zagels Gcm. 810.06. By Prof. Lange of the Gcm. Laporte Pentecostal Coll. 89.82. Rev. Bauer's gcm. 88.50. Rev. Sallmann's Gem. 811.33. Rev. Jor' Gem. in Logansport 812.75. by Dr. Sihler 85. by Past. Fleischmann's Gem. 810. past. Bodcs Gcm. 86.50. Past. Evcrs' Gem. 86, monthly coll. 89 50. Past. Jä'b- kers Gem. 832.50. Past. Siegers' parish 820. Past. Kühn's parish 812.73. Past. Stcger, Past. Fleischmann, Past. Bauer each 81. Past. Kunz's Gem. P>2, by himself 81.50. Past. Schmidt's Gem. 811.70. Past. Wich- mann's congreg. pentecostal coll. 815.55. Past. Tramm's congreg. 83.02, by ibm himself 81. Past. HuSmann's congreg. 820. Past. Schumann's Gem. 814. past. Jor' Gem. in Peru 810.18, by himself 8l. Past. Michael 82, teacher Kors, Past. Bübl, Past. Friedrich 8l. each. By Rev. I. Rnpprecht of rincm unnamed 81.12. Rev. H. Crämer 82. teacher Brust 81. Rev. Dnilitz' Gem. in Hun- ington 86.25. Rev. Sauers Gcm. 828.25, by himself 81. teacher HerpoltShcimer 81 in Gold. Rev. Schäfer's Gem. 85.55, by himself 82. teacher Rökr, Rev. Run- kel, Past. Husmann each 81. Rev. Wynekens Mm. 82983'5. Rev. FrickcS Gem. coll. 828.55, out of the bell-bag 8100 06. teacher Albrecht 81. past. NützelS Gem. 833, from himself 82. teacher A. Geyer 82. past. NerchhardtS Johanniscgm. 84.45. Zionsgemeinde 84.75, by himself 81. Rev. Schuster's Gem. in Bremen 85, by ibm himself 81. Rev. Jüngel, Rev. Brackhage each 81. pastor Merz 81.50. past. Hors'ts Gcm. 84.50, dess. Filial 82.30, of himself 81.50. Past. JungckS Gem. 86, dess. Jacobus- gem. 81.45, branch in New Bremen 82 35. teacher Nolting 81. by Past. König v. Mrs. Meier 81, by himself 81.50. Past. Zagel, Past. I. Nupprccht, Past. Seurl Past. Saupert, Past. Sallmann, Past. Schwan, August Krome, H. Rolf, Past. Jäbker, Past. Kühn each 81. pastor

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For poor school seminarians: Through Pastor Wyneken WeddingS- Coll. at Fr. Dres 510.

For Past. KahmeyerS Wittwe: Through Past. Wyneken by Mrs. B. 55.

For Past. Hufe mannS Wittwe: By Past. Wyneken by Mrs. B. 55. by Past. Schwan, thank offering from an unnamed 55.

For Past. Birkmann's widow: By Past. Wyneken by F. W. 55.

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For Brunn's pupils: By Past. Schuster, Kindtauf-Coll. bei Hoffmann 52.

For the general praeses: From Past. I. Rnp- prechts Gem. 57.50. Past. King's Gem. from d. CeniIH 515. C. Bonnct.

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Lox 399. ^Vur8arv, III.

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Emigrant Mission.

Ps. 146:9.

At our last general Synod in St. Louis, the establishment of an agency for German immigrants in New York was brought up. The Synod immediately recognized that we should take up this matter, and requested the undersigned to insert a report in the 'Lutheraner', which would explain to the readers of the same the necessity and the benefit of such an agency, which would take care of the unadvised immigrants in general, and of those who call themselves Lutherans, in particular, in a somewhat more detailed manner.

As to the necessity of this, it will not require much proof. It is true that we in New York, who live at the gate of America, through which the thousands of immigrants stream in every year, have more opportunity to perceive the crying misery of them, since their distress is daily before our eyes, than our brothers in the West; but thousands in our communities have themselves experienced, whether in their own persons or in others, the hardships into which the poor immigrant falls when he steps on the shores of America.

Who, I wonder, would be among the readers of the 'Lutheran' who would have forgotten all the various experiences, toils, and sorrows which an emigrant has to go through as soon as he embarks? Who could not

remember the voyage across the great sea of the world and all that he or his fellow travelers were subjected to on the crowded and unclean ships? Who would have forgotten the feelings of gratitude and praise to the faithful God and Lord for his gracious help on the sea, when he finally reached the long-awaited land after weeks, even months of sea voyage? Who, however, will also remember the experiences of the days and hours he had to endure in the German inns and lodging-houses in New York, New Orleans, or wherever he may have stepped ashore, after his landing? While the poor immigrant was hoping for rest and recuperation after the arduous sea voyage, the bitter hardship was just beginning. How many frauds, drudgeries and losses was the ignorant and trusting stranger not exposed to here? How happy he would have been if a faithful friend had met him on his landing, who would have stood by him with advice and action and warned and protected him from the unworthy doings of the so-called "compatriots," those "German brothers" whose far-reaching perfidy and wickedness can only be appreciated in their full extent by those who know them from their own experience, from their treachery and deceit, by which the immigrant was often robbed of his last means of subsistence! For

the greatest enemies of the immigrants are usually to be found among their own countrymen in the land here. This outcast of human society and blot on the German name, who, in the capacity of "runners, loafers, and hooligans," go about their mischief, and besiege the landing-places by hundreds, and greet the good-natured arrivals in their native language sweetly, torment and plague them most of all. This is a class of cunning swindlers and scoundrels, who cling to the newcomer with astonishing tenacity and will surely bring him to ruin, if he does not get rid of these people with all his might at the proper time.

It may be an exaggeration when an American, in a recent speech on the misery and hardship of immigrants, said in his description, among other things, that the tears wept here by immigrants, especially Germans, would fill a canal on which ships could sail, but it cannot be denied that countless tears have been shed here by helpless immigrants, helpless women and children, who implore us aloud for help.

It is true that we will not be able to meet all needs. Many a cry of distress will fall into our hearts and ears without us having the means to remedy it. But there are a multitude of lesser miseries...

The difficulties of the arrivals, which nevertheless often cause them bitter hardship, loss of time and money, and can bring them into great misery; and much could be done even by small services. I will mention only a few such cases, for which I could cite ample evidence from my own experience. There are boxes and crates to be shipped, which the carrier often takes to a different depot than the immigrant wants for exorbitant prices, which of course in the best case causes him a stay and incurs expenses, if he does not lose his things. There is valuable luggage to be redeemed and sent on, which had to be left with the landlord as a pledge because of a lack of money to cover the boarding fee; in which case it often happens that the fraudulent landlord denies having received the redemption money, and the deceived person has to have the things procured for him by a friend, if he has such a friend, against renewed payment. How terribly people are often deceived in the exchange of their money, when they are led into a den of deceit by an accomplice in the person of the servant landlord, instead of into a real exchange transaction. How often do those who have already been settled have their relatives, often even under-age children, come to live with them, and then sink helplessly into ruin. How much fraud is perpetrated on the arrivals with false "tickets" (travel cards) in innumerable guises, cannot be expressed at all. The swindlers seek to bring the ignorant immigrants into the all possible dens of deceit, but not into the legal offices; and however much warning has been and is still being given against these swindles everywhere, the swindles mentioned are still the order of the day. How desirable it would be to many if a proper hostel could be recommended to them! For such as remain here in New York, and seek employment, a great danger lies in their falling into the hands of swindlers and rogues, who, lured by advertisements in the newspapers, torment and plunder them in all manner of ways. How many are expecting money for their onward journey, and how good it would be if it could be put into safe hands, so that they might find it when they arrive, and while they are waiting do not get into the greatest trouble or perish in misery!

And how could I cite the army of such cases, which, insignificant as the matter may seem at first sight, may lead into the most miserable situation? In all such cases, how grateful would the ignorant arrivals be, if a faithful friend were at their side, to warn them against wanderers and impostors, and to give them good counsel! For even if the missionary cannot concern himself with the onward transportation of the emigrants, his instructions as to how they can reach their destination in the cheapest, most comfortable and safest way are often of unspeakable value.

Hopefully, this brief reference to

the crying misery of the immigrants, especially of our German brethren, who are so often the victims of greed and fraud, have demonstrated to every reader the necessity of such a missionary, and have forced him to agree that this physical need of the immigrants is already crying out to us day and night for help, and all the more so since the stream of German immigration from the old fatherland to America, which has been stronger this year than ever before, is likely to increase rather than decrease in the years to come. \*)

As great, however, as the physical need of most immigrants is, as loudly as they call for our help, this need is only a shadow compared to the spiritual misery in which they either already arrive or which they are heading for. It cannot be denied that most of them have already suffered shipwreck in the faith before they arrive; others lose here completely the last weak thread that bound them to their mother church; either they become a prey of the sects that stretch out their arms greedily after them, or they soon sink into such an earthly sense and such indifference that they ask neither for church nor school, and seek only their outward advancement and earthly happiness. How delightful it would be if we could keep them in the mother church, direct them to orthodox congregations, and help them, as much as is in us, to the heavenly treasures; if we could tell them that the world and all its glory cannot give man perfect happiness, rest of the soul and the peace of conscience; that we find true happiness only in Christ, who calls to Himself the weary and the burdened, refreshes them, and gives them rest and peace for their souls. How many would see the future, which often lies so dark and hopeless before their eyes, brighter if they got to know our faithful Father in heaven, who also wants to care for them, into whose bosom they too can confidently cast their cares. How many who are oppressed by the unspeakable sufferings of this time and go weeping through the valley of tears know nothing of the consolation that those who sow here with thirsts shall reap there with fruits, and so cannot lift themselves up in their despair and despair. How many, when they come here to the land of liberty and chastisement, fall, because they have no strength to resist sin, as if bound hand and foot from sin to sin, from vice to vice, from abomination to abomination, and are defenceless slaves of the devil, who leads them according to his will. And when at last their conscience awakens, they cannot still the gnawing and biting of it, but then carry about the torment of an evil conscience like burning flames of fire in their bosom; for they

\*)From January 1 to July 31, July of this year, a total of 148,931 emigrants landed here, among whom 71,313 were Germans.

do not know or have forgotten that the Lord Jesus has atoned for their sin and reconciled them to God, earning them grace, rest and peace.

How comforting it would be for them, who feel so miserable and unhappy, if they could open the Word of God, lift up their hearts in faithful prayer to God our Savior, feast on the banquet of grace, and refresh themselves with comforting absolution. Should not this crying need, since so many of those arriving are going without God and His Word, without a Savior and His grace, without comfort and hope in the misery of life, in the misery of sin, and in the misery of death, move us powerfully to provide help and salvation? Should we see the German immigrants, of whom certainly half are Lutherans, hastening toward their ever-increasing spiritual ruin, and America, otherwise so richly blessed, become their pit? Certainly not. How could we call ourselves Christians if we did not seek to remedy this distress, as much as is in us! Say yourselves, when we see a man hanging on the edge of a fearful abyss, and hear him miserably and pitifully wailing: Help, help me for God's sake; and we could, by a small effort, deliver the poor man from his fearful danger and distress, but we passed by your misery coldly and indifferently, looked indeed at the perilous situation in which he was suspended, but left him hanging callously, stretched out no hand to him, and watched without pity as he plunged before our eyes into the abyss, and rattled out his life with his head crushed: how? could we then be Christians? Yes, what do I say, could we then carry even a human heart in our bodies? Truly not. Nor do we deserve to be called Christians if we were too fond of a miserable thaler to sacrifice it for the relief of the bodily and spiritual needs of our German brethren. St. John writes: "If any man have goods of this world, and see his brother brought low, and shut up his heart against him, how doth the love of God abide with him?" (Compare also the story of the Good Samaritan, and how he behaved toward that wanderer. Luc. 10, 30 ff.)

Think of your own life and go through it from beginning to end, and remember what miracles of love God has done for you. How has he ever had his gracious regard for you? How he has followed you over the sea, and whether he would have had the power to bury you in the curses of the ocean, since all those who were still in their natural state had only gone down into the depths of the sea, but into the depths of hell, he has not done so, but has led you safely over as on eagles' wings; he has let you find a new home here, and has provided you with all kinds of temporal comforts.

He has blessed you with goods. Even more, he has sent his messengers after you in the solitude of the forest and in the hustle and bustle of the cities, preaching his holy, precious, and saving word to you, gathering you into congregations of the pure, scriptural confession, preaching his sweet gospel to you in abundance, and opening up among you the treasury of his holy sacraments, and so far he has graciously preserved them. Let this undeserved kindness and faithfulness, grace and love move you to lovingly assist the unadvised strangers in their physical and spiritual misery.

Remember also the glorious promises which God gives to those who take care of the stranger. Let this move you to offer with all the greater joy a small sacrifice for the relief of the need, not of the strangers, but of our brethren according to the flesh, even for the greater part of the members of the same church. God promises that the cup of cold water, which we offer to a physically thirsty person in the love of Jesus Christ, shall not go unrewarded; this promise is based on the physical act of help; even more glorious, therefore, will be the reward of grace that follows when we offer the water of life to faint souls. Furthermore, God the Lord will not forget when we break the bread of the hungry in the flesh, clothe the naked in the flesh, and lead those who are in misery into our earthly house. "Then," writes the prophet Isaiah, "thy light shall break forth" as the dawn, and thy correction shall speedily increase, and thy righteousness shall go before thee, and the glory of the LORD shall take thee. What, therefore, must "expect" those here and there who have "come to the aid not only of the bodily, but also of the spiritual need of their brethren according to the flesh; who in faith have broken the bread of life to the "hungry" hearts, have clothed their naked souls with the garment of Christ's righteousness, and have led the homeless "into" the house of the heavenly Father, here into the house of grace, and there into the "dwellings of the blessed," or have helped to do so by their gifts? Well then, dear reader, let us make you willing to begin this work vigorously and to continue it diligently. We will not only create the support to help avert the hardship of the immigrants to a large extent, but also "feel" the "blessing" of it ourselves in our hearts, in our homes and in our communities. What a blessing it would be if such and such a family, through the ministry of the emigrant missionary to be hired, were directed to a Lutheran congregation where they could hear the truthful preaching of the gospel. This would put them in possession of the greatest treasure that they could find only in America, while also giving them the right to care for their temporal advancement. While thousands of land

If the people, who seek only fertile and prosperous land, go wild and waste in their lonely settlements with wife and child, or if craftsmen sink in the turmoil of city life, which is fraught with a thousand dangers, and either allow themselves to be carried away by the impudent deception of freedom, or are devoured by anti-Christian secret societies or enthusiastic sects, then both of them could be made to sink by the introduction of Luther. If the craftsmen, for example, sink under the turmoil of the city life with its thousand dangers, and either let their senses be taken in by the impudent deception of freedom, or are devoured by anti-Christian secret societies or enthusiastic sects, both could be helped for body and soul by introduction into Lutheran congregations; even the children could be preserved in this way for the kingdom of God, while otherwise thousands grow up without any school instruction, or are completely alienated from their mother tongue and their mother church by untimely attendance at the English elementary school. In a word, through the work of a faithful, understanding missionary and guide, America could become an abundant blessing for the Lutheran immigrant, which would also flow abundantly over our Synod.

Thus the necessity and usefulness of this work is certainly undeniable.

Let me now meet a few more objections. Some will think: there are already institutions in New York for the relief of physical needs; can't the immigrants find help and support there? It is true that the state has a commission for the protection of immigrants, and that there is also a German society, both of which render essential services to the immigrants. However, as much as the establishment of "Castle Garden" as a landing place for all emigrant ships has put a stop to the earlier impudent influx of all kinds of swindlers to the ships themselves, these enterprising villains still know how to get their hands on the arrivals in order to swindle, rob and plunder them. So the protection of the two institutions is not at all sufficient; and of course nothing can be expected from these institutions to relieve the spiritual distress. Others may think that missionaries from other ecclesiastical communities and also from Lutheran synods have already been employed there to take care of the arriving Germans with advice and help. This, too, is true; but they, too, have their hands full, so that it would be unreasonable to increase their work by having so many members of our Synod direct their arriving friends to them with their many questions and various needs, and not, rather, to vigorously carry on the work themselves. Moreover, it is certainly more desirable for the members of the synod to have their own agent here, who is familiar with the circumstances of our synod and has a heart to recommend the immigrating Lutherans, if they want to go into the interior of the country, to such places and regions where they can find, in addition to suitable sources of income for themselves and their children, orthodox churches and schools, which, of course, the other emigrant missionaries cannot do in part, and in part, since they, in particular, are not able to find a church or a school.

here in New York, think us a sect, will not and must not do so.

Nor should we be deterred from our duty to immigrants by the objection that some may fear that we run a great risk of giving help to people who are not worthy of it, and of recommending godless, unbelieving persons, lazy people, "Europe-weary" and the like to congregations, and of being deceived by hypocrites of all kinds. It is certainly true that some emigrate out of carelessness, indolence, and indulgent living, hoping to find a land of milk and honey here, and, when they find themselves bitterly deceived, assume the mask of Christianity and can thus do much harm when they have been recommended to congregations. But the objection cannot be serious before any Christian; for "we ought to do good to every one, though most of all to our fellow-believers." In addition, the missionary may exercise all caution, and in his Circulars to the Lutheran pastors in the German homeland, request them to provide those who emigrate from their congregations with letters of recommendation, or else to warn him against unworthy persons of whom it might be feared that they would want to deceive him.

Finally, some will object: in order to help in all such needs as those mentioned above, such important means are needed that we cannot think of procuring them. That, too, cannot be denied; but we are also far from wanting to propose and carry out grandiose plans; for the time being, we will be content to serve our German immigrants, especially our dear fellow believers, on a small scale. Therefore, we should not let ourselves be deterred from immediately attacking the good work and still send in our contributions for this year 1867, even though the Synod has much to do right now. The success of the work is in God's hands. Should the Lord bless our small attempts with good success and the field of work expand in such a way that more means and forces are required than our preliminary plan (a missionary or agent with office) contains, then the Lord will also guide the hearts of the congregations in such a way that they will get willing hands to procure the necessary means.

Let us then attack the work in God's name. If all who take an interest in the welfare and well-being of the immigrating Lutherans participate in it, there is no doubt that we, with divine assistance and united forces, will be able to render fruitful help.

As far as the execution of the plan itself is concerned, the explanation of this does not belong here. I have only the following to remark. The treasurer of the eastern district is authorized to receive the contributions for this purpose. His address is: Joachim Birkner,

92 ^Villiarn Ltreet, Now Lork.

The second is this: If the matter is to endure and progress well, the participation of all the congregations (to which I also include the friends and acquaintances of the members of the congregation whose hearts are won for the cause) is required. In this regard, I would like to advise the dear brothers in the ministry to discuss the matter once in a special meeting (for example, in front of old and young, men and women) and to put it to the congregation's heart.

Finally, I must note that we have not yet found a suitable man, despite diligent searching. However, this should not prevent us from sending in gifts immediately, so that the local committee has the means in hand to attack the matter vigorously as soon as a suitable man is found.

May God the Lord, "who keeps the strangers," soon assign us an experienced marin who is able and willing to use his time and strength for the benefit of the immigrants.

F. W. Föhlinger.  
303 NinUr Ltreet, Lork.

(Submitted.)  
My dear Gottlieb!

So you intend to go into the grocery business, and keep liquor and beer, too, not, as you say, a regular tavern, but so that when a farmer comes in, or any other decent man does his shopping with you, and asks for a drink or a glass of beer, he can get it from you; "your old trade is getting too hard for you, and does not yield enough to support your family decently, and there can be no question of overthinking it. Thus write'st thou, and wilt but hear what I say to this.

My young heart, you could have spared yourself the writing, for you knew in advance what I would say to it, namely: "God have mercy that it had to come to this with you. I have little desire to write you any more about it; but you want to hear what I say, so I will do it, although I know in advance that you will not hear. Inquiries of this kind, after one has already made up one's mind in one's heart, are not far off; they are usually made only in the secret hope that the person asked will agree, so that one may have a softer resting-pillow for one's troubled conscience.

I'm not gonna plant one on you.

The very fact that you want to change your station does not please me, the reasons you spend even less. "Thy trade grows too hard for thee." Well, I have often exhorted thee not to be so content, for it is not commanded thee. Though it be said, In the sweat of thy face shalt thou eat thy bread; that is, the bones shall be stirred; and when the sweat breaketh out, thou shalt not be astonished, but thank God that he is with us.

and, thanks to the bloody sweat of our highly praised Saviour, does not want to be paid with the sweat that the infernal fire squeezes out of those who despise his mercy. But there's nothing of drudgery in my Bible. But in your case it was formerly also avarice, which was covered up with the pretext that one must provide for wife and children, since it is said of the godly in the Psalm: "Thou hast thrown thyself upon the labour of thy hands," and not: "upon the drudgery of thy flesh. And now, I fear, it is avarice again that makes you find your trade too hard, and the second reason will probably be the real one, that "it does not yield enough to support your family decently, and there can be no question of overthinking it." Well, what is respectable? I think what is according to your station and your income. Whether the piece of wealth which we carry about with us here on earth is hung with silk or cotton, it certainly matters little; at least it will neither inspire less nor more respect in the worms, who will one day make use of it, when they go about their business; and not even purple or fine linen will save us from the infernal fire, as yesterday's Gospel shows us. What do you care much about that, if you are only neatly, cleanly, and daintily clothed, and I have found no lack of that so far with your wife and children. So far you have not starved either. But the "overthinking" for old age, or for the widows and orphans, "far" from the father's death - that is, of course, an object of worry and anxiety, and a cause of scratching and scratching! But, my dear Gvttlieb, who gave us the commission to do this? Again, I find nothing of this in the Bible. In the sweat of our brow we should eat our bread, that is both a command and a promise; but that we should be particularly anxious to deliberate, of that I find nothing. On the contrary, I find it expressly forbidden to gather treasures on earth, and even to worry and fret for the morrow: but our dear Saviour holds out to us the promise that all that we need shall fall to us; we are only to seek the kingdom of God and his righteousness the more diligently. And in order that we may the better keep it in mind and believe it, he introduces us to the birds of the air and the lilies of the field, whose "decent provision," as you know, greatly overshadowed King Solomon with all his glory. By the way, even your craft has already yielded a nice little property. "But he that hasteth to be rich shall not be innocent." Prov. 28, 28.

But why don't you create a so-called "drinking saloon" of course for decent drinkers? there you would probably reach your goal faster"? you say

perhaps: "that would cause too great an annoyance," and you would be right, even the respectable world is offended by such an institute, and I consider it a true shame that almost all such locales are kept by Germans, and seldom by "respectable ones. Of course, you would not be able to remain a member of the congregation, at least I can hardly imagine that a truly Christian congregation would tolerate such a man among them, if only for the sake of annoyance. But whether you would really do more harm by doing so, at least as far as the community is concerned, I doubt it. A Christian would always have misgivings about being seen in an actual drinking club, at least here in the country, even if he might exceptionally drink a glass of beer there to quench his thirst, but in the grocer's shop of a member of the congregation, it seems quite innocent, and several good friends can meet there occasionally and drink one quite comfortably. For the young fellows in the parish, for the drifters, for the "clandestine" drinkers, for the so-called "moderate" drinkers, who nevertheless take quite a quantity, or better, an unseemly quantity, every day, without being seen to get drunk, but with whom one wonders how they gradually become so limp, childish, so washcloth-like, for all these half-savage people, who, by God's grace, may yet become something, so long as they are kept in a certain external discipline, the grocerie is a principal place, where the disposition to drink can develop quite harmlessly, and thus the grocerie may become a "Christian preparatory school" for the "worldly saloon.

But you say you don't want to have a proper bar, no table, no chair should be in your shop, so that a drinking company could settle there. The thought seems ridiculous to me. As if the devil, once he has you hanging on his linen rod, would leave you free to move about as you please. Folly! Soap boxes turned upside down, flour bears, etc., make an excellent kind of chair for those who want to sit down, and a glass of beer or schnapps tastes just as good when you take it from the table or the floor as when you have it on a proper bar table in front of you. I have seen many a company of suspicious-looking noses pass the time in this way, and I don't know that the devil would have come off badly. The drink went down smoothly, and the loose talk and dirty jokes flowed quite freely over the willing tongue into the eager ears, in spite of the lack of a bar table and chairs. And that's why I'm so against the so-called groceries. You cannot keep your shop, and with it your house, clean, and a Christian should.

Otherwise, as a reasonable person, I cannot object to a man selling a pound of tea, or coffee, or soap, etc., or even a glass of beer,

although I find the saying of the wise Sirach worthy of and pulls his pipe stub out of his pocket, and offers his What is often still regarded as decency is for a Christian heeding: "As a nail is stuck in the wall between two friend the tobacco, so that he, too, can fill it; a third and also ohr filth and stink. For all this cannot be avoided in stones, so sin is stuck between buyer and seller." But, a fourth can also be found, especially in the evening, a business where "beer and brandy must do it, because my friend, with the groceries that serve beer and liquor, especially in winter, and so you can easily get together the sale of the other goods has nothing to do without I feel the same as with dancing. There one makes, and such a pretty little company every evening, who make them. Thou oughtest to leave the service of these people probably rightly, the distinction between "the dance themselves comfortable with you, especially when such to the world; what has the Christian to do with such itself," which is not sinful, and "the dance in prari," as it an old drifter, full of juicy stories and jokes, is your miserable gratification of the lusts of others? Perhaps goes with the people in the Schwang, which is not to beneighbour and often calls in at your place. Nor can you you say, "There must be a going out to the world, approved of, and our congregations, the more they gain prevent it, nor do you want to, when the spigot in the otherwise there is no counsel for a Christian ear and a healthy Christian shape, do not suffer dancers and barrel has to be turned over more and more frequently, eye." That is unfortunately so. But there is a difference ball-goers under their limbs. Now I have travelled about and the jokes and the laughter get louder and louder and between getting one's feet dirty in a dirty street of a great deal, as you know, both here in Laube and in heartier; nor can you prevent it when the bell strikes 10-necessity, and taking a broom with deliberation and Europe, but I have not yet encountered the "dance itself" 11-12, and the people get more and more firey and don't sweeping the dirt from the street into the house, and that anywhere, but the "dance in practice" everywhere. And think of going home; you are the obedient servant of your is just what you have in mind.

so it is with the groceries, where beer and schnapps are guests, pour the drinks, wash the glasses, have to listen And now tell me, how dost thou mean to manage thy served. "In itself" one can have nothing against it, but the to the old dalliance, answer the quip addressed to you by household? ...with your housekeeping? Every time I more how such a thing looks in reality. an otherwise outwardly legal rag who takes pleasure in visited you, I was always pleased with the same thing.

I say again: you cannot keep your shop, and with it embarrassing a Christian man, and have to twist and turn Everything was so nice, clean, tidy and neat, and your house, clean, and a Christian should. The very so that you just come through with your skin intact, and everything went its quiet, cheerful way. Your excellent saying which one always hears from those who do this if you succeed, your Christian - indeed your manhood wife understood and had time to keep not only the business: "The sale of the goods does not yield so much salvirs. If business goes well, or if you are prevented by kitchen and living room clean and tidy, but also the that one can exist, if beer and brandy are not served at illness or other business, your wife, or even your eldest children, without hindering them in their childish, happy the same time," sounds very suspicious, and means in daughter, must take your place behind the counter and romp. And, my old boy, how your face would light up with other words: "The beer and the brandy must do it, the play your part, and also wait on your regular guests, and joy and delight when you came home from work in the other things we merely keep, so that the thing looks a who will guarantee you that your wife or your daughter is evening, and little droll Marie and thoughtful Andres little more respectable. The bar, then, is the real safe from the greasy gallantries of your guests? came to meet you with the news that they could tell you business; the brisker it goes, that is, the more is drunk. Look, my friend, such business is too low and dirty and a story from Specter's Fables, or of young Samuel, or of the more profitable the business. So the wish - even the filthy for me as a Christian. Understand me well how David and Goliath, or of the dear Saviour who had prayer for daily bread - ? is a perfectly natural one: "If mean. A street sweeper, a sweeper of wastebaskets, a healed another lame or blind man, and then little Sophie only quite a lot were drunk!"; the drinkers - only decent knacker, or, as they were called in our country, a flayer, would come dressed with a little sweet verse! How and moderate ones, of course - are therefore the best also does an unpleasant, dirty business, but the dirt proudly and cheerfully you greeted your wife, who, and most welcome customers. Now I trust you not to hangs on the clothes and on the skin, the first is changed, though she pretended she had no time at all, yet was so serve the professional drunkards anything, neither beer the latter is washed, so everything is clean and right. The glad to be greeted! And then the merry supper with the nor brandy, and even to push them out of the shop if dirt does not reach the soul, which does not degrade merry chatter of the children, and then the merry blessed necessary, although that in itself is an unpleasant and itself at all in the process; that is why this is not a low evening service immediately after the table, before the somewhat dirty business to which I would not willingly dirty, and greasy business, but a quite proper, useful food was put away, so that the children could still subject myself, at least for my own part, but otherwise honorable business, in which the soul can keep itself cheerfully partake of it, and then the pipe after the table, you must serve what comes, decently or indecently, quite noble, because the body is also up to its ears in dirt, even if it was not exactly filled with canaster - hey! how Gentlemen or Jan Hagel, loafers, idlers, the moderate. But I do not quite see how I can choose a business of my did that taste to you, my friend, with a merry heart and a decent daily drinkers, also other rascals, who need the own free will without humiliation, whereby such things good conscience! and then, when your wife had put the half pound of cheese or the piece of chewing tobacco and worse still, cannot be avoided. How could I, a son of children to rest, there would be a good book, or a piece they buy merely as an excuse to pass the time over a God, a heavenly royal priest, come to wash the devil's from the "Lutheran" or the "Evening School" to read glass of beer in your shop with this or that good friend, glasses, which he makes his boarders drink up, and on aloud, or you would entertain yourself otherwise in your who also under the pretext of buying a clay pipe or the top of that to give my wife and child to him? How should God, until you also went to rest, in order to strengthen like... ...under the pretext of buying a clay pipe or the I come to play the keeper and the servant for a vile profit yourself by a sound sleep for the work of the following like... You must serve all these people, indeed they must and to wet my throat for idle gossip, idle jests, and day. Verily, thou hast had it good in the service of thy be your most desirable people, for: "the beer and the immoral speeches, in which the soul often finds itself not God, thy new idol, Mammon, will not grant thee. All the glory then is past. And what will take its place? a miserable ruined domesticity, your wife will be torn from the circle God has given her, that is the house, the family, and not the shop and beer and liquor bar. She is for a soapbox to sit on, and his friend on the flour bearrel. the world not safe a moment, especially when

the business goes as you wish, or you are called away for shopping or otherwise, that she does not have to leave her work to attend to the shoppers. The cleanliness and order of the house, the cleanliness of the children will suffer. She will feel the humiliation of having to pour beer or schnapps for every rascal who comes along, and she will look kindly if it pleases him to open his unwashed mouth to entertain the pretty young wife, for your wife will not send herself into this disorder as easily as other wives, and that is still a good thing. There then nothing goes its orderly course. Everything is fiddled with in order to preserve, at least as much as possible, the appearance of order, and this does not succeed; the wife becomes slovenly, the children unclean; where is Specter or the biblical story? where the lovely verse of little Sophie? There is no more time for it, the desire is also missing. On the other hand, the hearts and minds of the children, left to themselves, are enriched in the shop, but with what kind of material? There is no longer any question of home worship, the customers keep the father of the house behind the shop, and when the mother wants to let the children pray before they are brought to rest, the coarse jokes, the lazy gossip, and the loud, crude manner mingle with the prayers of the children, fill the ears, and draw the heart away from prayer and their Savior. Thus the poor children's souls become poisoned, raw, and desolate. But the happiness and peace of the house are driven away, and thou, if thou hast not already hung up thy conscience, art an unhappy man, even if thou hadst taken the lum even pen-money for thy beer and brandy by the tuft, for thy conscience must accuse thee, and by the shame and unrest fill thy heart, that thou humble thyself with thy business, destroy the happiness of thy house (which no money can pay for), and, as much as lies in thee, thy household, which ought to be a nursery of heaven, into a nursery of hell, for what your children see and hear in your shop does not serve to make them blessed, and destroys even what the mother may still work on them, especially as the children soon bring it out, that the father must not at bottom think much of what he still preaches to them, or even inculcates in them, since he himself is the servant and attendant where it goes on thus, and makes his money with it.

But even if you should be able to keep all these aversions away from your house, which I, except for the very worst, and that not always, consider to be impossible, and also always proves to be impossible, where one expects the actual profit from the bar - it is nevertheless certain to me that a Christian should not enter into such a business.

Here in the country, where not even the

If everything is Christian in name, but, as in the first times, world and church or Christianity are also separated outwardly, then it is doubly necessary that the Christian also in his outward conduct keep himself extremely exact and careful, in order to show the world and its nature, even by such outward things that catch the eye, that another spirit, other principles, other motives govern him, and that a quite different goal is striven for by him, then it is doubly true: "Do not be like this world"; there he must refrain from very much, if only for the sake of arousal, which he might otherwise permit himself to do for his person with a good conscience. Now the respectable world is already, and rightly, highly repugnant to drinking, and it certainly does not thank the Germans that they fill their streets with hundreds of "saloons," drinking and boozing holes. If now, precisely because I am a Christian, I can have nothing to do with the so-called Temperenzbestrebungen here, then I may much less load even the appearance upon me as if I were promoting this miserable, disgusting drunkenness, so that the name of Christ and his church may not be blasphemed. But you will incur this appearance if you set up a tavern with your groceries, even if you avoid everything that could justly incur the slightest censure. You could not avoid being regarded as a man who would also help the drunkard to his feet, and since you were formerly regarded as a righteous man and a very active member of the congregation, even by those who stand outside, one will shake one's head at your Christianity as well as at the Christianity of your congregation, because it suffers such drunkenness among itself. The world will be strengthened in its ridicule of Christianity in general, because it sees that when it comes to making money, the Christian can quite well desist from his Pharisaic severity, and do as the world does, though not so openly and freely; it is all humbug and hypocrisy with Christianity. The other Christian communities are strengthened in their prejudices against the so-called Old Lutherans, who, because they do not enter into their enthusiastic nature, do not yet regard them as true living Christians. Then they say: "There you see, there is nothing right with them. They have their mouths full of pure doctrine, and think themselves too good to cultivate any Christian fellowship with us, but their life and walk show what it is with them." Such reproaches, however false and unjust they may be, are not to be made to God and his dear pure Word, if one can avoid it in any way, even with sacrifice. Then one can also come out with the word and the pen against the world and false holiness, otherwise not, at least not with right success. But in a grocer's shop, where the beer and brandy bar is supposed to do the best, the censure is just. There, at most,

Otherwise it becomes a gathering place for drunkards and such people, yes, even many a righteous member of the community is seduced to spend there, first sparsely, then more often, the evenings that belong to his family, especially since the father of the house is kept away from the Hanseatic League all day. In such a grocer's shop, perhaps all open mischief and improprieties are kept away, but otherwise, the more and the longer the drinking, the better, and what is still within the bounds of worldly propriety, which, however, includes idle gossip, jokes, mockery, etc., must be tolerated. By and by the back door is opened to good house-friends on Sunday afternoons, and a glass or two is not refused them. All this will gradually take care of itself. In short, it cannot go off without not taken, but given aversions, which the conscience of a Christian cannot bear. Such a grocer's shop is the right place to supply the old stock of habitual drunkards with new truths, and the best school to train them to be drunkards. It is the center of attraction for idleness, loudness and dissoluteness, seduces especially the young people in the congregation, and also draws many an otherwise righteous Christian out of the house to the sorrow and harm of the family; it is an annoyance for the world and the congregation, a cause of distress for all members who are serious about the congregation, all the more so since one cannot easily intervene with church discipline, and yet has the uncanny feeling that such things should not take place in a Christian congregation. I would like to know if there is a grocer of the kind who has experienced something of the Christian life and nature, who does not feel, at least in the beginning, that it is not right; thus, with an evil conscience, he carries on his business until it becomes hard through habit. Yes, I will refer to yourself: Canst thou do the shrill thing in faith? Can you ask God to bless your business, including your bar? Dost thou think to thank God for the money taken, as a blessing from him, when, after the company has departed, thou countest the rags which thou hast taken for thy drink, and with a merry heart and a clear conscience seekest the bed where thou findest thy wife still awake, because the grief over the vanished peace and happiness of the house would not let her sleep? You come, perhaps, with the last interjection of a stricken conscience, "you will not, surely, condemn all groceries." I have nothing to do with "all grocers," nor with condemning a whole class of people; that is not my office. I have to do with you, with your case, because you asked my opinion. As a soloist, I can well imagine that even a Christian can find himself in a situation where there is nothing else open to him to feed his family than a grocer's shop.

to set up, - of course, also with the beer and brandy bar, - and he must at last decide to do so after long misgivings and with reluctance. But, my dear fellow, this is then a very different man from you, and his case is a different one. He does not know how to help himself, and since it is not in itself a sinful business, he decides to do it, but with reluctance, and therefore certainly with heartfelt prayer that God may not lead him into temptation. But he will then conduct his business with a quite different earnestness from you and your like, who wantonly abandon their trade; he will also, with God's help, behave so Christianly earnestly at his bar that unbelievers will have little desire to drink his beer, and even if he should not become rich, he will still salve his conscience - by God's grace. But who compels thee and most that "spend" their craft, and begin such a business? No one, but the idol Mammon, and the "wearisome nature of the present age," that no one any longer wants to get sore with hard work, no one any longer takes pleasure in his learned craft, but: Go on! Money! and good lazy days! that is the meaning. To this must be sacrificed all that was otherwise of value to man for time and eternity. That is the current of the times. That should make Christians all the more serious and anxious about their souls, that they should keep themselves all the more carefully in the middle of the narrow way. But no! most of them consider themselves clever enough to be able to walk along the outermost edge of the road directly along the abyss of hell without falling into it. Well then! Good luck on your journey. He who will not hear will have to feel. But that I should see you, my beloved friend, my dear, dear Gottlieb, from now on among these clever Christian pilgrims, that, God knows, I am sorry for with all my heart. Now farewell, if thou canst. Yours, Hans.

Dear Sir!  
Perhaps you will grant the above letter of my friend Hans a place in the valuable "Lutheran". It could serve others as well. It has served me, praise God! I remain what I am, an honest craftsman.  
May the Lord be with you!  
Yours obediently  
Gottlieb.

To the ecclesiastical chronicle.

**Activity of the Spiritualists.** The other day a convention of Spiritualists was held in Boston, as reported in *Zion's Herald*: They spoke chiefly on education of the young, deploring the evil effects of the Sunday schools, which taught that the Bible must be believed; that man was all depraved 2c. One member said it could do all the miracles Christ had done; God

He said that he no longer needed preachers, that they would do better to plant potatoes; that he was divinely ordained, just as good as St. Peter. When he was reminded that he had spoken about time, he said he knew no time. He dragged out his remarks by pretending to speak Indian, while shouting, howling, and doing a war dance. A sister campaigned against the use of tobacco, saying that the women must cleanse the spittoons, while they should ennoble their minds. A brother who chewed tobacco was so irritated by these remarks that he in turn made an attack on the waterfalls. One limb said it had just come down from heaven, another told a ghost story. One speaker said he did not wish to be bound by creeds, as he did not know what he would believe to-morrow. -

Our HErrgott is said to have once become Lutheran.

When in the Thirty Years' War a great victory had been won by the Lutheran side at Breitenfeld on Sept. 7, 1632, the then Roman Catholic King Sigismund of Poland exclaimed: "He could not understand why our Lord had become Lutheran." - This is the way of the worldlings: whoever wins, they think must have a just cause and God on his side; but whoever loses, his cause must have been unjust. The Popes go so far as to enumerate "temporal happiness" among the marks of the true Church. W. [Walther]

Church dedications.

If one or the other of the worthy readers of the "Lutheran" should ever come to the friendly country town of St. Charles, Missouri, he will see a slender church "steeple" projecting from the background of the town, and this slender church steeple (so far the only one in St. Charles) adorns the beautiful new house of worship of the Lutheran congregation in and around St. Charles, which was dedicated to the service of the Triune God on the 19th Sunday after Trinity of this year. After the local Lutheran congregation had outgrown their dear old church and it was no longer easy to enlarge it, they felt compelled to demolish the old church and build a new, spacious house of worship in its place. And since the faithful God has also blessed the local Lutheran congregation with earthly goods, they wanted to use this earthly blessing in part to give their new church a beautiful form. This church is a brick building, built in gothic style, and is 110 feet long with tower and altar niche. The nave is 80 feet in the light, 50 feet wide and 37 feet high in the middle of the vault. The tower is 158 feet high and in it there is already an excellent clockwork (an eight-day clock), made by Mr. Rastäter in Fort Wayne. Unfortunately we still lack the

(3) Bells, although they have been on order with Mr. Rinker for a year. A true adornment for our new church is also our new organ, built by Mr. Pfeffer in St. Louis. It contains 20 sounding stops, 2 manuals and 2 octaves pedal and according to the testimony of impartial experts it is a work of excellent quality. The very tasteful baptismal font of cast iron was imported from Germany by the master builders Griese & Weile. The beautifully crafted altar contains in the middle, larger niche the crucifixion of Christ in beautiful figures of composition, namely: in the middle Christ on the cross, on his right Mary, the mother of the Lord, and on his left the evangelist John. In two side niches are Moses and Paul in 4 foot tall pictures, also composition. Around the pulpit are 5 bust images, namely the bust image of Christ in the center, Matthew and Marcus on the right, Lucas and John on the left. The pulpit lectern is carried by a flying angel; in his hands the "eternal gospel". The windows in the nave of the church, as well as in the chancel (15 in all), are of beautiful painted glass, in "not too dark a colour," so that the light is only softened, but very we "ig diminished.

Thus I would have "described" the new church building of the Lutheran congregation in and around St. Charles to the dear reader in the main; I will only take a little more of your patience by describing the consecration of this new church building in as few words as possible. The ceremony took place in the following manner: In the church school building, which is very close to the church and in which we have had to hold our services since last spring, there was first a confession service. After the confession was over, the local pastor and Rev. Matuschka from Neu Melle and the presidents of the congregation, carrying the Bible, the Agende and the holy vessels, left the church. Vessels carrying, from the: Schoolhouse before the main entrance of the church. Arrived there, the local pastor spoke: Thut mir die Thore der Gerechtigkeit 2c., whereupon the building supervisor, Mr. Schulz, handed over the key to the main entrance in the name of the master builder Griesc L Weile. While the main door was unlocked, the two side doors also opened and the whole congregation, which had already gathered in the courtyard, entered the new church to the roaring sounds of the organ. The first sermon was preached by our dear Prof. Brauer on the 84th Psalm, in the afternoon Rev. Claus von Neu Bremen preached on the consecration gospel. A very special joy was bestowed upon the congregation by the fact that our dear Prof. Lange so kindly accepted our invitation and made the long journey from Fort Wayne to attend our church dedication. Prof. Lauge preached on the first evening of the feast in English on Rom. 3, 28. and on the second day of the feast before his old congregation (he was the first pastor of the Kiesiger congregation) on Rev. 3, 11. The organ was played on the first day of the feast by teacher Kunz of St. Louis, and quite beautiful choral pieces were performed by the local choir of singers at the four "different" festive services. Finally, it should be mentioned that our dear neighboring congregations took a very active part in our church celebration. The dear brethren from Neu Melle took their time and trouble, and came the 28 miles away on Saturday.

And from our sister congregations in and near St. Louis, The church, which had come to the decision to call a train of nine densely packed railroad cars brought us pastor from the Missouri Synod, having settled and the dear festive guests on Sunday morning, some of constituted itself in the State of Illinois six years ago, has whom, of course, found no more room for carving in the since been served by the late Pastor Riemenschneider church, but who nevertheless will not regret this visit to and Mr. Pastor Kanold. It had been vacant about a year the church. From many hundreds of hearts, without a when the Arch Shepherd Jesus Christ called through it doubt, quite serious sighs went up to the throne of God Mr. Pastor Popp of Warsaw, Ills. After Mr. Pastor Popp at this church consecration celebration, that he would had recognized and accepted the call as a divine one, he take this new beautiful church building into his protection was inaugurated into his new office by the undersigned, and preserve the pure teachings of his dear word, as by order of the Reverend Mr. President Westl. District, well as the right use of the holy sacraments, at all times. assisted by Mr. Pastor G. Endres, on the 22nd Sunday And with this heartfelt wish the undersigned also closes after Trinity. his church consecration report.

J. H. Ph. Gräbner, P. I.

On the 18th Sunday after Trinity, the Lutheran congregation of St. Peter's in St. Clair, Mich. had the joy of consecrating their newly built church to the service of the Lord. It is a frame building, built in gothic style, 55 by 32 feet, with a tower about 96 feet high.

The celebration was a wonderful one. Favored by the most beautiful weather, a large number of guests from near and far were able to participate. The consecration prayer was said by the undersigned. Pastor Hügli of Detroit then preached the sermon on 1 Kings 8:18, Pastor Böhling preached on the Gospel in the afternoon, and Pastor I. Walther in the evening on Romans 4:5 in English. The two singing choirs from Detroit and Waldenburg contributed to the glorification of the celebration.

Until then, the congregation had had to make do poorly; for since its existence of about a year, it had to hold its services first in private houses, later directly under the roof of a purchased parsonage. All the more joyful, however, could she praise the faithfulness of our God on this day, who has now allowed her, despite her poverty and the lack of all needs, to begin the construction in the past summer and to complete it in the fall. Yes, the Lord has done great things for us, and we are glad of it. May the voice of his holy word resound purely and loudly in this house of God, to his glory and to the eternal bliss of many. Amen.

St. Clair, Mich. 8 Nov. 1867.

N. H. Biedermann.

### Church News.

After Mr. Karl Groß, former pastor of the Lutheran congregation in Richmond, Va., followed a call to Buffalo, N. Y., Mr. Ludwig Lochner, former pastor in Rich, Ill., was introduced into the said congregation on the 21st Sunday after Trinity in his place by order of the honorable president of the Eastern District, fully the undersigned.

May the gracious God equip your brother with wisdom and faithfulness to feed this church of God, and may he be a blessing to many. E. M. Bürger.

Address: Rev. 1^ I'oolllusr,  
Lox 134. Richmond, Vn.

The dear congregation at Bethlehem, Effingham Co, Ills, who, through the Buffalo Colloquium, have come to better understanding, and also with God's

Since there are still many weak souls living next to the dear sister congregation who have been taken in by harmful prejudices, may the faithful Archpastor equip the dear brother, Pastor Popp, with special wisdom for his difficult ministry, so that he may serve the Lord to all favor and also create much fruit here for eternal life. Amen.

Georg Streckfuß, Pastor.

Avresse: Hev. (Zrristinn I>opp,  
Nu80N I>. O. LkUNAIIlM Oo., Ills.

### The Colloquium

between representatives of the Iowa and Missouri Synods, which, as our readers know, was requested by the former Synod and accepted by the latter, took place on the thirteenth to nineteenth of November of this year in the church of Mr. Pastor F. Lochner at Milwaukee in the State of Wisconsin. The main subjects of discussion were the position of the church confessions, the so-called open questions, the millennial kingdom or chiliasm, and the doctrine of the Antichrist. The subjects of discussion were the doctrines of the office and authority of the keys and of ordination; but for lack of time these points could not be discussed. Although a certain mutual rapprochement took place as a result of the colloquium, unfortunately no real agreement was reached, since the existing differences could not be reconciled and, as has been noted, could not be discussed, since the colloquium participants, as delegates of the Iowa Synod, had to leave for Fort Wayne on the nineteenth of the aforementioned month to participate in the negotiations of the "Church Assembly. Even if the desired goal of an agreement in the full truth has not been reached, we do not want to and must not give up the hope that it will still be reached in its time by God's grace.

So much for the time being for the news to our dear readers. Hopefully, what both sides put on record as the result of the discussions will soon appear in print, from which all who are interested in this matter will then be able to form their own judgement on truth and error and on right and wrong on one side or the other. W. [Walther]

### Conferenz - Display.

The Cleveland Special Conference will meet, God willing, January 7 and 8, 1868, at the home of Rev. Wyneken, in Cleveland (west side). J. Rupprecht.

#### Receipt and thanks.

For poor students received from the "worthy" women's association in Carondelet, Mo., \$10. From an unnamed person there as a thank-offering for happy childbirth \$1. By Past. Georgii collected at the Reformation feast at Rockland, WiS., \$3.25. By the same collected at the wedding of Mr. M. Naizke at Morrison, WiS., \$1.75. By the same at the wedding of Hcrrn A. Wendorf there \$7.30. By Mrs. Koch at Chicago as a thank offering for happy confinement \$2. C. F. W. Walther.

To sem ar budget: by Past. Sond- House \$3.70 (of which \$2.70 Kindtauf-Coll.); out of sr. Gcm. 1 Bush, dried peaches, 1 Bush. Apple slices, 1 Bsh. Potatoes, 25 cabbages, 1 swcinchn, 2 geese, 2 hu. ncr, 2 ducks, 1 peck onions. From Mrs. N. N. of Pastor Claus' Gem. \$5. Past. Schwensen's Gem. \$18.25. From Mr. Frerk of MinerStown 1 bush. Potatoes and 30 heads of cabbage. From Messrs. Leonhard and Schuricht millers here 12 barrels of the best flour. From Professor Brauer's comm. in East St. Louis 2 barrels of potatoes, 1 bsh. of red turnips, 40 heads of cabbage. By C. Querl of N. N. 1 barrel of flour. By Past. Stecher from N. N. Branches 2 barrels of cooking peas. By Launhardt in Collinsville 3 bush. Potatoes, 3 Galt. Pork fat, 1 Bush. Apple slices. From Teacher Jung there 1 side of bacon. By Prof. Larscn of Past. Muus' Gcm. \$50.

For poor students: By Mrs. N. N. in Past. Claus' Gem. \$5. by Past. Dorn Reformation Festival Coll. his two Gem. \$12 and 50 cts. in silver. From Past. Schwensen's Gem. \$6.25 for Kugele. From d. TrinitySgcm. in Buffalo for Denke \$5.65 & \$2 fndens. of C. Friedrich of Calhoun County. From the Woman's Club in Collinsville 27 shirts, 19 collars, 8 pairs of stockings.

A. Crämer.

Received as contribution on the VisitoratS travel expenses from the Springfield Conference, Ill., \$4.50; from Rev. B. BnrfeindS congregation, Clayton, Ill., \$4.10; from Past. Seidel's congreg. at Quincy, IN., \$10. C. I. H. Fick.

For the congregation at Atchison, Kansas, from the congregation of Hcrrn Pastor H. Meier at Litchffold Ill, \$11.50 and from the congregation of Hcrrn Past. Matuschka in New Melle, Mo., \$10, sincerely certify with thanks Lorenz Menge, Lutheran Pastor.

For my community Have also received : \$1 from Rev. Sandvoß, \$10 from Strattonport congregation, N. I., (late), \$11) from Rev. A. Weisel's congregation, \$13.60 from Past. H. Übers congregation, \$13.55 by Past. JüngelS congregation, \$1 by A. Meier through Past. Jüngcl, \$7 by Hcrrn I. Birkuer, \$5 by Past. AhnerS Gcm., \$.80 by Pau. GeycrS Gcm.

Many thanks to the kind donors. We are still in great need of the help of our sister churches. Philadelphia, Nov. 15, 1867, S. Keyl, Rev.

With heartfelt thanks to God and the kind givers, the undersigned certifies in the name of his congregation the receipt of the following

Gifts of love for their church building: From Past. Fürbringer congregation in Frankenmuth \$34. Bon Past. Günther's congregation in Saginaw \$13.90. From Pastor Trautmann's congregation in Adrian \$39. St. Clair, Mich. 8 Nov. 1867.

N. H. Biedermann, Pastor.

#### Changed address:

Ro. 40 Vernon 8d. krovilksneo, R. I.

Printed by A. Wiebusch n. Son. St. LoniS, Mo.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, the 15th of December, 1867, No. 8.

(Sent in by Dr. W. Sihler.)

How should and can church, Hans and school work together in a beneficial way for the good of our children, especially in this day and age?

The last words of this question may be the beginning of the answer to it. It is quite clear that, on the whole, our time is a time of apostasy from Christ and of the growth of unbelief. And this is the cause of the increasing corruption of morals, the ever more rampant addiction to various pleasures, and the moral slackness that is manifest everywhere. I say everywhere on purpose. It is true that this slackening is greatest where the increasing lust of the eyes and of the flesh and the arrogant life find no resistance, namely, where God's Word is not at all on the scene; but it is not absent even where this is the case, and the Word of God, as such, is still outwardly acknowledged; for the devil, the ancient enemy of Christ, and, under God's imposition, the foremost cause of this corruption, loves best to sow tares in the midst of wheat, that is, the children of wickedness among the children of the kingdom, the hypocrites among the true believers. This seed of the devil can of course now not help but

\*) Sent in improved and enlarged at the request of the Middle District of the Synod.

They cannot help but educate their children only for the prince of this world, so that they may attain wealth, honor, and prosperity under his rule.

The true Christians are different. They recognize the threatening signs of the times; they are well aware of what Satan is up to with their children, too, and how he is bent on spoiling the young seed at times with poisonous flour and casting a magical glow on the lusts and pleasures of this world, and on the other hand awakening unwillingness and aversion to the teaching and discipline of the Word of God and the wholesome exercises of godliness in the young hearts.

How, then, is this impending misery to be resisted, even within our congregation, first of all on the part of the house? Answer: By greater earnestness in sanctification in the Christian fathers and mothers themselves. The majesty and importance of their parental profession does not seem to stand so vividly and steadily before the soul of many, nor to penetrate them so earnestly and thoroughly as should be proper, and as is in accordance with the ruling disposition of the Christian, namely, faith and love. Many a parent does not seem to be impressed with the fact that and how his children are being taught.

The parents are not only God's co-workers in his work of preserving the human race, but God has also honored them by entrusting their children to them as caretakers and guardians. For parents are not only God's fellow-workers in his work of preserving the human race, but God has also honored them with the high honor of raising their children in the discipline and admonition of the Lord, since they have been bought with the blood of the Son and washed away and sanctified from the guilt of sin in holy baptism through this blood and faith.

And indeed, how Christian parents carry out this work of the Lord in the power of the Holy Spirit, and put it into practice in teaching and discipline, depends in part on the future condition of the ecclesiastical and civil community. While it is certain that Christians will not convert the world on the whole even now, it is also certain that much depends on the earnestness and zeal of Christian-minded parents in their child-rearing for the future of church and state; for the greater this earnestness and zeal is in them, the more it is to be hoped and expected that, under God's grace and blessing, there will also be more salt in the midst of the apostasy from Christ and his Word, which is increasing with rapidity, and the accelerated rottenness of the world which results from it. And in view of this ghastly deformity of our time, Christian parents can hardly expect anything else.

<p>than that their children, as many of them as God wills to preserve in this bodily life, may not become hypocritical name and mouth Christians, but courageous confessors and witnesses and faithful followers of their Lord and Saviour.</p> <p>To such a godly purpose and intention, however, the following things belong: In the first place, it is above all necessary and important that Christian parents make this their business an object of earnest and persevering prayer; for even with all faithful and wise child-rearing, it is always the sole effect of God's free and undeserved grace when children turn out well and follow in the footsteps of godly parents. If these latter were to put their trust in their pious diligence in the education of their children, their cause would be exceedingly precarious and dangerous; for God will not and cannot suffer his people to trust in themselves, even in righteous matters, as this is not. 20. the example of the children of Israel; for though they had a righteous cause, yet they were first smitten by the children of Benjamin, whose cause was unrighteous.</p> <p>On the other hand, God has given the childlike simple faith a sweet promise in the following words Matth. 18, 19: "Further I say unto you, that whosoever two of you shall be made one on earth, why they shall ask, it shall be done for them of my Father which is in heaven."</p> <p>Why, then, should not believing parents be united in diligently holding up this promise to the faithful God, and imploring him that none of their children may be lost, but that all may become righteous living Christians, practicing their faith by charity, whether in any ecclesiastical or civil profession?</p> <p>Secondly, it behooves Christian parents to be diligently mindful of their important profession, their high nobility, and great dignity in God's sight; For God has given them his image and glory, that they should be in no small degree his representatives in the teaching and discipline of their children, to point this work of his hands to him, and it is certain that if there were more truly believing, Christian-minded parents, the penitentiaries, correction institutions, and reform schools would have fewer inhabitants, and the existing rooms would be very well sufficient," as unfortunately is not the case now; Then, with God's blessing, there would also be more truly believing, Christian-minded farmers, craftsmen, scholars, artists, merchants, manufacturers, advocates, civil servants, teachers and preachers, whose number unfortunately does not seem to be increasing.</p> <p>Thirdly, it applies to such parents that from an early age they look upon their children as being just as much corrupted by original sin as children received and sanctified into the covenant of grace through holy baptism and faith, and that according to this they conduct all their teaching, discipline, and discipline.</p>	<p>The first year of life, therefore, should be a time of rebuke. Therefore it is proper that especially the dear mothers, even in the first years, should, by the discipline of the law, attack with wholesome sharpness the corrupt nature of original sin in its various outbreaks, break the disobedience and self-will, and at least enforce outward obedience, even if by threat and execution of all kinds of punishment. "Bow his neck while he is yet little," thus says the Word of God. And likewise, "He that spareth his son, but he that loveth him chasteneth him quickly."</p> <p>In this "preparatory, but at the same time fundamental" doctrine and penal discipline, however, let us distinguish between what is sinful and immoral in the narrower and proper sense, and what is predominantly the outburst of youthful naughtiness and the guilt of the natural temperament, that is, let us not confuse sin and nature.</p> <p>But if the child has, for example, committed a gross transgression against a certain commandment of God, it is in accordance with the Christian love and wisdom of the parents not only to make the punishing severity of God perceptible to him in an appropriate way, but also to make clear and vivid to him from the law his inherited sinful nature in the particular case of sin and to strike the conscience through God's grace, so that repentance toward God begins in the heart. Then it is necessary for father or mother to present to the little sinner his Lord and Savior, who has also atoned for his guilt and borne his punishment, and has also purchased for him forgiveness of sins, life, and blessedness. Through such a gospel, by God's grace, faith is reawakened, forgiveness is obtained, and strength for new obedience is imparted.</p> <p>To go into more detail about this would not fit in with our intention; however, this remark should finally be allowed. For it is very well if Christian-minded parents diligently repent and humble themselves before God (for which the very greater sins of their children give them ample opportunity), that they themselves have passed on to their children the original sinful corruption of Adam, even though this guilt is forgiven them through faith in Christ. Likewise, it is quite useful and beneficial for such parents if, for example, they recognize their own sin-corrupted natural temperament in their children, and God also holds their children up to them as a penitential mirror for diligent self-humiliation.</p> <p>The question now is: What do Christian parents have to do when their children have grown up enough to attend the parochial school? The following matters are incumbent upon them if they wish to work together with the school teachers in harmony for the good of their children:</p> <p>Firstly, it is their sacred duty and</p>	<p>It is a serious matter of conscience that they do not keep the children from attending school without the most urgent need. Unfortunately, in not a few of our parochial schools there is a serious complaint about the poor attendance of some children, in the cities especially of adolescent girls, and not only on the mothers' washing days, but also otherwise for easy reasons. The same takes place to an even greater extent in the countryside. This causes great gaps in the children's knowledge and ability, which is especially harmful in the case of catechism and biblical history. In addition, the children learn to hold school in low esteem from such conduct on the part of their parents; and even if it does not yet come clearly and sharply into their consciousness, they nevertheless get a feeling that it is more important to do a little housework or field service than to hear and learn God's Word in school. Such parents, however, may well "consider" at times that their children are the threefold property of the triune God, who created them, redeemed them, and sanctified them, and that he did not entrust these gifts of his to them for care and guardianship, in order to make use of their children as quickly as possible as mere working machines and to earn money for their parents; Rather, it is the will of the Lord that they should bring them up in discipline and admonition to the Lord, which is impossible without careful instruction and admonition in God's word. But experience proves sufficiently that the very parents who are negligent in sending their children to school also neglect them spiritually at home, because they are mostly good mammonists, but bad Christians. On the other hand, the very parents who urge their children to attend school diligently are also diligent at home to teach and educate them with and according to God's Word.</p> <p>But what does it help the poor children, if they are fed and clothed for their bare necessities (which is also done by heathen parents), if their immortal souls, so dearly purchased by the blood of Christ, are only supplied here and there with a few crumbs and fragments of the divine word, and never receive the full pure milk of the catechism for sufficient satiety? Truly, such parents steal from their children the noblest goods, though they leave them so much money and goods; and what lies in them, they endanger their children's souls' blessedness, while they fill their bellies with their goods, and bequeath a fat inheritance to them. Such parents also endanger the happiness of their own souls, if repentance and correction do not take place at some time; for it is hardly conceivable that truly converted believing parents should be habitually negligent in keeping their children in school, where God's word is taught.</p> <p>Secondly, it is incumbent upon Christian parents to supervise the domestic diligence of their children, and to keep them, wherever possible, always at a given time, to do what is required in the</p>
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The father or mother must take great care that the children do not dally or play in between. The father's or mother's eye must be very careful that the children do not dally, play, flirt, run away, or daydream dully, or stare beyond the book, etc., in between. In this way the children are trained and accustomed at home to persevere in their efforts to master the material at hand and to come into firm and secure possession of it, as well as to deliver the written material in the best possible manner. It is also very fine and sweet when, for instance, the mother, early in the morning, before the child or children set out on their way to school, listens to the song verses and sayings given to them and admonishes them to behave in a moral manner on the way to school and to pay diligent attention in the lessons.

Thirdly, it is important for parents to inquire from time to time how their children are faring at school; for though annual or half-yearly reports are made on the diligence, progress, and conduct of schoolchildren in this and that parish, they give only a summary of a considerable period of the children's school life. Careful parents, however, are justified in wanting to know more about the behaviour of their children at school; for even otherwise well-behaved children sometimes slacken their zeal for learning at school, become careless or distracted at times because of other children, and so on.

Fourthly, it is quite lovely and praiseworthy when Christian-minded parents enter into closer fellowship with the teachers of their children, for which the above questioning and answering can also provide the desired opportunity for the teachers to gain access to the family circle of the parents of their schoolchildren. And this would not be without benefit for the latter, while they have nothing to gain if their teachers are occasionally invited to a larger family celebration, such as a wedding, with a larger swarm of other and foreign guests. If, however, the children are the common object of the love of both in the cosy and sociable intercourse of parents and teachers in a close and intimate circle, it is impossible that many salutary things should not be discussed about this and that child in his absence. The teacher can also only find out why this and that child is behaving in such and such a way at school through a more detailed discussion with the parents.

Fifth, it is of great importance that parents beware, especially in the presence of their children, of making hasty and unjust judgments about the absent teacher, or even of protecting the children against just and wholesome school discipline. Carnally-minded parents, of course, cannot do otherwise; for they love only themselves, their own flesh and blood in their children; and the more carnal and idolatrous they are with their children, the more they are with their children.

The more they are in school, the more they feel that their precious selves are highly offended and insulted if their children also experience quite appropriate discipline and punishment, e.g. frequent detentions and extra lessons at school.

But Christian parents should not do this. Rather, they should intensify just punishments at school by serious admonition at home, and from here they should point out to them the corrupt heart, lead them to repentance through the fourth commandment and to faith in Christ anew through the gospel. But this is not the opinion that this is done in every case; for too much of this good rather dulls the receptivity of children to this deeper entrance, and it is therefore wise to seek it out for grosser moral transgressions, as, for example, lying and denial. Likewise, it behooves such parents to duly emphasize before the ears of their children the dignity and excellence of the profession of a Christian school teacher before God on a suitable occasion, namely, how, along with faithful and efficient preachers, just such school teachers are the greatest benefactors of men, how they, too, as assistants of the ministers of the divine Word, show themselves as helpers and co-workers of the Holy Spirit in feeding and guiding the lambs of Christ, and how they, too, show themselves to be the helpers and co-workers of the Holy Spirit. The same is true for the fact that many a man owes his eternal blessedness to them as God's instruments in the teaching of His word to the children. At the same time, however, it is very good for such parents to occasionally point out to their children what a laborious and difficult task faithful schoolteachers must nevertheless perform with regard to poorly gifted and stubborn children, careless and distracted children, and morally depraved children. And with such instruction is then also to be "connected" the loving-serious admonition to thank God diligently for the gift of such a righteous teacher, not to make his office in the school more difficult, but to show oneself quite diligent and attentive, reverent and obedient to him.

Sixth, the practice of the Catechism in the Hanseatic League is also a beneficial cooperation with the school, if only the father of the house, for example, had his children, whether schoolchildren or already confirmed, recite a main passage with Luther's explanations every evening after dinner. Through such practice, the Catechism would be more faithfully remembered, especially by the latter, and fathers with an understanding of Christianity would find an opportunity to add this and that brief instruction and exhortation that is needed, since the Catechism, together with the household tablet, as a summa of divine words for believing righteously, living Christianly, and dying blessedly, carries and permeates the entire domestic, ecclesiastical, and school life.

In this and similar ways Christian parents can now work together with the teacher in a wholesome way for the benefit and piety of their children.

It would be appropriate here to indicate how Christian parents should behave toward children who have already outgrown school and have been confirmed. Unfortunately, experience teaches that not a few of them are not in a very good condition, even those who, as adolescents, remain young men and maidens (the former mostly in the country) in the homes of their parents and, according to age and sex, assist them. For some of them sometimes lose the catechism, which they have learned and practiced in school for six or seven years, already in the first year, in part from their memory and understanding, which becomes apparent when they go to confession. At the same time they have a strong inclination to worldliness, beautiful clothes, fashionable dress, frivolous sociability and worldly pleasures, even occasionally to secret love affairs. And if they cannot have these and other things that their flesh desires on Sunday, as they would like to have them, this is the most tedious and annoying day of the whole week for them.

But it is even worse with the sons and daughters who are in the service of others outside the parental home, for they often miss Christian instruction, only the study of catechism in church on Sunday afternoons, and much prefer, after the manner of the world, to pursue carnal pleasures as far as they can have them.

How then? Are parents who are members of the church and who want to be Christians blameless if their young men and women grow up badly after their confirmation? Not such at all, who unfortunately did not bring up their children with Christian love, wisdom, and strength in discipline and admonition to the Lord with and according to God's word from an early age; for these at most fed them, clothed them, sent them to school, occasionally used them as working machines, and either acted against them in lawful compulsion or lawless laxity. And if they were confirmed, and entered into the service of others, they were to them, until their civil majority, mere money-earners, who were required to deliver their wages into the purse of their parents, as a substitute for the expenses of their former maintenance in the parental house.

How natural it is under such circumstances that these children, who have never experienced and enjoyed the spiritual benefit of a truly Christian upbringing in the home, have no true love for their parental home after their confirmation, remain in it with compulsion and unwillingness, or at best regard it as a kind of boarding house and seek their recreation and pleasure only outside it! Such parents may first convert and repent of the sin of their unbelief and disobedience to God's Word, even in regard to their former child rearing, for until they have done so, they will not be able to live in the house of their parents.

now they would have neither sense nor reason for the advice that would follow later.

But there are also truly Christian parents who have their own and their children's eternal salvation thoroughly at heart; but already during their children's school days they have several times failed in this in their discipline, that they were either too lawful or too weak, restricted their children too much or left them too much free; And while the latter did too little with and according to God's word to combat the sins of the children and to direct them to Christ, those did too much of the good, and thereby blunted the children and diminished their receptivity to the punishing discipline of the divine word. In both cases, however, the right and sufficient thing was not done, namely, to make the parental home, above all others, quite comfortable, dear and valuable, and to make it a familiar home for the children already in their school days.

Such parents may find the following advice helpful: First of all, it is very fine and sweet when dear mothers tell their children, even before they go to school, stories in a very simple, descriptive way, if possible with the help of good pictures, partly from the Bible, especially from the Old Testament, partly from other good sources, so that the child's mind is wholesomely stimulated and fertilized. And with this are to be connected little verses from spiritual and other sweet songs, which the children can easily learn to repeat or sing by recitation or singing.

On the other hand, especially for the older school children, confirmands and confirmands of our time, there is no lack of excellent youth publications, partly of Christian, partly of other instructive and educational content. Among these, of course, are not the various little books that come from the morbid pietism of our time and often contain such conversion stories, in which, in a good papist and enthusiastic way, repentance toward God appears to be something meritorious, but the converting power of the gospel and the righteous and saving faith in Christ, which is kindled by the Holy Spirit in the heart of the poor sinner through the gospel, are either ignited by the Holy Spirit or not. This is because the power of the gospel to convert and the righteousness and salvation of the faith in Christ, which is kindled by the Holy Spirit in the heart of the poor sinner through the gospel, is either not to be seen at all or only fades into the background very darkly and inconspicuously. Such unhealthy and false stories of conversion, which actually pervert the scriptural doctrine of conversion, are often spread by the American Tract Society in the German language as well.

On the other hand, we recommend, for example, the delicious book by Caspari, "Geistliches, und Weltliches," in which he illustrates the teachings of our Catechism in exquisite true stories; then the history of the Christian Church by Prof. Baumstark, the first part of which has recently been published and which is, for the most part, very comprehensible to confirmands and confirmands. Likewise

also other tales by Caspari, e. g.: the schoolmaster and his son, the Jew and the Christian, of sound Christian content, and no less the beggar's kitchen or the fourth commandment by Wild, Joseph the Wealth Seeker by Schubert, and other tales of the Volksbibliothek published by Redenbacher and like-minded friends.

Other instructive and educational writings, which at the same time broaden the children's horizons, include the description of the promised land by Brum, the reading book of world history by Redenbacher, "die Natur", a reading book for school and home by Prof. Berlin in Lund, with 175 woodcuts; the kleine Naturgeschichte by Schubert, the kleine Weltkunde oder die Erdkunde in ihrer Verbindung mit der Natur- und Menschenkunde by Dr. Robert Schneider, the essays on the study of countries and peoples from reliable travel descriptions in the Jugendblättern by Barth and Hänel, the Life of Columbus by Wash. Irving, and the history of the discovery of America in general. Also the Pfennig and Hellermagazin is well to use.

How sweet and pleasant it is for the children, if they have grown up in school or are already confirmed, when their father or mother reads to them from one or the other of these books for an hour in the evening! And there is also now and then opportunity for useful oral conversation about what has been read, and especially if there is a God-fearing and understanding mind in the parents. This also awakens the sense of reading even in the duller children, and the morbid greed for reading of the "stimulated" children is kept in check, so that they do not get any pernicious nourishment. The present stereoscopes with their many good pictures of landscapes, famous buildings, works of art, etc., also afford an instructive and pleasant entertainment, in that through the direct contemplation of the eye the soul obtains a "wider" view of the works of God and man. There are also harmless and sensible parlour games, riddles, charades, etc., by which the children's wit is exercised and sharpened.

If the noble music is at home in more "educated" and "well-off" families, then it primarily forms a focal point of the pleasant community of the family members, also of other "relatives, friends and acquaintances" who are fond of and devoted to this art; it is now practiced on instruments or through singing or in both. Here, however, a careful selection must be made with respect to the nature of the pieces, not only with respect to the verbal content of the songs, but also with respect to the quality of the compositions, e.g. for the pianoforte. For of all the arts, musical art undeniably reaches deepest into the heart and moves the mind most "powerfully" and "directly" and puts the soul of the listener into the same mood and the same feelings that are the hallmark of the "musical art".

had enlivened tone poets. For this reason, frivolous, worldly, morbidly sensitive, stormy, passionate and demonic pieces of music are to be resolutely avoided, as they are a fine poison that corrupts the soul in its innermost being.

Thirdly, it is also a good idea to invite children and schoolmates who are perhaps alone at home to such entertainment in the family circle and to increase the pleasure of their "own" children through their participation.

By such and similar means, the parental home is already made dear and valuable to the school children, so that it is most comfortable and trusting for them at home. And if, after their confirmation, they somehow enter a civil profession in the same place, which makes it necessary for them to leave their father's house, then on average the same house will "remain" for them the right spiritual home and familiar place for Sunday evenings and other times of recreation, where they prefer to stay.

It goes without saying that on the part of the parents, Christian love and evangelical wisdom should also prove to be alive and active in the instruction of their confirmed children who are growing up to be young men and virgins outside the home; and this is the best way to ensure that they do not predominantly seek their recreation and amusement where only the ungodly nature and worldly pleasures are served and groaned. Rather, it is to be hoped that at the same time the life of faith will be more vigorously stirred up in them through God's word, so that they will live ever more chastely, righteously, and godly in this wickedly evil world, whose prince and god is the devil.

This is also the place to consider the right and duty that Christian parents, and especially fathers, have toward their confirmed sons in regard to the choice of their future profession. As already noted above, a pernicious interaction of moral laxity and a manifold addiction to pleasure is becoming more and more apparent in our young people, and hence it is that boys who are growing up to be young have a predominant inclination to choose such kinds of occupations as do not demand constant exertion and harder physical labor, and yet at the same time soon yield a good wage. For this reason, many young people who were born and educated in the country, and who have both sufficient ability and opportunity to wait for the very useful and important occupation of farmer, are so eager to come to the city in order to work behind some counter, even in a shop: And instead of working as God's labourers, and for the common good, to build the field, and govern their horses and reapers, they prefer to be living selling machines in some store, and often to the common ruin of drunkards and habitual drinkers, as the devil's henchmen.

They serve beer and brandy, while they themselves not infrequently become secret or open drunkards. For the same reason, the sons of the townspeople are often thoroughly disgusted by learning a skilled trade that requires work and sweat, even if they have the skill and their father does it himself. They would rather become cigar makers or go into any kind of store, because they have more comfortable days and better earnings in a shorter time.

How should Christian parents behave towards such desires of their sons? According to God's word and order, they have the power and authority to speak a word about it. First of all, they must see whether their son has any gift for a certain person. If such a gift is present to a sufficient degree, then God Himself has already indicated in it the future kind of profession, and the parents then have only to follow this indication of God and to bring the son to where he can obtain the closest preliminary training for this profession; and in the deepest case the inclination of the son will also usually agree with the will of the parents. There are, however, other cases in which a peculiar gift in the son does not manifest itself so powerfully and clearly, even when the confirmed one has already entered the age of youth, and here it usually happens that the son either remains undecided or bears a desire for those comfortable kinds of occupation. In the former case, the parents should take the matter into their own hands, diligently appealing to God and, if possible, in consultation with Christian people, be they godparents or relatives and friends, and they should determine for the son the profession in which he, according to his peculiar constitution and the present external circumstances, can best and most likely serve his neighbor in love for the glory of God. And it behooves the son, in accordance with the fourth commandment, to submit to this will of the parents in willing obedience, and at the same time to honor his parents.

In the other case, the parents likewise have the right and duty to proceed in a similar manner, to ward off this desire and to assign the son a profession which, in the judgment of the parents, is best suited for him. It goes without saying that the parents should proceed in all this with fatherly love and Christian wisdom, but also, where necessary, with holy earnestness and wholesome severity; for it is just as necessary that the son's conscience should be sharpened to the obligation of the fourth commandment, as that his heart should be enticed and moved by the gospel and by faith in Christ to filial obedience to the will of the parents.

If, however, this or that son should prove rebellious and go against the will

If a son of his parents chooses a profession that is convenient to the flesh, the parents should also announce God's wrath and disgrace to him, expel him from the house and not allow him to come before them until he repents and humbles himself, asks his parents for forgiveness and promises to do their will. And Christian parents would have to act in a similar way if a son who had grown up to be a young man were to change the profession he had already learned and practiced against his parents' will for the sake of easier work and more abundant earnings. In both cases, however, it behooves the parents, while upholding the majesty of the fourth commandment in holy earnestness and zeal for the glory of God, at the same time faithfully invoke the Lord for the disobedient son, that he may give him grace for true repentance and righteous conversion. And in the same way they would have to deal with a manly daughter who was pleased to initiate a love affair behind her parents' backs and to give a promise of marriage without or even against her parents' will. For even if she were of legal age, she would still be bound by God's order and command to obey the fourth commandment, especially in such an important matter. But just as in this case Christian parents are to keep above the fourth commandment, so on the other hand they are not to force their daughter, against her natural inclination, into a marital union which they may desire. For as in the former case it would be reprehensible laxity, contrary to the honor of God and his fourth commandment, to give place to the carnal caprice of their daughter, so in the latter case it would be a tyrannical abuse of the paternal power, which is given by God to parents not for destruction, but for education, guidance and correction.

(To be continued.)

### Church dedication and introduction at Lake Superior.

That our Synod has already for three years directed its attention to the mission area of Lake Superior is known from the reports of Pastors Hoffmann, Stecher and Rohrlack (see "Lutheraner" Vol. 21, 4; Vol. 22, 6, 21.). With thanksgiving to the Lord, the undersigned can report from his own experience that in the most important place of the whole Lake Superior area, in Portage Lake, the Word of God has begun to take firm root. Portage Lake consists of the copper mining towns of Hancock and Houghton, located opposite each other, the former on the right, the latter on the left side of a half-mile wide inlet of Lake Superior. Thither, a year ago, on instructions received from St. Louis, went one of the first two missionaries from Hermannsburg assigned to our Synod, Mr. I. E. Wübben, after he had been there a few weeks, and although the people of the Synod, who had been there during his stay, had not been able to find him, I. E. Wübben, had been able to find him.

The inquiries made about the field of work there were only of a discouraging nature. After one year of work in patience and self-denial, with God's help, a congregation was formed, the previous missionary was duly appointed, and a church and adjoining parsonage were built; the undersigned, however, was invited to consecrate the church and introduce the appointed person.

This double celebration took place on the 15th Sunday after Trinity, on which day the feast of Michaelmas fell this year. Taking into account the consecration of the church, the introduction and the feast of angels, the undersigned preached on Jacob's confession and vow Gen. 28:16-22. The church was full and the congregation, mostly consisting of local family fathers, was filled with joy that the Lord had finally let it come this far. Norwegians were also present as guests with their preacher.

Up to now, Pastor Wübben's activities have been limited to Hancock and Houghton, since he not only has to preach, but also to teach school in both places. But it is to be hoped that in time he will no longer be the lonely pioneer of our connection in this region of the far north. In the meantime, may the Lord continue to guide and lead him in his work, which lacks the fellowship of the brethren, through His Holy Spirit, and may he continue to do so with ever greater strength. May the Lord continue to guide and lead him in his work, which lacks brotherly fellowship, and crown it with ever more abundant blessings.

F. Lochner.  
Address: Uev. il. L. ^Verebben,  
Ilanooeir, RouZÜton Oo., Uieü.

### Church dedication at Mayville, Wis.

On the Sunday before the Reformation Jubilee, as on the 19th Sunday after Trinity, the church of the upper Jmmanuels- gemeiude of Mr. Pastor Wambsganß near Mayville was consecrated. Pastor Multanowsky from the neighbouring parish of Wvodland opened the celebration with a heartfelt farewell speech in the previous church and then prepared the congregation for Holy Communion in the new church with a confessional speech. The undersigned, however, preached the consecration sermon on the 100th Psalm, referring to the upcoming anniversary of the Reformation, which was to open the series of celebrations in the newly consecrated church. Since other invited preachers could not be present because of the jubilee, the afternoon sermon was held by the local pastor.

The church is built of yellow bricks in the Gothic style according to a sketch by Pastor Stephan and has a tower; pulpit, altar and baptismal font are of simple, beautiful carvings and, so that everything would be new, new communion services purchased from Fort Wayne were also donated. In general, the zeal of the congregation grew with the building of the church, so that it will be debt-free in a short time or even now, without any outside help. It was also gratifying to see how, after the afternoon service, the box of Altenburg Bibles and prayer treasures left behind by Colporteur Umbach was emptied and some of the so numerous listeners went home with these treasures under their arms. May the Lord grant that his dear word may always dwell and grow in the church, in the houses and in the hearts, so that it may be seen that the right God is in Zion.

Lochner.

Church fair at Hoyleton, Ills.

Hoyleton is a small place, 6 miles from Mineen enifernt. in reffen surroundings several Giiercr rcr Mindener Gemeinte live. Since more and more members of our church from Germany have begun to settle there, far beyond Hoyleton, it was decided, in agreement with the mother church in Minden, to build a church here and to form a parish of its own. Ten acres of prairie land, with fruit trees, gardens and a parsonage on it, were purchased and the above decision was recently carried out to such an extent that with the help of the congregation in Minden, which contributed from 1200-1500 dollars, a quite nice, small church - a frame building - was built, which could be consecrated to the service of the Triune God on the 23rd Sunday after Trinity. In the morning the undersigned preached on Gen. 28, 16. 17. and in the afternoon Pastor Strcckfuß preached on Ps. 87, 1 - 3. The singing choir of Minden, under the direction of teacher Koch, contributed significantly to the elevation of the celebration of the day through the performance of suitable, well presented pieces. Since the entire congregation of Minden, and who knows who and what else, was there, hardly a third of those present could find room in the church; but through the open windows and doors many could listen who could not come into the church. During lunchtime, the numerous guests dined together at long tables that were spread out around the church.

May the new church soon receive a faithful shepherd and grow outwardly and inwardly to the praise of God and His grace!

Minden, Ills, Nov. 29, 1867.  
M. Eirich.

Church dedications.

After nine years of enjoying the hospitality of the Synod and holding our services in the auditorium of Concordia College, it has been granted us by God's gracious help to come into possession of a church of our own, in which we may return the hospitality we have enjoyed to the students of our Seminary. On the Feast of Trinity the foundation stone was laid, and the building progressed so rapidly without the least delay and without any accident, Let the new church, which bears the name: Church of the Holy Cross, could be solemnly consecrated on the 2nd of Advent and the following day amid joyful rejoicing. Everyone who looks at the church from a distance or in the vicinity must admit that it is indeed a beautiful church building, dignified according to its holy purpose. It is built in true ecclesiastical style and has a 175-foot-high tower on which three harmonious bells invite the people to the Great Communion. What gives the church a special value is that it stands not only on one of the highest points of the surrounding area, but also on the Lutheran graveyard, surrounded by many graves of the saints who have fallen asleep in faith in the interior is also tasteful and functional; the one who enters the church is especially struck by a large oil painting of the Crucified, the

fills the space behind the altar and pulpit. At the first early service Prof. Walther preached the principal sermon on 1 Cor. 1, 18. in the afternoon Prof. Crämer preached on Ps. 84, 2-5. In the evening an English service was held, at which Rev. Kleppisch preached the sermon. On the second day the undersigned preached on the Gospel of the 2nd Advent, and in the afternoon the celebration concluded by Rev. Schaller concluded the celebration with a sermon on Is. 55, 10. 11. In each service, various singing choirs sang appropriate hymns. Favoured by the most beautiful weather, all services were attended by a large number of church guests from our sister congregations and strangers. Thus the Church of the Holy Cross is a true ornament for the whole town and the surrounding area. May it be even more so, may it become a rich blessing for the growing population in its vicinity, so that many of them learn to recognize Christ in it, and indeed the crucified one.

St. Louis, Mo. 11th Tee. 1867.

Pastor of Concordia District.

On September 29, the Lutheran Jmmanuel congregation in Lancaster Township, Huutington Co, Ind, had the joy of dedicating their newly built little church to the service of the Triune God. Rev. Jox preached the sermon on Gen. 28:17.

May the faithful God help that through His pure Word and Sacrament this house may also become a gateway to heaven for many. L. Dulitz.

On the 21st Sunday after Trinity, the Lutheran congregation in Napoleon, Henry County, Ohio, had the joy of dedicating their newly built frame church to the service of the Triune God. The celebration, favored by the most splendid weather, had called numerous participants also from several neighboring congregations. Mr. Conrector Achenbach from Fort Wayne said the consecration prayer, after which Mr. Pastor Rupprecht, my predecessor in this congregation, preached the consecration sermon on Eph. 2, 19-21, in which he most wonderfully explained the true reason for an Evangelical Lutheran congregation by showing in the first part: "Which is the good reason for their faith"; and in the second part: "Which is the good reason for their comfort. In the afternoon, Mr. Conrector Achenbach preached on the Gospel of the Consecration of the Church. On the basis of it he showed in the most glorious way "the blessedness of those with whom Jesus asks to be guests; first, how they must be; and second, how blessed they are: How blessed they are."

The aforementioned congregation has special reason and cause for joy and thanksgiving to God over their newly built house of worship. For in earlier years, they had to make do with a small, poor residential building for their services, until they later rented the Episcopal Church, in which, however, they were only allowed to hold their services on Sunday afternoons. May the gracious and merciful God, who has helped the dear congregation so far, now continue to help it for Christ's sake, that it may grow and increase, outwardly in the number of members and inwardly in the right knowledge of the pure beatific doctrine! Amen.

Napoleon, Nov. 21, 1867.

I. P. Karrer.

Again the Mississippi Valley has received one more beautiful" adornment by the new, friendly, large, massive, hewn sandstone church at Altenburg, Perry Cv, Mo. This church was dedicated on the Reformation anniversary by a two-day service of singing, prayer and preaching. Several neighboring congregations with their pastors also took part in this celebration.

Let this new church, then, like the great stone set up by Joshua, be a witness over the dear congregation in Altenburg that it denies neither its God through false doctrine nor unholy living.

St. Louis.

Th. Brohm.

Church News.

(Delayed.)

After the previous assistant preacher at the Immanuel congregation in St. Louis, Pastor Wilbelm Stellhorn, had received and accepted a regular appointment from the congregation in Kalb County, Ind., which was terminated by Pastor Schumann's removal, he was installed by the undersigned on the 13th Sunday after Trinity under the assistance of Pastor Wüstemann, according to the order of the Reverend President of the Middle District, Pastor Schwan. May the Lord also bless him here.

W. Sihler.

On the 22nd Sunday n. Trin. (Nov. 17, 1867), Rev. C. I. Rcnz, after his former congregation at Yorkville, N. I., had dismissed him in peace, was solemnly installed by the undersigned, assisted by the Rev. W. Weinbach, by order of the Presidency of the Eastern District, with commitment to our symbols, in his new parish, St. Paul's parish at Martinsville, N. A, introduced.

God make him a blessing to many! I Hugo Hanser, Pastor. I

Address: Uev. 0. ff. Henri, UartinsviUe, 17isZ. 0o., 17.

On the 29th of November, 1867, Rev. Hermann Kanold, formerly of the Buffalo Synod, was inducted into his new office, at St. Michael's Parish, Wolcottsville, N., under obligation to all our symbols, by the undersigned, assisted by the former Vacant Preacher there, Rev. A. Toehler.

May the faithful archpastor grant to this his under-shepherd wisdom, courage, and love, to direct all things well and to keep the field.

Hugo Hanser, Pastor.  
Address: Uev. H. Kanold, >Vol6ott8vi1I6, 17isZ. 0o., 17.1.

After the Lutheran congregation of St. Paul's, Rich Cook Co. Ill, which since its existence had been served by this and that Lutheran preacher, had decided to call a pastor of our synod, a part of the congregation of the undersigned had all the more gladly united with them in calling such a pastor, because of the distance, which, especially in winter and spring, was a burden.

had long since wished for a preacher of her own. After repeated inquiries, she was finally promised one of the expected Hermansburg saints last spring by our honorable President of the Western District. This promise has now been fulfilled. To the great joy of the congregation, the undersigned was able to inaugurate Pastor H. Harmening on behalf of our Presidium on the 23rd Sunday after Trinity.

Another of the aforementioned Hermansburg sendlings was called by the Lutheran Immannels congregation in Rich Eook Co, Ill, which had once again become vacant due to the transfer of your beloved pastor 2nd Lochner to Richmond, Va. Wednesday, December 4, Rev. Th. Pisiel was installed there in the same charge by the undersigned, assisted by Revs. G. Polack and H. Harmening.

God grant to both dear brothers that they, as faithful workers in the vineyard of the Lord, may richly experience the fulfillment of the promise: "My word shall not come to me again empty" in their congregations.

Coopersgrove, 10th Tcc. 1867.

Ch. H. Löber.

Addresses:  
n. Uni-moninZ, Nvn'-Uremen, Gook Co., Ill. Ib. ?r886l, Uatteson, Gook Oo., Ill.

By order of our Reverend President Schwan, the candidate for the sacred office of preacher, Mr. Heinrich Maack, of Concordia Seminary in St. Louis, who had received and accepted a call as assistant preacher from the Rev. Niethammer, unfortunately afflicted with illness, and his congregations in Hocking and Fairfield Co, O., was ordained by the undersigned on the 13th Sunday after Trinity and inducted into his office. E. I. Frederick.

Lancaster, O.

Address: Uev. H. ^Irraelc,  
Lu^nr 6rov6, IHrülüä Oo., Oüio.

On the 23rd Sunday after Trinity, the 24th of November, the candidate of the sacred office of preaching, Mr. W. Hallerberg from Herford in Westphalia, Kingdom of Prussia, a pupil in the mission house of Mr. Pastor Th. Harms in Hermannsburg, who had already been ordained before, was ordained in the midst of the Lutheran church in Central Township. luth. Gc- mindc in Central Township, from which he had received and accepted a regular calling, was inducted into his office by order of the Presidium by the undersigned with the assistance of Mr. Pastor F. W. Pennekamp.

May the Lord Jesus Christ, the Lord of the Church, equip his servant with power from on high and with righth wisdom, and bless his work for the salvation of many souls!

C. F. W. Sapper.

l Address: Rev. UnlloidorZ,  
! OeiUinl I'ost Oktieo, 8t. Doui8 Co, ^lo.

Conferenz - Ads.

The Cleveland Special Conference will meet, God willing, January 7 and 8, 1868 tci Mr. Pastor Wpncken at Cleveland (west side). I. Rupprecht.

The Pastoral Conference of the Chicago District will meet, God willing, Tuesday, January 7, at the residence of the Rev. Döderlein in Chicago.  
G. S. Löber.

FüWeine.

„Ht reote seripsit 868ÜÜ8iri8 in prsekat. 600 errornm: „,8i gum rsvolato nuno ^uti-Oüri8to 6t pLtskaerL Uomani Uontikioi8 turpitutlins, rion ex unimo oäit vt t1ot68laturnt üominern p66errti 6t u<1v6l8rrrium Üüri8ti, 6UM 0666886 68t, nullum Pt6nti8 ^ustum P6ro6pi886.^" OurpLov 18NA. in Udr. 8^wi>. p. 921. german. Carpzov says: quite correctly Heshusius writes in the Preface to the 600 Errors, "if any one now, after the Antichrist has been revealed, and the infamy of the Roman head of the Church has been drawn to light, does not hate and detest the pope with all his soul as the man of sin and adversary of Christ, he must certainly not yet have acquired a taste for piety." -

Is the baptism

of the free - Christian Protestant pastors Eisenlohr and Kröll still to be recognized as a Christian, ecclesiastically valid one or not?

This tract of our I. Past. F. König is indeed caused by local circumstances and deals with a local dispute. But there is no doubt that it is of great interest and practical importance for the whole Lutheran Church in this country, in which sister congregations of these Cincinnati Protestant congregations are found from time to time. It is available for the small price of 5 Cts. pr. Piece and 50 Cts. pr. dozen from the author, and here from our agent, M. C. Barthel.

Notice.

Lutherans thinking of changing their residence can buy cheaply in Prairie City and vicinity, Lnt68 Oo., No., in the acre Prairie for 6-10 dollars. The soil is excellent, for in the lowlands the grass is at man height, the high ground also affording tall grass and soil throughout for wilting grain and wheat. The banks of the Osage river, which is near, and those of the creeks flowing into the same, furnish more timber than can be used. Also, besides your much timber, there are coals to be dug in mass. There is also no lack of water, for the creeks are filled with it, and spring water is sometimes found as deep as 14 feet. Ten Lutheran parishioners already reside there, whom I serve with Word and Sacrament from my place of residence, 60 miles away, and it is only the ardent wish of the members there that the number should increase in order to be able to call a pastor of their own. Further information can be obtained from I. Johannes, Prairie Oitv, Lut68 Oo., Hlo. In the name and on behalf of the Lutheran members thereN . K öhle r.

(Receipt and thanks.

For poor students received by Past. Schlechte in Shelby County, Ill, collected at the wedding of Mr. I. Mauß 48.35. By Past. Wünsch in State Cntrre, Iowa, by the congregation thereof sent on Thanksgiving Day 46. By Rev. L. Geyer in Carlinville, Ill, from the worthy women's association there, 1 woolen blanket, 3 panty shirts, 2 undershirts, 2 pairs of undershirt dresses, and 2 handkerchiefs. From the parish at Hoyleton, Ill, a collecte on Kirchweihtage K11. C. F. W. Walther.

For the seminary household: Bon Mr. Faulstich on Bonhomme Road 2 Bush. Potatoes, j Bush, rothe Ruben, 18 cabbages, 1 Peck apple slices, 2 Galt. Apple butter; by Mr. Past. Rösch of Heinr. Thurnau 410; by Mr. Past. Geyer, Jubelfest-Collccte of his Gem. 410; by the Gem, of Mr. Past. Heinemann: 12^ sacks of flour, 14 bush. Oats, 7 Bush. Welschkom, 2 Bush. Potatoes, 2 Pigs, 5 sides of Bacon, 1 Ham, 4 Galt. Apple butter, 1 Bush. Apples, 1 Bush. tr. apples, 1 Peck onions, 43 baar; from the I. Gardeners of the Carondolter Gem. to "repeated" times plentiful supply with all kinds of Kücbengemüsen; from the Gem. dcö Hrn. Past. Baum" cooked 2100 Psb. flour, 7 Bush. Potatoes, 4 Bush. Apple cuts; from Mr. Lange Sr. of Pleasant Ridge lj Bush. Apples; from some members of the commune of Frohna, 1 barrel of tr. fruit, 11 Bush, green apples, 1 Bush. Potatoes; from the comm. of Mr. Past. Kleppisch 1 bus. Aepfkschnitze, 8 Krautköpfe, 4 sack potatoes, 1 pig, lj barrel flour, and 46 baar; from the Gem. of Hrn. Past. Gräbner 418.

For poor students: By Mr. Past. Chr. Markworth 75c. donated at the infant baptism of Mr. I. Zahn, for Ahner; by the CollinSvillcr Women's Association 1 quilt, 2 shirts, 4 collars, 2 pillow cases, 2 f aar woolen stockings, 4 handkerchiefs, 2 underpants for Th. Walther; by Mr. T. Lorenz in Collinsville at his wedding collected 48.25 for TV. Walther; by the Bremen Women's Association 7 quilts, 12 undershirts, 12 pairs of underpants, 4 pairs of woolen stockings; by Mr. Past. Sandhaus on C. Hagemann's baptism of children 43.25; on H. Jüngermann's do. 43; from the comm. of Hr. Past. I. M. Hahn 410; from the Gem. dcs Hrn. Past. Link 416, for Thurow.

A. Crämer.

Receipt and Indication. By Mr. C. Eißfeldt 437.08, and by Mr. Pastor Daib 49, the latter collected at the wedding of Mr. Herpolsheimer, for the support of poor Michigan students, is hereby acknowledged. All seminarians and co-educational students from Michigan, who do not enjoy any or no sufficient support, may contact the undersigned.

K. L. Moll,  
Nv. 239 Leveotb Street, Detroit, Mck.

Received in the treasury West I. Districts: bon Mr. Robert at New Orleans, La., 47. from the Imma- nuelS District at St. Louis, Mo., 450. from the Dreicinig- keits'District at St. Louis, Mo., 428.75. bon the Gem. Past. BergtS, Paitzdorf, Perry Co. of, Mo., 416.70. Collecte at Jubilee in Past. Hahn's Gem. of Benton Co, Mo, 425.Collecte on Jubilee of the Gem. of Past. Heinemann, New Gehlenbeck, Ill-, 440.60. Cathedral Zkons District in St. LouiS, Mo., 415.

To the college maintenance fund at St. LouiS: Bom ImmanuelS District at St. LouiS, Mo., 411. Harvest scstcollecte of the Gem. Past. LöberS, Thornton Station, Ill, 430.50. of the Gem. Past. Baumgarts, Vencdy, Ill., 411.37. From the Zions District, St. Louis, Mo., 47. From the cent and college funds of the Gem. Past. KösteringS, Frohna, Perry Co, Mo, 430. from the Gem. Past. KösteringS, Altenburg, Perry Co. mo, 423.

To the Synodal Missionary Fund: Bom Trinity District in St. LouiS, Mo., 43.60. From the Gem. Past. Heids, Pcoria, Ill, 411.

For P äst. Brun n's Anstalt: Collecte, ges. on Hin. King's wedding, Paitzdorf, Perry Co. on Mo., 42.55. Bon der Gem. Past. Bergts, Paitzdorf, Perry Co., Mo., 46.45.

For the Seminary building at Addison: from the Immanuels Comm. Past. Kleppischs at Waterloo, Ill., 47.05. From the Drcieinigkeits-District in St. Louis, Mo., 4275.

On the college building at Fort Wayne: From an unnamed at St. Louis, Mo. by Prof. Walther \$5. From the Immanuelö-Gcm. Past. Kleppisch's at Watcrloo, Ill, \$7. Collecte at the jubilee of the congregations of Pastors Dörmann and Stephan, Ehester, Ill, \$76. Of Past. Berg'ts congregation, Paitzdorf, Perry Co, Mo, \$13.50. Of the cross congregation of Past. Kleppischs at Waterloo, Ill, \$14.10. Of the Gcm. Past. Mertens, Lyonsville, Cook Co, Ill, \$5.80. Of the Gem. Past. Kösterings, Frohna, Perry Co. mo. first consignment, \$50. of the Gcm. "Past. Köstering, Altenburg, Perry Co, Mo, \$7.09. Collecte on jubilee of St. Louis parish, Mo, \$200.10. Subsequent from the DreicinigkeitS district in St. Louis, Mo, \$69.

For poor students: Collecte, ges. on Aug. Feddcr'S baptism of children at Collinsville, Ill, \$9. From P. Koch by Past. Kleppisch at Waterloo, Ill, \$7. from Wittwe Koch by Past. Kleppisch at Waterloo, Ill., \$3.

On the household treasury in Fort Wayne: from H. Blome through Past. Loeber, Thornton Station, Ill, \$2. Collecte on the Jubilee of the Municipalities at Matteson, Ill, \$19.

#### Ed. Roschke.

Received in -er race deo nör-I. Districts:

For Past. v. Kienbnsch: From the comm. in Freistadt, WiS., \$14.64. Hcrrn Forester in Roseville St. From I. Schmidt daselbst 30 Cts.

To the college eh from halt in St. Louis: of d. Gcm. Saukville, Wis, \$7. comm. at Roseville \$4.12.

To the college hau ahalt at FortWayne: Gem. at Cedarburg, WiS., \$8.61.

On the seminary household in Addison: Gem. in Sausville, Wis. \$5.

To the orphanage in St. LoniS: Wed. coll. at R. Rehbaum in Grand NapidS \$1.90. Don the Gcm. in Grafton \$5. Kindtauf coll. be, Kahn in Sheboygan \$4.40.

To the Widows' and Orphans' Fund: From the Community of Ccdarburg \$5. From Past. Trautmann \$I. From the parish of Grafton \$3.17. Past. Moll in Mequvn \$3.60.

To the Hospital at St. Louis: From the Gem. at Grafton \$5.

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Furthermore the gentlemen: Dohrmann, P. Jung, C. Hennocke, G. Hänsel, G. Krätzer, C. Weber, I. Scherer, P. Meyer, H-Mcsenbrink, H-Markworth, F. Eickhoff. H. Küker, H. GcilS, L. Heinemann, Bonn, E. Klude, A. Schröppcl, Junghans, Hofsmann 50 c., F. Kienzle 50 c., Rothe, Schuricht, H.Tröller \$1, G- Ranzenberger \$54, I. Rolf 50 c., I. Feite 50 c-, H. Setter \$2, I. Fick, I. Siegert \$25.50, G. Bernhardt \$18.50, I. Bunzc, G.

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(Sent in by Dr. W. Sihler.)

How should and can church, home and school work together in a beneficial way for the good of our children, especially in this day and age?

(Continued and shot.)

We now come to the consideration of the second point, namely, in what way the parish school pastor is to cooperate with the parents of his school children for their benefit and welfare.

First of all, it is undeniably the most important thing that he, too, should try to get to the heart and conscience of his schoolchildren in the teaching of the divine Word, not only on the occasion of the fourth commandment, but in general. And this is all the more necessary on his part, since the moral slackness, the inclination to a life of much pleasure and to a worldly being, even within our congregations, is manifest even in many parents and adults. And how would it be possible that the school children would not also be influenced by this, according to the old rhyme:

"As the old sang, so sang the young."

Under such circumstances it is doubly important and beneficial that the teacher in the school should know how to act the word of God powerfully. For this is not the end of the matter, that only the memory and the mind can be taught.

It is not the case that the mind is taken up by the teaching of the divine word; rather, it is the task of the teacher not to fail to apply the teaching to the heart and conscience of his students. Some teachers do too much good in this, others too little. Those, for example, draw And by combining this with an exaggeration of exhortation, they miss precisely what the Holy Spirit wanted to impress upon the hearer or reader, great and small, in the individual story; they crumble, as it were, the power of God's action against men or of men's conduct against this action and the Lord Himself, which, according to God's intention, should, wherever possible, move the whole man according to heart, mind, and will. Similarly, in the treatment of the catechism, and especially in the commandments, there is an excess of edifying uses and exhortations, which sometimes reach far beyond the pupils' sphere of vision and sphere of life; and thereby the receptivity of them to the proper application is blunted.

Other teachers, as I have said, do too little in this. They are content to teach biblical history to the memory, and the doctrine of the catechism to the mind, without thoroughly impressing both on the hearts and minds of the children.

They make either no application at all, or a very superficial, hollow, and frosty one. Here, too, what is right is in the middle between lack and abundance; And those teachers who are themselves righteously converted to Christ, and are not merely right believers, but right believers, who love their Saviour, and for his sake also his lambs, who further live in the word of God, and the word in them, who themselves stand in the teaching and discipline of the Holy Spirit, diligently call upon the Lord for themselves and their school children, and especially prepare themselves conscientiously for their teaching of the divine word-such teachers will well meet this right in measure and kind. It will not be due to their teaching and way of acting on God's word that every child does not take home a wholesome impression in his heart and conscience from every lesson, whether it be that he comes to a growing repentant knowledge of his sin through the right interpretation and application of the law, the holy ten commandments, or that he grows in faith in Christ through the appropriate action of the gospel, or that he receives a new impulse for both.

It is such teachers, then, who cooperate powerfully with like-minded parents for the salvation of the children, and not only on the occasion of the fourth commandment, but throughout, when they are doing the very word of God with their schoolchildren.

On the other hand, this beneficial cooperation also takes place in that such a teacher, with a fatherly heart, practices proper Christian discipline in his school, and in the evangelical sense and spirit, also acts the law in its threats and punishments, so that the children in question learn their sin from it and that it then becomes a disciplinarian for them in Christ. Likewise, in the case of more serious sins committed by individual schoolchildren, e.g. lying and denying A Christian teacher will work into the hands of the parents if, after due punishment before the other school children, he takes the guilty one alone to himself and in a fatherly way, with heartfelt sympathy, uncovers for him from the recently punished real sin the ground of his heart that was corrupted by original sin and thereby seeks to lead him to a penitent confession of sin before God and to a believing petition for forgiveness from Christ.

Thirdly, a Christian-minded schoolteacher works together with similarly-minded parents on the children when he enters into closer consultation with them, partly where persistent misconduct is evident in this or that child, for instance with regard to paying attention, grasping, keeping, behaviour towards other children, etc., partly with regard to grosser moral transgressions, which occur from time to time even with Christian-educated children. In the latter case, then, it may, under certain circumstances, be quite salutary for the guilty child if it receives the same admonishing love from the father of the child and the father of the school.

But a faithful and capable school teacher also works salutary into the hands of the church. For there the servant of the church finds, for example, for his confirmation lessons children who are already well trained in biblical history and catechism and who have a small treasure of biblical verses, psalms and hearty hymns in their memory and mind and partly also in their heart.

Likewise, it is important that the school teacher, who is the pastor's co-worker in the action of the divine word toward the children, should also enter into closer consultation and fellowship with the pastor for the benefit and piety of his schoolchildren. And there are many cases - especially when the teacher is young and the pastor is older and has had longer experience in keeping schools - where the latter can obtain from the former, on his inquiry, e.g. in regard to teaching methods, school discipline, procedures with individual difficult children or their parents, many useful services. If, on the other hand, the teacher is older and experienced, but the pastor is still young, the latter will be all the more stimulated by the approach of the former in matters of the school to a lively participation in it and will be kept warm in it.

And praise be to God, in our Synod at least this is also a lovely fruit of the pure doctrine of the spiritual priesthood of all true believers and their brotherhood.

The reason for this is that there is no such difference in status between pastor and schoolteacher as is found in the papist and state churches; for here one encounters a caste-like separation of the priest and pastor from his schoolteacher, as if the latter were made of a nobler material and stood a step higher before God than the former. In the sight of the Lord, however, there is no respect for the person; and according to his order of precedence, a faithful, loyal, and humble country schoolteacher, who wants nothing more than to serve Christ's sheep in love, is undeniably much higher than an orthodox pulpit or church rcgent, however celebrated and famous he may be, if both do not have the same humility and the same self-denying, serving love.

We now come to the third part, namely to the way in which the church is to work together with home and school for the benefit and good of the children.

The first benefit which the church bestows on children born in the flesh is that she, as the spiritual mother, gives them spiritual birth through holy baptism and the effect of faith therein, so that they become Christians from Gentiles.

But it is also the office and profession of the ministers of the church to instruct parents with and according to the word of God, how they, according to the will of God, are to bring up their children in discipline and admonition to the Lord, and how they are to apply the law and the gospel to their children.

As a prelude to this, of course, it must first be testified to the parents that they are incapable and unfit of their own reason and strength to raise their children in a Christian and godly manner, that they must be believing and converted Christians who are themselves under the discipline and school of the Holy Spirit in order to carry out this great and important work before God. For by His grace alone they would be enlightened and strengthened by the Word of God to act rightly towards their children in accordance with Moses and Christ, the Law and the Gospel.

Indeed, experience and history teach us that without this enlightening and strengthening grace of the Holy Spirit, children are brought up badly, even by parents who belong to orthodox Christian churches. In fact, experience and history show how, without the enlightening and strengthening grace of the Holy Spirit, children are brought up badly, even by parents who belong to orthodox Christian communities. Some of them apply the law in a carnal way and enforce servile obedience, fearing punishment; others, on the contrary, let the children go too free, do not attack their flesh with the sharpness of the law and its threats and salutary punishments, let the children's self-will and selfishness run riot, and seek at most to obtain all kinds of results in learning and outward conduct by arousing their ambition and pride. But they do not understand the spiritual nature of the law, nor of the fourth commandment, nor the carnal nature of original sin.

This is the reason why both parents do not know how to bring their children to the knowledge of their naturally evil and God-hostile heart, to strongly stimulate the desire for Christ in them and to entice them to faithfully take hold of the forgiveness of sins in Christ by virtue of the grace of baptism through the presentation of God's love in Christ.

The pastor should then help the receptive parents to learn more and more about this Christian art of upbringing, and this in a twofold way; for on the one hand it is helpful and beneficial to preach publicly about the true Christian discipline of children, for which God's Word offers them sufficient material in the Old and New Testaments; In part, they have sufficient opportunity to deal with this important matter, especially with dear mothers, during visits to their homes and during confession, and to give them the necessary charge through instruction and admonition as God's good stewards.

No less, however, is the pastor given the opportunity in Christian teaching or catechism examinations to reach the heart and conscience of the children directly with God's Word, and especially of the confirmands and confirmed; for this is not done that they may be more and more established and sustained in the formal understanding of the wholesome doctrine, but that it may also testify more and more deeply inwardly to their minds as the truth from God.

But also at the confession of the confirmands the pastor does not lack the occasion to sharpen the fourth commandment to them and to teach them the doctrine of the good works, which people can only do them, who work them, from what they necessarily flow, in which they move and for whose honor they must happen, so that they are a true service of God.

But it is no less incumbent on a faithful pastor to keep a close eye on the young people, young men and virgins, even when they are not exactly registering for communion; For the current of the worldly nature and vain and manifold pleasure-seeking will not leave anyone untouched or even unaffected, even if he has been brought up in the works of faith and wholesome doctrine; indeed, the devil prefers to pursue such by evil examples, in order to tear them away from Christ and win them for his kingdom. It is therefore of great importance to impress upon their souls both the earnestness of God according to the law and the love of God in Christ according to the gospel as powerfully and forcefully as possible, so that repentance toward God and faith in their Lord and Savior may be worked and preserved in them, so that they may flee the lusts of youth and pursue the fruits of the spirit more and more.

Finally, as regards the cooperation of the pastor with the school teacher for the spiritual welfare of the children, this consists in

especially in the following parts, of course under the condition that both stand in the same true faith in our Lord Christ and are animated and permeated by the same love for the children.

First of all, it is of great importance that both are in right agreement about how God's Word is to be acted upon in particular towards the school children and how the right Christian discipline is to be practiced, so that through both, if God wills, the whole little human being will be salutarily formed in heart, memory, mind and will in every school child; For in such fundamental education and upbringing, as far as this can be done by the teaching and discipline of the school, as much is at stake as in the acquisition and secure and firm possession of the knowledge and ability which belongs to the most necessary general human education and lies at the basis of all higher and further knowledge and ability of the following education.

Secondly, since the school teacher is actually his assistant and representative in the feeding of Christ's lambs with the divine word, it is incumbent upon the pastor to visit the school diligently in order to convince himself how Christian doctrine and discipline are being handled, how the children are behaving towards both, and in what relationship teachers and pupils stand to one another.

Thirdly, the pastor's perception of such school visits will give him several opportunities to consult and communicate with the teacher and to come into closer contact with the children for their benefit. And if, for example, several teachers are employed at a larger city school, then the pastor or pastors are responsible for two things, namely, on the one hand, to participate in the development of the curriculum for the gradually ascending classes and thus also for each special class goal, and on the other hand, wherever possible, to hold regular, orderly conferences with the teachers in which matters are discussed that concern the teaching or discipline in the school. Also, it is certainly beneficial for all if tasks are set and, for example, written catechetical texts that are delivered in alternation are reviewed and evaluated.

Fourthly, it is certainly not unimportant if the pastor, especially where there are larger schools, encourages the congregation to hold meetings from time to time to discuss school matters, as far as they fall within the scope of the congregation. Such meetings have a multiple benefit. For partly the congregation and its teachers are thereby brought closer together, partly the interest in the school and its affairs in the parents of the school children, indeed in all single or childless members of the congregation who take part in these meetings, is all the more awakened and broadened, and the knowledge of the congregation for this important part of its household is sharpened and promoted, and partly many a grievance, e.g. negligent attendance at school, can be remedied.

The lack of discipline of some children, the skewed and one-sided judgments of some parents about the school discipline of this or that teacher, the carelessness in the supervision of home diligence on the part of some parents can be lifted and eliminated by open discussion and understanding and fraternal admonition.

Finally, it would be excellent if the parents, from an early age, as well as the pastors and teachers at their place, would repeatedly and warmly impress upon the children the glory of their baptism. They should be told how, for the sake of Christ, the almighty, majestic, glorious, triune God, who has no need of us all, has nevertheless made a covenant of grace with each individual child through baptism and the gift of faith, so that each child, even as a tender infant, has become a child of the Father, a brother or sister of the Son, a dwelling place of the Holy Spirit. Spirit. A baptized Christian should therefore firmly comfort himself in faith and satisfy his heart in it against sin, death, and the devil. At the same time, by virtue of holy baptism, it behooves him to walk in faith and obedience, in the fear and love of God before the Lord. If, however, he is hurried from time to time by sin and the naughtiness of the old man, he should only ever return through repentance and faith to his faithful covenant God, whose covenant is always firm on his side and whose gifts and calling may never repent of him.

These are a few main points about the cooperation of church, home and school for the benefit and welfare of our children. And the more closely pastors, teachers and parents are united in the same faith in their Lord and Saviour and are urged by His love to live not for themselves but for Him and for His sake also for the children, the more wholesome and beneficial this cooperation will be for them under God's grace and blessing, especially in these evil times of ours, when it is important for all three to stand up against the rapidly increasing unbelief and moral decay.

God be with you for Christ's sake, amen.

**Acknowledgement and request along with attached request to read both.**

At the request of the undersigned, many congregations, whose hands the Lord had previously filled with abundant harvest blessings, opened their hands to our college in sympathetic love and supported us with wheat and flour; and the same love was also shown to us by several brothers from the West, especially from St. Louis, who themselves own mills and produce flour. For this we herewith express our heartfelt thanks to these benefactors; for it is especially through their loving support that the boarding money for each individual

The wheat crop last year was H5.00 less than it would otherwise have been. The wheat crop in the vicinity of Fort Wayne was also poor this year. Although it was comparatively better than in the last two years, when so many farmers had neither the necessary bread grain for themselves nor for sowing, it was nevertheless so meager this year that almost all farmers have nothing to sell, and thus nothing to give away. And as with the wheat, so it is also similar with the rye and with the welsh grain, which even in the previous year was of greater yield.

Accordingly, the request now goes out anew to the dear congregations in the distance, which the Lord has blessed with a richer harvest this year, according to the love of Christ, to help us with their abundance and especially the poorer parents, who have pupils with us, to come to their aid through such a handout of love and to help their brothers and fellow believers. After all, our Lord Christ always wants to acknowledge such kindness, if it is shown in faith in Him, as if it were shown to Him Himself, and does not want it to remain unrewarded. And what is even the most abundant charity and sharing with the least of His brethren in comparison with the unspeakable gift that He gave Himself for us, saved us from eternal suffering, and helped us to the eternal banquet of joy in the kingdom of glory? And it is certain, if we persevere in the faith of which, after the forgiveness of sins, is also active in love, that we shall eat and drink at his table in his kingdom, being made drunk with the riches of his house, and that he will water us with pleasure as with a river.

Now, however, I have an urgent request to make to these and those fathers, guardians and pastors who have given us pupils. For it is a very peasant inconvenience that not a few of these guardians and caretakers of our pupils are so tardy in paying the boarding fees for each quarter of the school year, which is September 1, November 15, February 1, and April 15, although this boarding fee is much lower than at any similar institution; for last year it amounted to only 40 dollars, including the amount for fire and light.

If now not on the part of the up to now defaulting fathers or other providers more order and punctuality in the sending in of the money necessary for each payment date occurs: so inevitably various inhibitions and grievances arise.

Firstly, our caretaker - who, together with his like-minded wife, has been living his profession for 8 years in a righteous, Christian spirit and serving the cause of the Lord and His Church - is not in a position to pay the necessary larger sums at the right time.

For it is a well-known experience that with such purchases and prompt payment, the seller is somewhat less generous in the price of the foodstuffs; and this state of affairs hurts our brave landlord and his economical housewife all the more, the more both are eager that such a healthy and nourishing and thoroughly frugal, as well as cheap and cheap, food should be given to the pupils. And I can testify from my own experience that the instruction of the Lord Christ: "Gather up the remaining fragments, that nothing perish," is carefully observed by the worthy couple in this college household.

On the other hand, the continuation of such disorder and carelessness would lead to the misery that parents and caretakers, who act conscientiously in sending in the board money at the proper time, would have to do so all the more often before the deadline, because the children of the defaulting parents or other caretakers, for whom nothing has been paid, would nevertheless eat and drink in good spirits with those for whom the board money has been paid at the proper time. But Christian knowledge is hardly necessary here to see that this is a flagrant injustice against the orderly parents and a decided violation of the love of one's neighbor; and it would please the negligent parents or guardians, etc., very badly if they encountered what they inflict on others.

Thirdly, if there is no thorough improvement, or even, God forbid, this disorder spreads even further, the unfortunate state of affairs would cause our house administrator to have to incur debts with the wholesalers, which would in part increase the price of food and goods, and in part would cause the institution itself to cry foul, which indirectly would also do our synod no particular honor.

Fourthly, if this negligence continued, Mr. Director Saxer would have an undue burden to bear; for he would be continually obliged to write letters of reminder to the defaulting parents, etc., which are not exactly the most pleasant of correspondence, and which rob him of noble time that he could better use for the common good. These are not exactly part of the most pleasant correspondence and rob him of the noble time that he could better use for the common good.

Fifthly, there is a very real danger that if this disorder were to continue, our faithful and capable caretaker, together with his like-minded and equally gifted wife, would be induced to give up his profession at our institution altogether, which they both took on for Christ's sake and have so conscientiously carried out up to now, and this would be a very sensitive and not so easily replaceable loss for us.

For all these reasons, I finally ask all those whom it concerns, in the most urgent manner, partly to clear the old arrears as quickly as possible

partly to adhere exactly to the payment dates indicated above, since, without the danger of bankruptcy, no budget can exist for long where the expenditure merely exceeds the income.

Fort Wayne, in December, 1867.  
W. Sihler, President of the College.

Cry for help!

The friendly Lutheran reader will not want to overrule the following because of the headline. It certainly concerns a church building that has become necessary here in Richmond. If it is rightly censured that a congregation, without making every effort to build a church and without having the most valid reasons, immediately knocks on the doors of its sister congregations, we nevertheless believe that after our circumstances have been explained, this censure will hit us "lightly, but rather that helping love will turn to us.

In 1856 we joined our venerable synod. At that time we had a brick building which was actually built for the school, but which we had to use as a church at the same time until now, and a small, low frame building as a school locale, which, however, has already undergone the most diverse changes and improvements. Since, contrary to expectations, the merciful God has blessed our school abundantly, so that we have already had to employ a substitute teacher, the frame building used for the school has long since become too small to accommodate all the children. Therefore we have had to take refuge in the Kirchlocal, which was built for the school according to its original purpose. Both buildings stand on a space 120' deep and 50' wide, but in such a way that the front is left free for an actual church to be built. That is why our present church building is so hidden that a stranger hardly notices it. Moreover, it is so small that it hardly offers enough space for the congregation, let alone for guests.

So we are forced from all sides to proceed with the long-needed church building. We have no more room; we are forced to use our present church, according to the original plan, only as a school. But there is also the following not unimportant circumstance. We are here, like New York and Philadelphia, a mission post, nay, quite actually a solitary outpost of our Synod. From here the mission must extend to the neighboring southern states, for which, under God's grace, a small beginning has already been made. But so long as we have so small a church, lying hidden, there is little to be expected of attracting strangers and immigrants. But now that the State of Virginia is a so-called Free State, and the system of labor in consequence of it is a very different one, it is not likely to attract foreigners and immigrants.

we now have the most promising prospects for German immigration, as soon as our political conditions are to some extent in order. The first steps towards this have already been taken by our state, in that a state emigrant society has been formed and agents appointed.

To all this now finally comes one last important point. Next to our congregation, there has existed a Lutheran congregation by name, but in principle united or rather free. This congregation, however, has split into various factions due to disagreement, and these factions are now on trial. Through this disruption that has occurred in that church, God has evidently wanted to give us an opportunity to open a door to those who seek something better. We therefore believe that we must not let this opportunity go unused, and that we must therefore proceed to build a church.

But all of this is of course not sufficient in itself to justify our appeal for help. If we were in a position to carry out the church building from our own resources with a significant debt burden to bear, we would not even dare to come forward with this appeal for help. But we are too small in number and too weak for that. Our congregation, which numbered 38 members before the war, but became considerably smaller during the war, has now risen again to 32, of which, however, a part, and precisely those on whom the congregation's burdens mainly lie, have declined greatly through war and misfortune, while the remaining part, the great majority, has only little income. How much we suffered during the war does not need to be proven; it is generally known; it is only God's undeserved, wonderful grace that we still exist as a congregation. - It is true that with God's help we succeeded soon after the war in paying off the considerable debt of about \$1800 that still burdened our church property. But even though we were now free of debt and had the most ardent wish to be able to proceed with the so necessary church building, it was still completely impossible for us during the war. And now, after the war, such an unprecedented and still continuing general unemployment and financial embarrassment occurred that it is no less impossible for us to carry out the church building with our own resources. Even if we dare to take on a significant burden of debt, the current general financial situation is such that there is absolutely no credit available. Our intention, by the way, is not at all to begin an expensive building; rather, since we are forced to call on outside help, we want to build as simply as possible, even if it is sufficiently spacious, and therefore we thought we had to estimate the sum of \$10,000-12,000.

We, brothers, wanted to put all this to your heart in Let this excellent opportunity pass us by and watch of almost 6,000 thalers. That would not be pleasant. But order to justify our call for help. We are well aware that, others take advantage of the new field of work that now I'd know what to do about that, too. How would it be if in view of the need to build our institutions in Fort Wayne presents itself. I therefore ask you, the first sister we reached into our pockets once in a while? It would and Addison, it would be a grave imposition for us to congregations of our Synod: Would it be right for you to not be necessary at all for us to reach so deep as to fetch knock on your door. We would not have had the heart to withdraw and refuse to be a support for your weak, hard-up the last cent. If each one of us put in a little, the few do so if we had not been encouraged to do so from all tested, but faithful sister? For four years, I know, you thousand thalers would be paid for.

sides. So we lay our need on your heart. After all, it is have thought of her with sorrowful hearts in your But, says perhaps one who has learned the secular your work that we are doing here. Reach out to us and intercession, and you would gladly have helped her in all arithmetic at bottom, and knows how to recount in regard us as a sister congregation that is only gradually sorts of ways, but you could not, for she was beyond your pennies and nickels how much and how often he has recovering and would like to go forward on its own, but reach. Now she stands at your door and asks for help, given, "of the thing there is too much, and what is too is still too weak to do so. Help us also in this to bear our Can you let her pass you by? Especially since she asks much, that is too much; of the exhortation to give and of burden, according to the word of the apostle: "Bear one not only for herself, but also for you? For do you not all the giving there is no end." Well, the latter is true. We another's burdens, and you will fulfill the law of Christ. have the joy to enjoy when she grows stronger and is are *often* called upon to give and we often give, - and the end of it? Well, that is just as near and as far as the dear last day. But should that be a pity for us? I think not.

With fraternal greetings, on behalf of the local able to raise the banner of our confession all around her, it as well as to feel the sorrow again when she only miserably ekes out her existence, while false believers For, you see, giving is an art, and a holy and blessed Lutheran Bethlehem congregation, the Board of as well as to feel the sorrow again when she only miserably ekes out her existence, while false believers one at that, but, by the way, only Christians learn it, and Directors

L. Lochner, Pastor.  
E. O. Nölting, H. E. Spott, ) L. Walter, E. W. F. Franck, >  
Vorsteher. W. A. Spott, C. Feitig, )

Postscript. - As we intend to have the church ready at the time of the Synod of the Eastern District, which will assemble here in August 1868, God willing, and we therefore intend to begin building as early as next March, we would be all the better served by early assistance and therefore ask that any support be sent to the following address: ^lr. L. O. Noe UiuF,

Uio llmonä, Va.  
Nichmond, Va, 2 Decbr 1867.

Intercession.

I also take the liberty of adding a few words to the above request. The dear congregation of Ric- monde has been under my care for more than eleven years, and during this time, although it was mostly a very dismal one, it has borne much witness to its faithfulness. It could have become stronger in number of members if it had not been too fond of pure Lutheran doctrine and practice; and if it had been more numerous in members, it could also have lightened its congregational burdens; but it would rather exert itself to the utmost than deviate even a finger's breadth from the right path. So she always remained small, but in spite of all this she was still active and active. And even though it pleased the Lord to afflict her especially with the blood of war, he did not let her perish. But of course she is like a sick person who is on the road to recovery and uses crutches to walk, on which he can lean.- Now such circumstances arise that make it her duty to build a new and larger church; she sees that she can thereby gain the advantage for the future and become a not insignificant missionary post; but when she brings her own number and strength into play, then she must

Without being able to add a new motive why our dear Richmond brethren should be helped, the undersigned also unites with the petitioners here.  
C. F. W. Walther.

Dell extension to the school teachers' college regarding.

The building committee of the school teachers' seminary in Addison has already begun with the purchase of the materials for the extension of the same, and will continue with the same, if the dear communities do not forget to immediately send in a part of their subscribed contributions. This building has been estimated by experienced builders here at not quite 10,000 Thaler. But I would be surprised if it would not be a few hundred Thaler more expensive. In this cost estimate, however, the necessary transports, which would cost about 1200 Thaler, are not included. As with the first building, these will be provided by the local community members. Of these necessary 10,000 Thalers, not even 7000 have been subscribed. We still have debts of 2450 Thaler from the first building and if we did not do more for this new ban, we would have a debt burden of

On behalf of the Building Committee of the School Teachers' Seminary A . Francke.  
Addison, in Decbr. 1867.

To the ecclesiastical chronicle.

The "Evangelist," organ of the Zwinglian-minded part of the German Reformed Church, of Dec. 11, reports to its readers, among other things, that neither the Ohio nor the Missouri Synod has united with the new General Synod, although the latter unreservedly professes the Lutheran symbols. The "Evangelist" adds, "He who can make no distinction between essential and non-essential doctrines, and has not learned by the personal grace of God in his heart what is essential, will always find cause to quarrel with others about doctrine."

We would hardly have expected such an uncharitable, heart-judging, arrogant and frivolous judgment from Mr. Rütenik, the editor of the said sheet. W. [Walther]

**Unionist Church Names.** After the "Reformierte Kirchenzeitung" of Dec. 5. has reported on the so-called church of 2c. Eisenlohr in Cincinnati, it says: "We would like to ask whether one of the readers of the church newspaper could not tell us what kind of many-headed being (for it is not the seven-headed animal of John's Revelation) a 'German-United Evangelical Reformed Lutheran congregation' is? And can such a creature be included anywhere and how in the kingdom of nature or in the kingdom of God?" - Perhaps we know the right answer to this question; we think, in fact, that a congregation of the name given is one whose preacher thinks that the money he collects is worth just as much as a so-called Evangelical, or Reformed, or Lutheran, or any German, may pay him; for why else should the rationalists still pretend to be Christian preachers, too, as if they baptized, as if they married ecclesiastically, as if they kept the Lord's Supper, as if they prayed, than for the sake of dear money? By the way, there have been congregations in synods even as named above, which have now joined the new "Church Assembly of the Lutheran Church." (See Past. Brobst's Luth. Zeitschrift of Nov. 9 of this year.) To be sure, these now lay aside their "many-headed" title, and that is to be highly commended; but such synods should now, of course, also acknowledge and confess that they were justly attacked by faithful Lutherans for that reason and for the sake of similar evil things in former times. Without such a confession, no special value can be attached to the outward transformation that has occurred; indeed, if such synods even still complain about the attacks they have experienced as about wrongs done, then the change is nothing but a new dress for the old rogue.

W. [Walther]

**An "evangelical" celebration of the 350th anniversary of the Reformation.** Under this heading, a non-evangelical preacher in the "Friedensbote" of Dec. 15 shares an excerpt from a sermon he held on the 22nd Sunday after Trinity. In a preface to it the preacher writes: "But it must be noted from the outset that the celebration, outwardly seen, was a very simple one and, as we hope (!), for that very reason genuinely evangelical. The Word, the Gospel was to be the main decoration. There were no wreaths and illuminations in the church and no processions after the manner of the world outside the church." With this description of a "genuinely evangelical" jubilee celebration, the sweet Union man is evidently jibing at us Lutherans. But if, according to this, he thinks that a celebration is made genuinely evangelical by the fact that it is celebrated without

If it is true that the church is held without wreaths, without leads. The church-legal validity of the confessional illuminations, and without processions, and that this writings was henceforth a moral impossibility. They outward adornment is something worldly, then this could only claim significance insofar as they contained a gentleman must have a poor knowledge of the Bible and the principles for moral life. The scientifically (?) free direction, in so far as it preserved those principles, was just as justified as the believing one. The so-called Consensus Union, which, with the exception of doctrinal differences, wants to retain the entire doctrinal content of the Confessions, is in contradiction with the true Union. The ultimate goal of the Union is the German Protestant national church. For the time being, it is especially necessary to work toward the recognition of the so-called scientific free school of thought as equal in church law to the confessional one. (Stader Stgsblatt.)

Rev. I. C. Himmler having accepted the call of the Lutheran congregation at Town Sherman, near Forrestville, Mich., with the permission of his former congregation at Bay City, was installed in his new office on the 2nd Sunday of Advent by the undersigned, by order of the honorable Mr. President of the Northern District.

May the faithful God adorn the dear brother with many blessings and give one victory after another. N. H. Biedermann.

Address: Rov. 3. 0. Himmler, IVInte koolc O., Iluron Oo., Mob.

After the office of preacher at St. John's Parish in New Orleans had been taken care of by the departure of Pastor Metz, and the traveling preacher, Pastor C. F. Liebe, who for reasons of health could no longer tolerate traveling, had accepted the calling of the parish, he was inducted into his office by me on behalf of the Reverend Presidium of the Western District on the 1st Sunday of Advent. May God crown the effectiveness of this servant of His with many blessings.

New Orleans, La. the 2d Dec. 1867.

A. F. Hoppe, Pastor.

**In Neustadt a. d. Hardt,** on Sept. 26, the second German Protestants' meeting took place. Mr. Schenkel was the first speaker. He delivered 10 sentences on the Union. The content of these is, in brief, that in the Union it is not a matter of faith, but only of life. By declaring the doctrinal differences of the Lutheran and Reformed Churches to be no obstacle to the constitutional and life communion of the church, the Union had introduced doctrinal freedom.

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### Church News.

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### Conferenz - Ads.

The Cleveland Special Conference will meet, God willing, January 7 and 8, 1868, at the home of Rev. Wyneken, in Cleveland (west side). I. Rupprecht.

The Pastoral Conference of the Chicago District will meet, God willing, Tuesday, January 7, at the residence of the Rev. Döderlein in Chicago.

G. S. Löber.

### List of subscriptions and payments on account for the College construction in Fort Wayne.

Received from the Municipalities of the following Lords Pafiom on or before the 23rd day of November, 1867:

	Subscript.	Payment.
Tall, Nichmond, Va. ....	\$62.75	\$30 .00
Michael, Cicero, Ind. ....	125.00	97 .25
Traulmann, Adrian, Mich. ....	150.00	35 .0V
Bold, Wilshire, O. ....	120.00	105 .25

Wrycl, Darmstadt .....	150.00100
Loeber, Thornton Station, Ills.....	70.0035
I. L. Hahn, HillSdale, Mich. ....	25.005
F. W. Husband, East Cleveland, O. ....	109.0050
C. Sallmann, Newburgh, O. ....	34.0035
Jüngel, Jonesville, Ind. 450.00230 .....	.50
Wüstemann, Noble Co., Ind. -> .....	-60 .0042
S. Keyl, Philadelphia, Pa. 40.0056.....	00
Common to Pomeroy .....	15.0015
King, Cincinnati, O. ....	700.00707
Kuechle, Laporte, Ind. ....	218.00109
Geo. Schamm, Bartholemew Co. Ind. ....	80.0037
I. G. Sauer, Seymour, Ind. ....	328.00125
Geo. Reisinger, Beijing, IIS. ....	200.00100
Schuster, Bremen, Ind. 100.0025 .....	.00
F. H. Jor, Peru Branch, Ind. ....	150.00148
Friederich, Lancaster, O. ....	40.0037
Wyneken, Cleveland, O. ....	-300 .00319
Jno. Multanowsky, Dodgr Co, WiS. ....	75.0041
Geo. Harter, Lithopolis, O. ....	22.0022
G. Markworth, Danville, IIS. 100.0050.....	.00
Stellhorn, De Kalb Co, Ind. ....	80.0053
Cane, Allen Co., Ind. ....	92.0017
Jäbker, Adams Co, Ind. 300.0075 .....	.00
Strengths, Baltimore, Md. ....	200.70100
A. Saupert, EvanSville, Ind. ....	400.00200
; Trinity.Distr., St. LouiS550 .....	.00550
Kolb, Sheboygan, WiS. ....	60.0050
Nützel!, Marysville,O. ....	400.00138
W. Hattstädt, Monroe, Mich. 100.0024.....	.00
E. Citizen, District of Columbia .....	500.0065
E. Sleege, Jda, Mich. ....	30.0018
I. Bernreulber, Erie Co, N. I. - .....	-- -24
H. Horst, Columbus, O. ....	35.0012
N. A. Allwardt, WiS. ....	50.0910
t F. I. Bütz, Concordia, Mon.....	20,0020
t John M. Hahn, Lake Creek, Mo. ....	- -125 .00125
t August Lehmann, St. Louis Co, Mo. ....	25.0024
t A. Wagner, Pleasant Nidge .....	300.00239
L. Streets, Watertown, WiS.....	225.00 (?) 72.17
1 Graves, St. Charles, Mo. ....	100. 00110.00
Cash and Lumber Subscription.	\$7340.25 \$4475.23
Past. Bode's Gem. ....	\$167.00
Lnmbcr paid off to the value of \$59.41.	
Cash .....	\$20.50
Immanuels - Community, Adams Co, Cash .....	33.50
and 3400 feet of Lnmbcr.	
Past. Fritze's Gem. 200.00	
Or. 1400 ft. Ash flooring abgel.	
Past. Jleischmann's Gem. cash sub. 62.00 and 5500 feet of Lumber.	
6r. at Cash .....	27.09
Past. H. Evers' comm., Lnmb. a. Cash 170.0323	.00
	\$7972.75 \$4545.73
Subscriptions received	
From the congregations of the following pastors: 8 Wm.	
Brakhagr, Bear Brauch, Ind. \$25.00 Hugo Hanser, St. JohnSburg, N. I. F. Keller (self), Ahnapce, Wis. ....	----5.00
75.00	
Teacher Jung, CollinSville, Ills. 90.25 C. Sallmann, - - - (for next	
year) (?) Toermann, Ills. ....	100.00
Ruhland, Buffalo, N. I. ...., - --	150.00
Strattonport, L. I. ....	- -50 .00
Martin Stephan, JUS.....	150.00
Geo. Reisinger's Branch .....	100.00
A. Riedel, Cape Girarbeau .....	100 00
Heinemann, New	
Gehlenbeck .....	200.00
Hcitmüller, .....	
Rodenbcrg, Ills. ....	40.50
A. W. Bergt, Paitzdorf .....	100.00
M. Eirich, Miüden, Ills. ....	500.00
C. Engelder, Olean .....	50.00
Wm. Lange, Humboldt, Kans. ....	26.00
I. Lebner, Noble Co., Ind.....	40.00
I. F. Mueller, Lake Ridge, Mich. - - - -40	.00
H. I. Schwensen, New Bielefeld .....	50.00
Wm. Sandvvß (self)	
Cole Co., Mo. 10.00 I. G. Schäfer, Lanesville, Ind. - - - -80.	00
F. W. Föhlinger, New York .....	500.00
M. Guenther.	
Saginaw City, Mich. - - 100.00 W. Matuschka, New Melle, Mo. - - - -40	
.....	.00
Hermann Lcmke, Roseville, Mich. - - - -80	.0)

.00	I. Rupprecht, North Dover .....	85.00	I. A.
.00	Huegli, Detroit, Mich. ....	60.00	
.00	A. M. W. Kähler, Berlin, Pa. - --50	.00	
.00	St. Paul's Parish, Baltimore 165.00		
.00	G. Neichhardt, Columbia City .....	80.00	P.
.95	Heid, Peoria, Ill 50.M		
	G. A. Weisel, Erie Co, N. I. ....	60.00	
.00	A. Ernst, Elmira, Canada .....	100.00	I. C.
.25	Himler, Bay City, Mich. ....	25.00	
.00	Lothmann, Liverpool, O. ....	30.00	
.00	Holls, Centreville .....	150.00	
.00	I. H. Werfelmann .....	150.00	
.00	John Karrer- .....	50.00	
	I. L. Daib, Grand Rapids, Mich. - - 68.63 Richmann, Cook		
.00	Co., IIS. ....	300.00	
.41	L. Lochner, Madison Station, IIS. - 100.00 Frickc,		
.15	Indianapolis .....	450.00	
.00	Brohm, St. Louis, Mo. 130.00		
.00	A. E. Winter, Logansville .....	45.00	Kilian (self),
.00	Texasin .....	Gold	60.00
.50	Köstering, Altenburg, Mo. ....	150.00	Schumann,
	Freistadt, WiS. ....	100.00	Streckfuß,
.00	Okaw, IIS. ....	230.00	
.00		\$5385.38	
.00	Municipalities from which funds have been received, - but no subscriptions		
.50	have been received r		
.00	Zaget, Allen Co, Ind -- .....	\$107.00	
.00	Dulitz, Huntington, Ind. ....	73.50	
5013.00	Theod. Mießlcr, Cole Camp, Mo. -- -24	.75	
.00	Schürmann, Homestead, Iowa .....	17.60	
.00	P. Seuel, VincenneS, Ji d. ....	61.03	
.80	BartUng, Springfield, IIS. ....	50.00	
.00	Sievers, Jrankenlust .....	93.75	
.50	Stecher, Sheboygan, WiS. ....	100.00	
.00	W. Brakhage, Bear Branch, Ind. - -86	.65	
	Christ. Grains, Norwich .....	10.00	
	Port Richmond, Staten JSland7	.05	
	List, Town Sherman, WiS. ....	2.00	
	Wm. Arendt, Canada .....	5 00	
	Sprengeler, Carver Co. of Minn. ....	17.00	
	Fick, Eollinsville, IIS. ....	49.00	
	" .....	39.90	
	Ways, Augusto, Mo. - > - 5 .....	.15	
	Schöncnberg, Lafayrtte, Ind. ....	16.00	
	by the same from A. Bierlein.....	100.00	
	"" Deichmüller .....	4.00	
	Hörnicke, .....	8.00	
	E. G. H. Micssler, Jsabella, Mich. -	-10.00	
	Th. Gotsch .....	20.00	
	C. Meyer, Champaign City .....	" 16.60	
	Coalfish, Chariton ForkS, Mon. ....	10.15	
	P. Schulze, Henderson, Minn. 7.00	22.00	
	H. W. Wehrs, Dubuque, Iowa .....		
	Horn's Joh. Gem., Holmes Co., O. ....	3.85	
	„ Pauls Gem., ""	21.75	
	vr. Gotsch, Memphis, Tenn. 25.00	19.42	
	Joh. Walther, Swan Creek .....		
	F. Lochner, Milwaukee .....	2.00	
	E. F. Richter, Egg Harbor City .....	8.00	
	Fr. G. Niethammer, Sugar Grove--32	.00	
	Geyer, Carlinville, Ills. 50.00		
	"" 17.00		
	N. I. F. Keller (self), Ahnapce, Wis. ....	----	
	A. Kleinegecs, Pilot Knob .....		
	HollS, Columbia .....	28.00	
	"" 16.00		
	E. Asbrand, Fort Dodge n. Dayton--16	.00	
	Hachenberger, Dodge Co., Wis.....	36.00	
	I. G. Nützet, Columbus, Ind. ....	9.25	
	F. W. Schot;, 8 .....	.48	
	A. Christ. Farmer, Monroe, Mich. - - -	-2.50	
	H. Loßner, Washington, Ill. ....	9.75	
	F. Kleist, Washington, Mon.....	21.00	
	Detzer, Desiancr, O. ....	71.00	
	H. Klockemeyer, Cape Girardeau.....	5.50	
	Bon of the comm. to Aurora, IIS.	22.00	
	John Herzer, Sieele Co, Minn.....	11.00	
	BcthlehemS comm., St. LouiS--100	.00	
	Miracle, Chicago, Ills. ....	59.26	
	4 Roesch, Swetts Prairie, Ills.....	13.50	
	Z Fredorking, Palmyra, Mon. ....	15.00	
	" by P äst. Stubnatzy - - -15	.00	
	1 Meyer, Leavenworth .....	.6.00	
	s Sappcr, Carondclet .....	39.00	

s: Schmidt, Elk Grove .....	11.40
f: " Duntton .....	.6.09
f: Hoppe, New Orleans .....	100.00
t ImmanuelS District, St. LouiS272	.80
Also received from:	
H. Bussey \$5 and gardener Müller \$10\$15 .....	.00
Mrs. Auguste Ruhland .....	1.00
D. Sondermann \$3, Wm. Heine \$25 .....	.00
Virgin By Kaempen .....	1.00
C. H. Griefe, Cleveland .....	30.00
Women's Vcrein at Zanesville, O. ....	14.00
Friederich Stutz, Washington, D. C. ....	71.00
Kldpfer 1.....	.00
Johann D. Meyer, Trete, IIS.....	5.00

	\$143.00
From the Eastern Distr., Lass. I. Birkner\$200	.00
H. R. Schwegmann, Kassirer.	

k. S. - ; designated - . Funds received through Mr. Kassirer Roschke, h further subscription - payable next year.

(Receipt and thanks.

To the seminary building in Addison:  
By Ferd. Schützt, Proviso, Ill, \$5. By Prof. Lindemann of N. N. \$5. By Past. Schürmann's Gem. in Homestead, Iowa, \$7. Jubilee Coll. by Past. Herzer's congregation, Steele Co., Minn. \$6. Richville, Mich. congregation, \$22.50. By Treasurer Eißfeldt \$91.19. By Treasurer Birkner of New York congregation \$50. By L. Braun's, surplus of jubilee coll. organized by Past. Wunders Gem. organized Jubclfest-Excursion of the Chicago Lutheran congregations to Addison \$430.20. Summa \$616.89.  
Addison, Ill, 7th Der. 1867. H. Bartling.

To the church building at Egg Harbor City, N. I.  
From Past. List's Gem. at Adell, Wisc. \$7; of Past. E. Riedel's Gem. at Cape Girardeau, Mo.", \$8,65; of Past. Dulitz's Gem. at Huntington, Jnd.", \$8.50; by Past. C. GrossS Gem. of, Buffalo, N. I., \$19.12; of Past. Klocke-meycrS Gem. of, Cape Girardeau, Mo., \$1; of Past. Stürken's Gem. of Baltimore, Md., \$156,16; of Past. E. G. W. KcylS Gem. of Baltimore, Md., \$101.70; of Past. KarrerS Gem. of, ZionSburg, Minn, \$12; of Past. E. GottliebS Gem. of, PortRichmond, Staten Island, N. I., \$70.50; of Past. Weisel's seu. Gem. of, Williamsburg, N. I., \$20; of Past. Bro. NützelS Gem., Marysville, O., \$5. E. T. Richter, Rev.

Entered in the race of the Western District:  
To the synodical treasury of the western district: from Past. Gräbner's congregation, St. Charles, Mo., \$20. of Past. Strieter's Gem. harvesting collecte, Aurora, Ill, \$12. same as its collecte in Kendall Co., Ill, \$5.60. same as its collecte in Squaw Grove, De Kalb Co. Ill, \$5.05. same as its collecte in Pierceville, De Kalb Co. Ill, \$3.76. same as its collecte in W. Dettlaff's, Herrmann, Wis. \$2. collecte in Past. Zucker's Gem.", Proviso, Ill", \$5.50. Collecte, ges. in Lud. Ahrens' infant baptism, Proviso, Ill, \$8.00. Past. St. John's Gem. of, New Wells, Mo. collecte \$3.35. Of Past. Wagner's Gem. at, Pleasant Ridge, Ill, Collecte \$22.50. From Trinity's Distr. at St. LouiS, Mo., \$29.35. From Immanuels' Distr. at St. Louis, Mo., \$27.05. From Past. Riedel's Gem. on Sandy Creek, Jeffcrson Co, Mo, Collecte \$6.10. From Aug. Srifhart by Past. Strikter, Aurora, Ill, \$1. From Past. Hoppe's Zion's comm., New Orleans, La., \$50.  
To the college maintenance fundin St. LouiS. From Past. Asbrand's Gem. at Fort Dodge, Iowa, \$5. From W. Kahle, Guttenberg, Iowa, \$1. Collecte at Jubilee in Past. Bartling's Gem. of Springfield, Ill, \$64.50. From Trinity District in St. Louis, Mo. \$22. From Im- manuels District in St. LouiS, Mo. \$11.  
To the Synodal Missionary Casser From the Trinity District in St. Louis, Mo.r \$4.90. From the School Children of Teacher Tröller, Thornton Station, Ill, \$5. By Rev. P. A. Nasmußen, of the parish of Lisbon, Ill, \$60.  
For internal mission: Don Hrn. H. MatthewS, Addison, Ill, \$1.  
ForPaest. Brunn's institution: by Past. Grave- ncrS Gem., St. Charles, Mo., \$5.

On seminary construction in Addison: From Past. Wagner's Wem., \$1.00. Past. R. Doigt, Iowa City, \$1.00. H. Schröder in Port Hudson \$5.00. Pleasant Ridge, Ill. last s., \$10. From Past. Wagner's Gem., Troy, Ill, last KindtanfScollechte collected at I. Gernerich by Past. Chr. Markworth \$4.00. Send., \$22. Don Past. Asbrand'S Gem., Fort Dodge, Iowa, \$5.

On college construction in Fort Wayne, Bon Past. Wagner's Gem., Pleasant Ridge, Ill, last s., \$27. Bon Past. Wagner's Gem., Troy, Ill. last W. Frye \$10.00. Heim. Niemann \$10.00. Heinr. Sachtleben \$15.00. Mrs. Pohlmann \$3.00.

Further, it is acknowledged with heartfelt thanks for the following gifts From the Women's Club of the Trinity District in St. Louis H Dutz. Underpants, 8 nightgowns, 3 quilts, and for Emil Päckel 2 blue and 1 white bust shirts. From a summer skirt and two pairs of stockings to an unnamed person for parcels. From the parish in St. Charles a fine cow and calf. From Mr. Wiebracht and Co. 300 lbs. of flour and 500 lbs. of bran. From Mr. Leonhardt and Schuricht 300 pf. flour and 500 pf. bran. From Mr. Kalbfleisch and Lange 300 Pf. flour and 500 Pf. bran.

Received for the Lutheran Hospital and Asylum in St. Louis: From Mrs. Rohr in the congregation of Mr. Rev. Lehmann as a thank offering for convalescence \$4.00. Cvll. at the wedding of Mr. Rev. Schumm\$6.00. From F. Büttner as a gift \$5.00. Shepherdess" in St. Louis, thank-offering for the preservation of the health of his and his family \$5.00. By Mr. Past. Föhlinger from M. Cath. Zeitner \$3.00. Coll. by Mr. Neumueller, Perry County, Mo. \$4.00. Wesselschmidt in Past. DornseifS Gem. \$5.00. Mich. March, thank offering for preservation from hailstorms \$2.50. Rev. Gotsch in Memphis \$2.00. Miner, St. LouiS, \$5.00. From the congregation of Rev. Streckfuß by Mr. Teacher Mueller \$H.50. From the congregation of Herm Pastor John contributions to Mr. "Collecte" Schulz and have not yet sent them in are \$6.50. Members of the congregation of Herr Pastor Streckfuß \$7.25. From the congregation of Herr Pastor HollS and namely by Ad. Hochstetter money. \$10.00. Georg Hensel \$5.00. Wilh. Buchholz \$5.00. Knocke \$3.00. ^ev. März \$4.00. Warnicke \$1.00. From members of the congregation of Mr. Rev. Klaus in St. LouiS. \$28.00. Chr. Könnecke by E. A. Winter \$10.00. Collecte by Mr. Teacher Emmerich in Lowcl \$2.55. G. Ordner, thank offering for Genrsung of his wife \$2.00. Thank offering for salvation from sickness of G. K. in V. \$2.00. Coll. at wedding of Mr. Past. Sitzmann \$4.75. Dnrch Mr. Barthel of Ph. Fey, Ehester IIS., \$1.00. Teacher Steigleder, Pittsburg, Pa. \$2.50. From two unnamed 65c. Robert, New Orleans, \$5.00. From the comm. of Mr. Past. Kleppisch, Watrloo, Ills. namely, C. H. Kahrr \$1.00. Wittwe Hagemirr \$2 00. Joh. Westerberg \$2.00. Jul. Just \$2.00. W. Kahre \$1.00. F. Vallowe \$3.00. G. Sänger \$6.00. Buchholz \$2.00. P. Koch \$1.00. Cal. Nagel by Mr. Past. Bergt, Frohna, Mo. \$3.00. By parishioners of Mr. Past Fick in Collinsville, Ills. who had nothing to spare of food and yet want to do something for the hospital, \$8.50. Better in St. Louis

To the College - Budget at Fort Wayne: From Past. Jäbker's Gem. r From Reinking 100 Pounds of Sheepflrish, from KLnrmann 1 Bag of Grain, 1 S. of Turnips, 1 Bushel of Wheat, 1 Bush. Rye, 1 roll of butter, 1 pot of einqem. Beans, 1 peck of apple slices; from Müsing 1 bag of grain, 1 p. of potatoes; from Buel 2 p. of rye flour; from Stobbenhagen 4 bush. Corn, 2 bush. Wheat, 2 bush. Potatoes, 1 S. Turnips; from some women there 3 wadded blankets, 3 towels, 1 piece want yarn; from N. N. 8 Bush. Corn, 2 Bsh. Potatoes. From Past. Bode's commons: from Gehrke 1 quart beef, 4 gall. Apple butter; from Brunk, 1 load of straw, 4 gall. Apple butter; from Kohlmecker 1 fdr. straw; from Janzow 2 p. corn, 3 bsh. Potatoes, 18 cabbage heads; from Mrs. Luhmann 1 Bush. Apple slices; from I. Jöcklein 2 sacks of apples, 30 heads of cabbage. From his

Filialgem: From F. Brömer 2 S. Apples, 4 Bush. Turnips. From Past. Sommers Gem. 6 pairs of wool. Stockings. From Past. Trautmann's congregation from the communion treasury \$20. From Past. Traub's parish: from Piepenbrink 1 cheese of 44 pounds. From Past. Stocks Gem.; from Bratmüllrr 1 Fdr. straw, 3 book. Potatoes, 1 sack of red turnips, 1 sheep, i Bush. green beans; from Hitzemann 1 cartload of straw. From the Fraurnver. in Past. Sievers'Gem. 3 bosom shirts, 3 p. wool. Stockings. From the Women's Association in Past. Fricke's Gem. 3 pr. woolen stockings. From Past. FleischmamS Gem.: v. Brackhage 1 ham, 1 sheep, for poor pupils 2 woolen blankets and 5 Doll. cash; vou deff. Daughter Elisabeth 1 doll. From Past. O. Hanser's parish: from Burkhardt 2 Brl. Apples, 3 br. peaches. From Past. Schuster's comm.: from Mrs. Zinner 1P. Stockings. From Past. Wüstemanns Gem.: from Merz 4 Bsh. Apples. From Past. J'r' Gem. 4 gall. Apple butter. From Past. Zagels Gem.: from Trier 6 gall. Apple butter; from Blekr 130 cabbages; from E. Priese 1 Bush. Ruben, 1 peck Zwirbeln, 2 vrtl. Mutton. From Past. NeichhardtS Gem.: from C. Brand 2 S. Potatoes, 1 S. wheat, 1 Vrtl. Beef, 2 Gall. Molasses. From Past. Hörnickes former Gem.: from Häusler 5 Pf. butter, 1 Gll. Apple butter, 1 p. wheat flour, 1 p. potatoes. From Past. Evers' Gem. 1 quart beef, 1 pc. bacon, 18s. Grain, 1s. Potatoes, 7 Bush. Wheat, 7Bsh.Rvggm,l S. Buckwheat, 13 cabbages. FromPast. Fritz'sGem.: from Christjörner 1 cartload of hay; fromCH.Gehrke 1 sheep. From Past. LehnerSGem.: from Frau Bauer 2 pr. stockings. From Past. Stechers Gem. 2 Brl. Peas. By Past. Penalties collected on D. Scheele's wedding 6 Doll. From Mrs. Konrad in Peru 5 Doll. From Mr. Griese in Cleveland 5 Doll. for poor pupils and 5 Doll. for housekeeping. From Past. NeichhardtS branch of Schaper 1 vrtl. Beef. In Past. Mueller's parish in Pittsburg

at W- Sandersmann's wedding \$9.65 at A. Gundlach's wedding \$5.05. From Past. Detzers Gem.: vonBiede 1 Vrtl. Beef. From Ft. Wayne Township: von Hantmann 2 s. grain, 1 vrtl. beef, 4 n> butter. Beef, 4 N> butter, 1 gall. Apple butter; by Past. Stubnatzy ges. on H. Lankenans wedding 10.55; on Ch. Bohn's wedding ges. 5 doll. for K. Frank and 6.40 to the household. F. W. Reinke.

Annual Report						Annual financial statement					
of the agent of the Lutheran Central-Bidel Society in St. Louis on the distribution of Bibles and New Testaments from Michaelmas 1866 to Michaelmas 1867.						of the German Lutheran Central Bible Society					
Revenue and Expense.	Full perman	ly new	Altenburger rmes will	New	Summa the	Intake.					
Stock from the previous year to Michaelmas 1866.	479	460	12	285	1236	Contributions from members in St. Louis\$230 .....85					
Intake.						" .., branch companies, namely: from the Collinsville branch, Ill, --\$15.25					
New broadcasts .....	2081	1282	60	288	3711	" "" "Columbia," ---15 .....00					
Total revenue and inventory .....	2560	1742	72	573	4947	"""" New Gehlrnbeck, Ill, ..... 10.00					
Issue.						"""" Altenburg, Mo., - - ..... <u>23.45K3</u> .....M					
Of these were spread until Michaelmas 1867, resp, ver-						Church Collect in St. LouiS .....63.34					
bought by the agent .....	1576	797	27	435	-	For Bibles and ordinary Testaments sold-- 2491.95 " " Altenburg" New					
Given away by societv .....	8	18	-	2	-	Testaments .....986.50					
DeSøl. donates to the St. Louis Institute for the Blind a complete copy of the New Testament and the Psalms for the blind, consisting of 18 vols.						"" Old " .....151.95					
By Mr Colporteur Lange .....	11	-		107	-	" Share- .....20.00					
" Mr. Colporteur Bollinger .....	3	1	16	5	-	Revenue in\$4008 .....29					
" the branch in St. Charles, Mo.....	36	12	-	-	-	Balance at last annual accounting .....2037.27					
"""" Neugehlenbeck, Ill.....	13	12	-	-	-	Total revenue and inventory\$6045 .....56					
"""" Collinsville, Ill.....	2	5	-	-	-	Issue.					
""""Ehester, Ill.....	26	19	6	6	-	For the purchase of Bibles u. ordinary! Test. \$31303.90					
"""" Carlinvillle, Ill.....	12	-	2	-	-	"""" Altenburger Old Test. 103.20					
"""" Chicago, Ill.....	52	-	-	-	-	Printing and binding for Altenb. N. Test. 660.26					
"""" Perry Co. Mo.....	32	-	4	2	-	To purchase stereotype plates ..... 866.95					
"""" Columbia, Ill.....	-	-	-	3	-	Shares repaid- ..... 55.00					
Summa of the output .....	1771	864	55	560	3250	Operating costs .....277.25					
Remains stock at Michaelmas 1867 .....	789	878	17	13	1697	Summa of the issue\$4966 .....56					
St. Louis. October 11. 1867.	L. E. Ed. Bertram					Stock\$1079 .....00					
						St. LouiS, October 13, 1867.					
						I T Schuricht Treasurer					



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.  
Vol. 24. St. Louis, Mo. 15th Jan. 1868, No. 10.

The chiliasm is wrong.

3. of the blessed state of the New Testament church.

a. Peace.

The holy prophets describe the New Testament as a time of most blessed peace. "In his days shall the righteous flourish, and great peace," Ps. 72:7. "And there shall be no end of peace," Isa. 9:7. "And the fruit of righteousness shall be peace, and the benefit of righteousness shall be everlasting quietness and safety; that my people shall dwell in houses of peace, in dwellings secure, and in proud rest," Isa. 32:17. "For all war with impetuosity and bloody raiment shall be burned up, and consumed with fire," Isa. 9, 5. "They (the heathen) shall make their swords into plowshares, and their spears into pruning hooks. No nation shall lift up a sword against another, and shall learn to war no more. Every man shall sit under his vine and under his fig tree without fear", Mich. 4, 3, 4.

This is what the chiliasts suppose about a physical, external, worldly peace, and they pretend that in the millennial kingdom there will be no wars at all, but only the deepest peace. But the prophets tell me of an inward, spiritual peace that the Messiah would bring. It is written in Is. 53, 5: "The punishment is upon him,

that we may have peace. They also call peace the "fruit of righteousness." Isa. 32:17. But that this is only the proclaimed peace through Jesus Christ", Acts 10, 36. spiritual peace of the believer with God, is taught by the Holy Apostle Paul: "Now that we are justified by faith, we preach the gospel, he commanded them, when they have peace with God through our Lord Jesus Christ," Rom. 5:1. The apostle Paul teaches: "If then we have been justified by faith, we have peace with God through our Lord Jesus Christ", Rom. 5, 1. But the fruit of the Spirit is .... Joy, peace", Gal. 5, 22.

The Lord Himself testifies that He does not bring worldly peace, saying: "Do not think that I have come to send peace on earth. I am not come to send peace, but a sword," Matt. 10:34. "Peace I leave with you, but my peace I give unto you. I give not unto you as the world giveth," John 14:27. Christ's peace, then, is not of this world, but spiritual, as St. Paul testifies, "To be spiritually minded is life and peace," Romans 8:6. This peace flows from the blessed assurance that through Christ we are redeemed from sin, death, the devil, and hell, and reconciled to God, whom we call upon through the Holy Spirit. Spirit we now call upon: Abba, dear Father! Christ acquired this peace for us through his suffering, death and resurrection, and communicated it to his disciples through the Easter greeting: "Peace be with you," John 20:19, 21, Luke 24:36. Christ himself communicated this peace during his teaching ministry.

He proclaimed to the people of Israel: "God has entered into a house, to enter with the salutation, Lord comforted the sorrowful, as he did the weeping sinner, saying unto her, "Thy sins be forgiven thee. ... Go in peace!" Luc. 7, 48.50. Therefore also the heavenly hosts sang in the holy night of consecration: "Glory to God in the highest, peace on earth and goodwill toward men!" full of thanksgiving to God, that now the Prince of Peace (Is. 9, 6.) was born and with Him the blessed Kingdom of Peace had appeared on earth.

But the believers are not only at peace with God, but also with each other. They are according to the new man: "One spirit and one body, one heart and one soul", Eph. 4, 4, 32. In this respect there is "no war with impetuosity" among them 2c. This prophecy began to be fulfilled already in the apostles' time. Then, through the preaching of the gospel, Jews and Gentiles, who before hated each other fiercely, became one flock under one shepherd. This spiritual unity, which Christ established between the converted Jews and Gentiles, is described by the apostle with the words: "For He (Christ) is our peace, who has made both one,

And brake down the fence that was between them, in that and so praise the Lord, - a nonsense that goes against they often write the same under the sweetest images, by his flesh he took away the enmity, even the law, which the holy scriptures. Scripture. The only correct that then an inexhaustible abundance of the richest was written in commandments; that he might make of interpretation is to understand the heathen under the wild blessings would pour over the believers, put an end to two one new man in himself, and make peace, and beasts, lions, dragons, 2c.

reconcile them both to God in one body by the cross, and This is also confirmed by the New Testament. Even joy. Then is the "gracious time," the "day of salvation," put to death the enmity by himself. And came preaching after the holy feast of Pentecost it was still hidden from Isa. 49:8. then shall Messiah bring the "gracious year peace in the gospel unto you that were far off," and to the apostle Peter that the Gentiles should also enter the of the LORD," Isa. 61:2. "The wilderness and the them that were nigh: for by him we have access both in Christian church. How then was this revealed to him? wasteland shall be merry, and the fields shall stand one Spirit unto the Father," Eph. 2:14-18.

b. Taming the wild animals. One day he was raptured, and saw heaven opened, and glad, and shall blossom as the lilies," Isa. 35:1. "For there descending unto him a vessel like unto a great linen waters shall flow in the wilderness, and rivers in the

The Holy Spirit prophesies. The Holy Spirit cloth, bound with four corners, and let down to the earth; fields. And where it was dry before, there shall be prophesies Isa. 11, 6-8: "The wolves shall dwell with the and in it were all manner of fourfooted beasts of the earth; pools; and where it was dry, there shall be fountains. lambs, and the leopards with the goats. A little boy will and wild beasts, and creeping things, and fowls of the air. And where serpents have lain before, there shall be drive calves and young lions and fatlings together. Cows And there came a voice unto him, saying, Arise, Peter, hay, and reeds, and canes, and reeds," Isa. 35:6, 7. "I and bears will go to pasture, and their young will lie with slay, and eat. And Peter said, O no, Lord: for I have never will give in the wilderness cedars, and firs, and myrtles, one another; and lions will eat straw like oxen. And an eaten any thing common or unclean. And the voice said and pines; I will give in the fields fir, and beech, and infant shall have his delight in the hole of the adder, and unto him the second time, What God hath cleansed, that box, with one another," Isa. 41:19. "Then shall the a weaned man shall put his hand into the basilisk's den." make not thou common. And it came to pass three times; wilderness become a field, and the field shall be Compare Isa. 65:25, which the chiliasts interpret thus: In and the vessel was received up again into heaven." Ap. reckoned for a forest," Isa. 32:15. "Behold, the time the millennial kingdom of peace the ravening and robbing Hist. 10, 10-16. At the same time, the Holy Spirit cometh, saith the LORD, that they shall both till and animals would completely lose their natural wildness and commands Peter to be a healer. At the same time the reap, and both press and sow," Am. 9:13. "In that day would all become so tame and lamb-like that they would Holy Spirit commands Peter to preach the gospel to shall the mountains drip with sweet wine, and the hills go to pasture together with the tame animals. And here Cornelius, a Gentile. While this is happening, the gift of flow with milk, and all the rivers of Judah shall run with they have great devotion. They do not know how to the Holy Spirit is also poured out on the Gentiles. Spirit water," Joel 3:23. "In the earth upon the top of the praise the peace in the animal world highly enough, and was poured out on the Gentiles. And when the believers mountains shall the corn stand thick," Ps. 72:16. "I will they often draw the loveliest pictures of it. in Jerusalem heard this, they exclaimed with wonder and bring gold instead of brass, and silver instead of iron."

But that this interpretation of the chiliasts is wrong is thanksgiving to God: God has also given repentance to and he; instead of wood, and iron instead of stones," already proven by the context. For the Holy Spirit the Gentiles for life! Isa. 60:17. "Behold, I will lay the stone as an ornament,

continues. Is. 11, 9. continues: "Man", or as it actually How gloriously this prophecy was fulfilled in the very and will lay all thy foundation with sapphires, and make says in the basic text: "They will neither perish nor perish beginning of the Christian Church! Even the idolatrous thy windows of crystals, and thy gates of rubies, and anywhere on my holy mountain; for the land is full of the Gentiles were called by the gospel to the kingdom of will make thy borders of choice stones," Isa. 54:12. knowledge of the Lord, as it is covered with the waters of Christ, received the Holy Spirit, and experienced His "The Messiah shall give ornaments and raiment," Isa. the sea. Here the reason is given why the wild beasts will regenerating, sanctifying power. From bloodthirsty 61:3. "And the LORD of hosts shall make all nations a no longer do mischief "on the holy mountain," i.e., will now wolves they became gentle lambs; "cows and bears shall fat banquet in this mountain, a banquet of pure wine, of longer persecute the church of God, because they will go forth to pasture," i.e., the converted Gentiles formed fatness, of marrow, of wine that hath no yeast in it," Isa. come to the "knowledge of the Lord." For land stands One Herd with the believing Jews; "a little lad shall drive 25:6. "And the light of the moon shall be as the light of here according to a well-known metonymy calves and young lions and fatlings together," i.e., the sun, and the light of the sun shall be seven times for the inhabitants of the country. Thus the Holy Spirit holy Apostles and others before the world. The apostles brighter than now," Isa. 30:26.

understands here by lions, bears, wolves 2c. Thus the and other preachers, who were not held in high esteem Now there are chiliasts who maintain that all these Holy Spirit does not understand the wild animals by lions by the world, have been the "young lions. prophecies of a "gracious time" have not yet been

bears, wolves, but the heathen and the godless, to whom Lions," the unruly heathen, converted and ruled by the fulfilled, but will only be fulfilled in the millennial conversion and incorporation into the Christian church is scepter of the gospel. And through all the centuries kingdom. But you are mistaken, and know not the prophesied here. A similar passage is found Isa. 43:19- down to the present day this prophecy has found its Scriptures. That with the appearing of the Messiah on 20: "For, behold, I will make a new thing, now it shall grow fulfillment, as church and mission history teaches. The earth at the same time also that gracious time, with all up, that ye shall know that I make way in the wilderness, Gospel has demonstrated its heart-changing power in its unspeakable fullness of blessings, testifies the mouth and rivers of arms in the desert; that the beast of the field the most depraved heathen, in the most submerged of the eternal truth itself. For when the Lord had read in the synagogue at Nazareth the prophecy Jcs. 61, 1 and 2, which concludes, "To preach a gracious (or acceptable) year of the Lord," he added, "This day is this scripture fulfilled in your ears." The same is declared by the holy apostle of the wild beasts, dragons and ostriches, that they should most hardened condition and turned them from wild in the synagogue at Nazareth the prophecy Jcs. 61, 1 and 2, which concludes, "To preach a gracious (or acceptable) year of the Lord," he added, "This day is this scripture fulfilled in your ears." The same is endowed with reason and endowed with the Holy Spirit. millennial kingdom: declared by the holy apostle

Spirit wean, learn to eat straw, and perform an idyll with the oxen! O vanity! c. Transfiguration of nature and glorious fullness of all blessings.

When the holy prophets describe the condition of the New Testament church, they be-

Paul: "Behold, now is the acceptable time, now is the time they understand by it only an inward, invisible, spiritual, Amos 9:13, every reader of the Bible knows that to sow, day of salvation", 2 Cor. 6, 2. by which he also says that heavenly, and eternal glory of the kingdom of Christ. And to till 2c. means as much as to preach the gospel, and the prophecy Is. 49, 8. is fulfilled. The "pleasant time," this rule is confirmed by the whole New Testament. For that here we are only speaking of its fruitfulness, which therefore, signifies not an outwardly glorious, but an the Lord Christ himself and his holy apostles, in shows itself in the conversion of many souls. In the inwardly glorious state of the Church. This is taught by interpreting the Messianic prophecies, teach us that they words, "Up in the mountains shall the corn stand thick," the Holy Spirit Himself. The Holy Spirit Himself teaches never speak of earthly, but only of spiritual goods. Ps. 72:16, the Prophet gives the consoling promise that this by saying in clear words, "The King's daughter (the So when Isaiah, C. 25:6, prophesies of a "fat banquet" the Gospel and the number of Christians would Christian Church) is all glorious within," Ps. 45:14 "The of fatness, of marrow, of wine, wherein are no yeasts," he abundantly ^grow and increase. Compare Match. 13, 24. kingdom of God does not come with outward gifts (that does not mean an earthly feast, but, as the Lord Himself ff. is, not with outward earthly fruitfulness, splendor, and interprets it, the "great supper," Luc. 14:16. ff, namely, the The holy prophets promised Christ and in him only glory). Neither shall it be said, Behold, here or there it kingdom of God with its spiritual food and its heavenly spiritual goods. If any man pretends that they also is. For behold, the kingdom of God is within you," Luc. wine of joy. - "The mountains shall drip with sweet wine," promised an earthly glory, he does not interpret them, 17:20, 21. "The kingdom of God is not eating and and the hills flow with milk," Joel 3:23. Hereby nothing is but puts his own corrupt thoughts under them, and thus drinking, but righteousness and peace and joy in the promised to the belly. Christ's consoling doctrine is called only proves his chiliastic ignorance. Holy Spirit," Rom. 14:16. wine and must by Himself Marc. 2, 22, milk by the apostles 1 Cor. 3, 2, Hebr. 5, 12. Mountains and hills signify in the Holy Scriptures very often the Christian religion. It is well known that mountains and hills very often signify the Christian church. Thus the opinion of the prophets is, that at the time of the New Testament in the Christian church the blessed consolation of the gospel would go superfluously in the swing. - According to Isa. 60, 17. and 54, 12. God intends to give gold, silver, and precious stones to the church of the New Testament. Matth. 13. Christ compares the kingdom of heaven to a "treasure in the field" and a "precious pearl". So Isaiah prophesies only of heavenly goods in those passages. - When Isaiah promises, C. 30, 26, that in the time of the New Testament the moon and the sun would shine much brighter, many chiliasts explain this to mean that in their imaginary millennial kingdom there would be a very special brightness. But the Prophet means to say that when Christ, the light of the world, the sun of righteousness, who is truth itself, appears, the knowledge of the faithful will be much brighter and clearer than in the time of the Old Testament. - Very often the holy prophets speak of a blessed change that will take place in the wilderness. Water will flow in it from time to time, and it will become a blooming lily-pad, a garden of pleasure, kingdom and walk in all our glory. But the Holy Scripture Isa. 51:3, a glorious forest. Now, if the chiliasts were to interpret this to mean that in the millennial kingdom the desert of Sahara, the desert of Gobi 2c. would be transformed into fertile farmland, they would be very much mistaken. The prophets never prophesy of such improvement of the soil. They say that the Lord will pour out his Holy Spirit on the desert, that is, on the spiritually dead Gentiles, and that they will be born again and made fruitful in all good works. - In like vain do the Chiliastes expect great fruitfulness in their millennial kingdom. For when it is said that one will plow and reap at the same

Whoever looks at these prophecies without chiliastic glasses will immediately recognize that the holy prophets do not mean earthly pleasures, goods and blessings. But how do the prophets do it? The basic theme of all their proclamations is that the Messiah will redeem us from sin, death, the devil and hell, and give us the Holy Spirit, the forgiveness of sins, the forgiveness of sins, the forgiveness of sins, and the forgiveness of sins. The basic theme of all their proclamations is that the Messiah will redeem us from sin, death, the devil and hell, and will acquire and communicate to us the Holy Spirit, forgiveness of sins, comfort, peace and eternal blessedness. They say this in many places without pictures, in actual words. But in other passages they also express the same through images and parables. Very often they themselves explain their figurative expressions. But if you pay close attention to the context, it will not be difficult to find the right understanding.

When the Messiah promises the faithful that He will create jewelry and beautiful clothes for them, a Chiliast could interpret this as follows: "So we will always wear the most beautiful diamond jewelry in the millennial kingdom and walk in all our glory. But the Holy Scripture But the Holy Scripture itself explains in that passage what is meant by adornment and beautiful garments, namely, not adornment of the body, but gifts of the Holy Spirit, namely, comfort and peace. They are gifts of the Holy Spirit, namely comfort and peace. For the Messiah says: "He (the Lord) has sent me ... To provide for the mourners in Zion, that there should be given them ornaments for ashes, and oil of gladness for mourning, and fair raiment for a grieved spirit." So, as is evident from the parallelism and the context, jewels and beautiful garments here mean as much as oil of gladness, as the gifts of the Holy Spirit, comfort, peace, and joy. Spirit, comfort, peace 2c. At the same time this passage gives us the key to understanding the prophetic way of speaking and leads us to the important rule: Wherever the holy prophets describe the glory of the Messianic kingdom under the image of external, earthly pleasures, goods and blessings,

## Some appreciation of the Synod of Wisconsin.

### At the same time in response to the "Gemeindeblatt" of Nov. 15 \*)

"Love rejoiceth not in iniquity ; but rejoiceth in the truth." This was the sentiment which guided the meeting of our Northern District Synod when, at its proceedings this year, it was prompted by the minutes of the Wisconsin Pastoral Conference to consider the position of the Wisconsin Synod. It did not fail to acknowledge that things were moving more and more to the better in the said Synod, and that individual members of it were striving for greater decisiveness even in practice; But it could not conceal the fact that the Synod as such appeared as if it had not been syncretistic at all from the beginning, but rather quite Lutheran in doctrine and practice, so that one has never read an honest retraction of it, But that it complains to this very hour of being reviled and slandered by us, when we prove from undeniable facts the contradiction of its practice with its public confession of the entire symbols of the Lutheran Church. But as long as such a contradiction still exists, as long as the Synod, in particular, has not yet thoroughly purified itself of its practical syncretism, yes, as long as it defends the same and yet claims the name of a righteous Lutheran Synod, faithful to the confession in word and deed, so long does our love for it and the righteous members of it, for our congregations and for the church in general, "require us to bear public witness against it over and over again and to denounce facts which are sufficiently known by name and so on. etc.

\*) As sorry as the editors are to have to bother our dear readers again with a polemical article; but, called to account by our opponents, we must not remain silent this time.

so that the said Synod may be urged to come out with the color, and so that our brethren in Germany may also be convinced by such published facts" - as it says on p. 52 of the Synodal Report of the Northern District of our Synod of this year.

This has now been very badly noted by the "Gemeindeblatt", the organ of the Wisconsin Synod. In the number of Nov. 15 of this year it appears in two articles against us. In a smaller article with the headline: "What is called 'coming out with the color,'" it makes fun in a derisive manner of a school banner which was carried by one of the three local Missourian congregations at the procession on the Reformation anniversary. The matter is, however, too trifling and too local to trouble the readers of this paper with a more detailed statement of the true facts. If the writer of the article, as well as his reporter, had wanted to inquire a little more closely about the place in question, he would probably have refrained from his mockery. Or is it to be something else? What does the article want then? The sender considers it far more important and necessary to deal with the other article entitled "A Jubilee Gift". As far as the attacks on our brief, because only occasional, Synodal negotiations on the Lord's Supper of a Synod with united practice are concerned, the answer and explanation should be left to another pen. Let this work alone deal with a new presentation of facts in appreciation of the Wisconsin Synod.

And we should not be deterred from this by the reception we have already received from the "Gemeindeblatt," even before we have made this reproach, and even before it is aware of the facts we wish to present. With reference to the above words of our synodal report, the "Gemeindeblatt" says: "In reading these words, we rejoice that the brethren of Missouri do not think like Cain, and say, Shall I be my brother's keeper? - But somewhat Cainite the words do sound. We would allow it if the Missouri brethren said "Let us take heed to our Wisconsin brother, and if we find him giving trouble to the faithful, let us go and punish him as a brother. - But this is not the intention of the faithful brotherly supervision which is to be granted to us Wisconsin people. There are still Lutheran brothers in Germany, for example, who do not think very bad of us now Cain wants to take care of his Wisconsin brother and if he finds something that seems bad to him, he will go to Germany to put the name of the Wisconsin brother to death. He alone wants to be praised in Germany, so that he can diligently print in his papers the German praises of the Missouri Synod. Is it too much to say that such a spirit..,

call such speech, as in the above statement, petty, pathetic, unworthy of a Lutheran synod? - We do not want to believe that it is so, but the words sound almost a little like envy and the like. - We don't want to believe it, we want to trust the Missouri Brethren with all the good they can do, and - more, we think, is not to be expected at first from 'schismatics and Turks.'" Ah, how often has the "Missouri brother" reproached the "Wisconsin brother," not only particularly, but also publicly, not out of envy," but out of love for the poor Church! But the "Wisconsin brother" always called such reproaches bad names and slander, wanted to be right even in the grossest of things, and wants to have acted completely Lutheran in this and that to this day, as this year's Synodal Report of the Wisconsin Synod shows so clearly and so saddeningly, despite all that is commendable and gratifying. May the writer of this report be called a "Cain" from the beginning, who intends to "kill the name of the Wisconsin brother" with the following facts: God knows that Cain's mind does not drive him to write, and all righteous Lutheran readers will soon recognize his deed, not as a deed of Cain, but as a deed of love. -

With the reproach of the facts in question, the beginning should be made here with the publication of a letter accompanied by several subsequent remarks, in which the "Missouri brother" has reproached the "Wisconsin brother" in vain, yes, so in vain that the latter is now attacked by the "Gemeindeblatt" in a very peculiar way. In the "Jubiläumsgabe" the following tender passage occurs: "But it seems to be the practice of the worthy Missouri brethren to pronounce accusations without sufficient proof. We know one of them (and we can name him on request) who has repeatedly slandered one of our preachers as teaching an un-Lutheran doctrine and his congregation as a false believer; he has been repeatedly called upon by our Synodal brother to give proof, to indicate certain doctrines in which he deviates from the Lutheran confession, but the worthy Missouri brother has always failed to answer. There is no need for such secrecy. Who here is accused of cowardly slander? Missourier is admittedly the sender of this, and the member of the Wisconsin Synod to whom the same is said to have owed the answer, in spite of several requests, is Mr. Pastor W. Streißguth in Milwaukee. And here now, in faithful print, is the answer alleged to have been owed at all times, but, according to verbal receipt, properly received by the addressee!

Milwaukee, June 4, 1867, Sr. Honorable, Mr. Past. W. Streißguth, Milwaukee, Wis.

My dear pastor!

Our fleeting and aborted conversation on Monday evening, May 20, prompted me anew to reflect carefully on our mutual official and synodal position. The result of this reflection is the final fulfillment of my repeated promise to you to respond in writing to your former, more detailed and shorter letter. Do not interpret the undue delay as disregard and discourtesy. Since a letter of this kind must be written with careful and conscientious consideration, I have not been able to do so in other, even written, work; nor do I deny that I am reluctant to do so, since I must necessarily hurt you with my answer. And yet I think it is now time, and I see in it the only preparatory way, to remove the differences in the personal contact established by the Lord, that I set them forth with all frankness in the fear of God as briefly and as unmistakably as possible. But only them let me keep in mind for now. I consider it not only useless at this time to answer everything else and trivialities in your two letters, but also rather a hindrance to our efforts to reach an agreement.

The difference that still exists between us today concerns first of all your appointment to the St. Johannis congregation. The rightfully appointed pastor of the same was Mr. Dulitz. The ruling party has deposed him from his office \*) and has just as forcibly expelled from the house of God the members who hold fast to the right calling of their pastor before God and His church - despite the mutual contract of payment of the just portion. What then were the sins and crimes for the sake of which Pastor Dulitz was driven from his preaching chair, where God the Lord had placed him? At that time, when I was with Revs. Steinbach and Wagner, you owed me the answer by explaining to us that you had been called by the majority of the congregation and were not responsible for what had happened under your predecessor - a statement that I did not cite from memory alone years later, but which I wrote out immediately afterwards and read to those two brothers in office. But you will also have to owe the answer, not to say anything about the fact that you will not be able to stand before the future judge with such a statement. Pastor Dulitz has preached God's word purely and loudly, and has not given any apparent trouble in his life,

\*) It happened about 11 years ago. D. E.

has faithfully administered his office and meant it honestly with the souls entrusted to him, has sought from the moment when he himself became a decided Lutheran and joined us, to raise his congregation from the previous unrighteous standpoint to "his own", but has also thereby aroused the displeasure of a certain part, but especially since he decisively worked towards discipline and order with regard to the report of confession, which until now lay in a sorry state. Whether the way in which he worked toward the goal and the means he chose corresponded to the purpose and the circumstances may be judged differently. But can possible mistakes of this kind, as well as the other infirmities and weaknesses found in every preacher, justify a congregation in the sight of God to expel the bishop appointed to it by the Holy Spirit? Who is the bishop set before her by the Holy Spirit? You, my dear pastor, have allowed yourself to be put in the place of this servant of Christ, who was expelled against all law, even without once inquiring about the details before accepting the job from the president and the local brothers in office of the expelled bishop, who were summoned to settle the dispute. Now, interpreted in the mildest way, your conduct may have had its actual reason in a lack of clarity about the correct Lutheran doctrine of vocation - but the matter itself remains a terrible sin that you have committed here, and this sin becomes more punishable to the extent that you may now have become clearer in the doctrine of vocation, but still want to be recognized as legally called. What serious words Dr. Luther speaks about this, when he says, for example, concerning the expulsion of Dr. Mörlin from Arnstadt: "As much as it is in my interest, they shall not get another pastor in your place, with whom I will be satisfied, and will not consider him a pious man, let alone a faithful pastor, who will strengthen them in their sin and wickedness, that is, who may be used in your place. God, the Lord, will know how to find him and her together." (S. Porta, Pasto. Luth. p. 38. ff. cf. I Pet. 4, 15.) Therefore, dear Pastor, as long as you wish to be considered as a lawfully called minister of the Lutheran Church of this place, so long must I, in conscience, with my two colleagues, deny the lawfulness of your calling to St. John's congregation, even if we acknowledge its validity, and must urge you not to abandon it, but by true repentance and a change of heart. I must urgently ask you not to give it up, but rather to do away with the injustice of it through true repentance and a confession that corresponds to it, so that your valid profession may also become a lawful one.

The second difference concerns the unlawful admission of such members from my and Past. Steinbach's congregation, who were taken into church discipline by us for the sake of certain sins and, because no repentance took place, were either expelled by us from the congregation, or were taken out of the congregation.

for, because they were ripe for exclusion, preceded us with their own separation, or who otherwise separated from their rightful preacher without substantial cause. Either our church discipline was a tyrannical act and the separation of said people something necessary and good, or we acted right according to God's Word and those who separated or had to be separated acted wrongly. The former, however, you cannot rightly assert, since you have not inquired of the preachers in question and their congregations, and thus have not heard the other part at all. \*) But if the latter is the case, then such an admission is something quite frightening, in that, apart from the recklessness of the pastor and the congregation manifested in the process, it is primarily such people who are strengthened in their sins, association with a congregation, exclusion and separation from it are regarded as a trivial matter, the church discipline commanded by the Lord Himself and carried out in His fear is brought into contempt, and through all of this, instead of working on the edification, rather on the destruction of the church. You repeatedly attempt in your letter to justify your procedure. You say that as long as certain accusations of false doctrine, reformed sacraments, and a false-believing congregation, which we have made against you and your congregation, are not either proven or withdrawn, and especially as long as I withhold from you the old church register of the St. Johannis congregation, you and your congregation will not be able to act officially with us in any way, but will act by circumventing it as God. Now I do not know whether accusations have been made by members of the congregation in such terms. As for me, I have

\*) But one did not refuse such even then the admission, where the opportunity to hear the other part presented itself unsought. In the beginning of his presence here, three members separated from Rev. Steinbach and his congregation in a most unchristian manner, who then went to Rev. Streißguth, from whom they sought exception, and informed him of the sad state of mind of these people and their disastrous relationship to the previous congregation. Some time later they requested a written testimony from Rev. Steinbach a written testimony regarding their acceptance by Rev. Streißguth. The former explained to them that he could only issue such a testimony, stating how they lived in discord with his entire congregation and how they would be eternally lost if they did not repent and reconcile with it in a Christian manner. Since they insisted on the issuance of a testimony, and if it were even such a testimony, Rev. Steinbach granted them and wrote them such a grave testimony. And what did Past. Streißguth do? In spite of the verbal communication of Rev. Steinbach and in spite of such a written testimony, or protest, he communicated the three, and even founded an opposition congregation with two of them in the immediate vicinity of Rev. Steinbach and helped it in the person of Rev. Dammann to an opposition preacher. Those two, however, returned years ago with the confession of their wrongdoing to the congregation of Past. Steinbach's congregation. The third, however, still persists in his unlawful separation and is a member of the congregation of Past. Streißguths. D. E.

I have never accused you, either privately or publicly, of any particular false doctrine, since I have had no opportunity to discuss doctrine with you; but this I have always said, that one could not recognize you as a pure teacher from your practice, but must rather conclude from it that the confession of the symbols is not quite honest and that the integrity of the doctrine is not correct in all respects. But since I ask you not to adhere to what individual members of the congregation may express in clumsy terms, but to "what we express as our conviction in public writings, I will not go any further into the question of orthodoxy for now, since I will have to speak about the synodal relationship later anyway. On the other hand, with regard to the accusation of retaining unlawful property, allow me simply to remind you that Pastor Dulitz was the rightful pastor, that he kept the church register until his expulsion, and that this was then transferred to me by that and this when the part of the church that was still held in his ordinary profession was incorporated. Our claim is therefore a well-founded one, your accusation therefore an unreasonable one. Rejecting it, my congregation therefore decided to leave the church book to you for copying, but by no means to place it in your hands as the property of the present St. John's congregation and thereby to sanction the injustice that has been committed by breach of contract and forcible seizure of all other property on the part of the then separation, or rather, the leaders of it. \*) But, my dear pastor, supposing that we had really heaped upon you a great many unjust accusations concerning your orthodoxy, and were such and much worse church robbers - what kind of logic is that, if you believe that you are entitled, for the sake of it, to bypass all official action with us on account of our Uebcrträufcrn 2c.! Hui l)6N0 äistiuguít, beno äoeet. It is not, after all, in our case a question of what one pastor is to hold the other for, and one congregation the other, but of what one pastor and one congregation are to hold Diejeni

\*When, after the completed division of the St. Johannis congregation in the use of the church on the part of both parties - Pastor Streißuth was already holding services for the separation - it came to highly annoying appearances, even to the point of physical violence. Streißguth was already holding services - the two parties finally agreed to divide the church property in such a way that it would be auctioned off between them and the highest bidder would pay a corresponding sum to the other party. The auction proceeded without disturbance and to the satisfaction of both parties. But when the opponents, as the highest bidders, were to pay their share to ours at the appointed time, they declared the contract entered into null and void, pleaded that the property belonged to the majority, and left ours the choice of either standing with them or leaving the whole property in the hands of those who had driven out their lawful pastor. These, however, preferred to suffer even this crying injustice done to them, and then turned to the Missourian Trinity congregation, after Rev. Dulitz had followed another calling.

The church is to be held responsible for those who, without sufficient reason in God's Word, separate themselves from their previous orthodox preaching ministry, or run away from the church discipline that had to be imposed on them because of certain public sins, or those who have already been publicly banished because of such sins, and who now seek admission to it. Is the taking in of such people a grave fault in two respects and a great annoyance-how can one avoid it if one wants to avoid official action, i.e. does not make exact inquiries with the pastor in question and his congregation? You know what Grabau and his followers considered us "Missourians" and declared publicly, but this has never prevented us, when members of the Buffalo Synod applied for membership, from approaching the pastors and congregations concerned directly, even when we could expect in advance that we would be refused all and any information; indeed, even when this was refused, we did not carry out the admission in cases where the separation appeared to us to be unlawful on the basis of inquiries made elsewhere. For my part, therefore, I will never knowingly avoid official action with you and your community, regardless of whether or not you recognize us as a faithful and rightly existing community. I would, if necessary, deal officially with the Roman priest myself, even though he treated me mockingly as the "heretical preacher" and I would, of course, have to counter-declare to him in all seriousness that I, as a true Lutheran, consider him a priest of the Antichrist prophesied in 2 Thess. 2.

Let me now finally consider the synodal relationship and our mutual confessional position as the third difference. Please accept in advance the assurance that we are not blind to the progress that your Synod has made in recent years, as far as the outward confession of the Concordia of 1580 is concerned, and to some extent that we rejoice in it. Nevertheless, there is still so much in between that a personal rapprochement of the members of both Synods for open and oral discussion would be highly desirable and of good success, but that at present our conscience forbids us to recognize your Synod as a Synod faithful to the symbol and decidedly Lutheran in confession and practice. In order to justify this, however, I consider it superfluous to repeat here all that we, Rev. Steinbach and I, once stated in No. 8 of the 19th volume of the "Lutheraner" concerning the position of your Synod, and which has not even been attempted to be refuted. Please, therefore, read our explanations once more and

as carefully as if I repeated them here forbidden. But allow me to add the following to them. As my colleague Nenisch informed me, in a chance conversation with him you not only declared the questions of church and ministry, of the Antichrist and the millennial kingdom to be open questions, about which the church in the ecclesiastical-regimental connection with the new symbols had by no means come to a conclusion; but in consequence of his reference to the position of the Iowa Synod on the symbols, you also declared that you took the same position. As you are President of the Synod, \*) this declaration, though made privately, is of great weight. If, then, you and your Synod stand by the symbols, then the same separates us from your Synod that separates us from the Iowa Synod - the abhorrence of such a confession of the symbols, which is not a sincere confession, indeed no confession at all, and which not only gives no guarantee of orthodoxy, but rather calls it all the more into question. Or have you been misunderstood by my colleague? Well, then, in the interest of the unity to be striven for, I ask you to define for us your position on symbols in general, and especially on church and office and eschatological (last) things, as precisely and definitely as it is continually done on our part. Likewise, as a result of some articles in the organ of the Synod, the congregational bulletin, doubts have arisen among us about its resolute orthodoxy or, at least, vigilance with respect to the same. Thus it was once pointed out that we Missourians were becoming more and more apparent as a sect because of our doctrine of church and ministry, and in one article there was rather contemptuous talk of a unification in doctrine, against which the editorial staff of the time remonstrated - but only after it had first opened the columns to such an obviously after-Lutheran pen. Finally, we do not know what to make of the Synod's doctrine of vocation to the ministry, when its constitution gives the preacher, who after two years of effort does not succeed in persuading the congregation to join the Synod, the alternative of either giving up his right to vote or to continue to serve the congregation.) All this, and in addition the fact that some of your pastors are harboring erroneous opinions - a fact which we can substantiate, and in addition that a decisive reaction on the part of the Synod against them has not yet become known - all this compels us to define the present position of your Synod in such a way that, through its outward confession of the common symbols, the Synod is now admittedly confining itself to the "church of the Lord".

\*) Since the last Synod, Rev. Streißguth has resigned the presidency for health reasons. D. E.

f) At the meeting of the Synod of June 26th of this year, in the revision of the Synodal Constitution, this § 35. was amended to the effect, "that only pastors of Synodal congregations shall have the right to vote, but not those whose congregations have not yet completed their union. " D. E.

The synod has not yet purified itself from its practical syncretism, neither by word nor deed. This position of your Synod, and the fact that we do not yet really know what it really means with its confession of the symbols, is what is keeping us at present from entering into the ecclesiastical-regimental connection with the new General Synod, whereby we naturally wish with all our soul that these and other obstacles would be removed the sooner the better. -

I hope that this frank statement of our differences, however painful some of them may be to you, will leave you with the impression that it was done in a spirit of love, without personal spite, and with a sincere desire for our complete unity. I can at least sincerely assure you that I took up the pen with honest resolution and wrote to the Lord with repeated sighs. But whether the further written way will lead us safely to the longed-for goal? I do not believe so. Such a correspondence requires, for the sake of careful consideration, a measure of free time, which is not granted to either of us in our official position, and even if we had sufficient time - the result of the Buffalo Colloquium has shown how much better, quicker and safer an oral discussion of existing differences leads to the goal. The Lord may yet allow such oral negotiations to take place between you and your three local ministers on the one hand and us three local Missourian pastors on the other!

Greetings

Your

a true unity desiring and hoping Friedrich Lochner.

(Conclusion follows.)

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**To the ecclesiastical chronicle.**

The wish has been expressed that the "Church Chronicle" should appear more regularly and more completely. Our monthly journal "Lehre und Wehre" (Doctrine and Wehre) could not be held by every "Lutheran" reader and the "Kirchlich-Zeitgeschichtliche" (Ecclesiastical History) contained therein studied extensively; and yet more people than just the pastors would like to know how things are going in the church. But it had to be reported in a short and clear way, easily understandable and good for retelling. The wish can be heard! And since every man is supposed to be pleasant and friendly, especially by fulfilling all possible wishes, I will do it as well as I can. - First I want to tell you something about the "*Church Council*" or "General Church Council". There used to be a so-called "Lutheran General Synod" here. I say a "so-called" one, because it was called

itself Lutheran, it is true, and one can easily do so, but it was more what in Northern Germany was called a Ramung's-vegetable, which, it is true, was a splendid dish, consisting of potatoes, beans, peas, apples, and plums, with butter and bacon, or even pork cooked together in a pot, but the latter, and therein lies the difference, soothed the restless stomachs and made them quiet, but that, the "so-called Lutheran General Synod," troubled and at last pinched many consciences hitherto quiet and gently sleeping, and awakened them. Now there was movement and noise. The Missouri Synod had often and forcefully told these "so-called" Lutherans that such religious menagerie, such a mash of unbelief, superstition, swarming spirits, Methodism, popery, workmanship, and Dickethuism stirred together and poured over with a little thin Lutheran broth, was an unhealthy food, necessarily poisoned the church body and caused it to rot inwardly; that it is a sin to unite truth and lies, a sin to pull at the same yoke with unbelievers, and that a righteous, sincere Lutheran must leave this "Lutheran" General Synod. But what was the thanks for this faithful admonition? The poor Missouri Synod was given a good kicking. We would have been hierarchs, symbolists, formalists, orthodoxists, Lutheran monopolists, people who believe in their own mouths, arrogant people, dead people, summa: terrible people. But what does it do if a patient becomes restless during the cure and does not speak well of the doctor and the medicine, if he only sneezes little by little. Last year the General Synod met in Fort Wayne, and there was a rupture. A part of the Lutherans separated from the "so-called" Lutherans and formed a new church body. This same body met again this year at Fort Wayne (Fort Wayne is still famous in church history) under the name "General Church Council" or "General Church Assembly" of the Lutheran Church of North America. Now what about this Lutheran General Church Assembly, is it really Lutheran? Its confession is good, and with that much is already gained; it confesses all the confessional writings of the Lutheran Church, as they are found in our Concordia Book. But what about the practice? - Yes, therefore true that in this poor world practice always lags behind the confession, but that should not be so, is not the right order, but is a deficiency that must be remedied.

very difficult; so that would have been fine and laudable and a good step nearer to an ecclesiastical understanding and agreement; for honesty is the right open way to that end. Instead of this, "the church meeting" first made, as Luther says, "Mum, mum!" The Ohio Lutherans had inquired whether the church assembly would declare itself against the practice prevailing in part among them of admitting people of all faiths to the Lord's Supper, of permitting false-believing preachers to teach in the pulpits, of being against connection with secret societies and against chiliastic raptures? The answer was: Their decisions on these four points would be inconsistent with the Holy Scriptures and the Confessions of the Church. The answer was that their decisions on these four points were in harmony with Holy Scripture and the confessions of the Church, and that no one should doubt this, but that these four points had to be brought before the "Church Assembly" by constitutional means. That was the first "Mum!" - Now the Iowa Synod brought nearly the same questions "constitutionally" before the body; upon which the following resolution was now made, "That the "General Church Meeting"" is not prepared to subscribe to the declaration of the Iowa Synod as the proper logical conclusion and application of the negatives, of our Confessions, and that we refer the matter to the District Synods until, by the assistance of God the Holy Ghost and by the guidance of the divine Spirit, we shall be able to decide the matter by the Constitution. Spirit, and by the guidance of Divine Providence, we are enabled to see clearly in all particulars of practice and ecclesiastical custom throughout the "general church assembly," and in all its congregations. For the attainment of this end, then, let us pray unceasingly." That was the second "Mum!" and a somewhat drawn-out one at that. The opinion is, that they could not see that the above four points were an un-Lutheran practice, and were rejected by "the negative of our confessions," i.e., by those sentences in our confession which condemn and condemn false doctrine and practice; that they wished to refer the matter to the district synods until, by divine providence, the whole church assembly in all its congregations would see clearly on all particular points. It is the Rocky-Mountains!) "which is clearly contrary to the true spirit of the Lutheran Confessions and thus to the Scriptures. At the same time, however, it is not inclined to reject in this land and at this time' the hard, bitter, church-destroying, and God-desecrating dogmatic, exclusive spirit" (that one even presumes to reject false prophets from the pulpits and impenitent men from the holy Communion) "which is clearly contrary to the true spirit of the Lutheran Confessions and thus to the Scriptures. (Procrustes was a cruel robber in Attica, who, before the time of Olim, stretched the captive wanderers on a torture bed, stretched out the shorter people until they were long enough, and cut off the legs of the too long ones that protruded over the bed.

It thus clearly appears that there are three distinct parties among those who bear the Lutheran name in this country. On the extreme right we have the Missouri Synod and all those who sympathize with it in other synods, who not only accept all the confessions of our church, but also insist on a strict practice belonging to other times and countries." So in the old Germany, and in the old dark ages, it was well right to reject chiliasm and secret lodge-keeping, and to expel false prophets from the pulpit, and false believers, unforgiven, disobedient, blasphemers 2c. from the Lord's Supper, but in the new America, and for the present advanced enlightened age, this practice no longer fits. Religion is like elastic rubber, which can be stretched and stretched at will, according to national custom and the needs of the time. Schenkel in Germany, a degenerate professor in Heidelberg, calls this very elegantly: the marriage of Christianity with world culture). "On the extreme left we have the old General Synod; ... between these in the middle stands the "General Church Assembly." (How can one in religion, in faith, where it is said, HErr, speak, thy servant hears, speak only of a "right, left, middle." In political bodies, where it is only a question of human opinions and views, this has probably some justification; but in the Church there is only one divine truth, which demands par excellence unconditional obedience, and admits of no different positions. Such views and sayings are mere unionist dreams and omissions). "She desires to take a true scriptural, evangelical Lutheran center." (From the one side she embraces even the most repugnant Lutherans, from the other side she draws to her bosom, to the altar of the Lord, to Holy Communion the remaining part of the Lutherans. From the other side she draws to her bosom, to the altar of the Lord, to Holy Communion, the remaining part of mankind, lodge brothers, chiliastes, in general everyone who only wants to come, and that is what she then means: to take a true scriptural, evangelical-Lutheran center). "She seeks no compromise." (I forbid!) "She will tolerate nothing" (in no case, under no condition, firm as a rock! immovable as the Rocky-Mountains!) "which is clearly contrary to the true spirit of the Lutheran Confessions and thus to the Scriptures. At the same time, however, it is not inclined to reject in this land and at this time' the hard, bitter, church-destroying, and God-desecrating dogmatic, exclusive spirit" (that one even presumes to reject false prophets from the pulpits and impenitent men from the holy Communion) "which is clearly contrary to the true spirit of the Lutheran Confessions and thus to the Scriptures. (Procrustes was a cruel robber in Attica, who, before the time of Olim, stretched the captive wanderers on a torture bed, stretched out the shorter people until they were long enough, and cut off the legs of the too long ones that protruded over the bed.

is to be lamented, but by no means to be praised. If now the "general church assembly" had declared: in practice things were not yet as they should be, but they had the right goal in mind, one should have patience with them, for their circumstances were

cut, until they fitted. The "*Lutheran*" now thinks that the admission of Freemasons into their Local Union. Missourians had too short legs, the lodge brothers, chiliasts, etc. too long, but that he just^ has the right at last the strong opposition of Chairman Finney to that middle stature, but he does not even think of making the Order prevailed, and the resolution was passed that a Missourians longer and cutting the others shorter. Oh person to be admitted who, after sufficient instruction and no, that would hurt the feelings very much. The good correction of his views, nevertheless persists in soul!) "according to which the legs of the poor Christians representing that Institute, and remains in the Order in are either to be cut off or stretched out. While believing spite of having received instruction on the nature of that the Lutheran Church has the full truth, it will not shut Freemasonry, is not able to give the necessary evidence its eye against the work and fruits of the Spirit found of godliness, and therefore cannot become a member of elsewhere, and will not arrogantly be exclusive." (So this the congregation. In a long preface to the above is haughty exclusiveness, when you exclude impenitents resolution, Freemasonry is charged with: their strict from the Lord's Supper, false teachers as Methodists, secrecy; their unlawful oaths; the outrageous and Baptists, Presbyterians 2c. [or are these not false gruesome imprecations, under the terror of which their teachers?] not allowed in the pulpit, and renouncing the candidates are sworn in; their drawing into a widely lodge system and chiliarity?!) "Around this mild, ramified society for special purposes, in which society honest, loving, and, as we think, scriptural and true people seek great advantages for themselves without Lutheranism, the coming generations of our people will having honestly earned them; their formation of a mutual gather, and it will always convert several from the one insurance institution under the appearance of charity, by extreme, if not from both. While we are too harsh to which they exclude just the most needy from their sphere those on the left and too loose to those on the right, we; The obligatory support of members, even when an believe we have the right and want to raise paniers in injustice is thereby done; the inherently corrupt and the name of our God." Hopefully other men ans the injurious character of their very formal ceremonies, which Pennsylvania Synod and other papers of the synods do not lead people to Christ thy Saviour, but rather away belonging to the "Church Assembly" will throw up "from" Christ to self-righteous reliance on external another panier and renounce this one unfurled in the observances and legalities."

"*Lutheran*," or there will be, I fear, much evil weather. For what is the church helped by this, if the right confession is put in the place of the wrong one, but the whole old, wrong practice remains? What would our congregations say to this, if the "Lutheran" ceased to make the due festive music at the unveiling of such churchpaniers? Our congregations rightly demand that the more dangerous and deceptive the mists become, the more clearly and distinctly the trombone should sound. - Peter Anstädt, the editor of the "*American Lutheran*," will be glad when he sees how things are going with the "*Church Council*," for this Peter rejoices every time the Lutherans come into trouble and struggle. But Peter should "remember" that it is not at all proper for a Revival Lutheran, for Peter is such a one, to take his pleasure in gloating. Now let us see what Peter does. Z.

**The Congregationalist congregations at Oberlin against Freemasonry.** From a Cincinnati paper, the Daily Gazette, which of course publishes this in a hostile spirit and seeks to ridicule it, we take the following praiseworthy example of two Congregationalist congregations, which puts to shame many, many Lutheran calling congregations in this country: "The two Congregationalist congregations at Oberlin, some months back, have spoken out about

Church News.

After the Lutheran congregation at Pleasant Ridge, Ill. had become preacherless through the departure of Pastor A. Wagner, the congregation called Pastor F. Ruhland, who had resigned as a result of the union that had taken place between Pastor Hochstetter's congregation and his own. He was installed into his office on the fourth Sunday of Advent by order of the Reverend Presidium of the Western District "before" the undersigned.

May the Lord crown the ministry of this servant of his with his rich blessing, and grant that he may bear much fruit unto life everlasting.

H. Fick.

Address: Rev. Ruhland.

Oollinsvillö, Nuäison Oo., Ill.

Rev. F. Lehman"" having received a regular appointment from the Lutheran congregation at Pilot, Kankakee Co., Ill, my former branch, and having been dismissed in peace from his former congregation at Jacksonville, Morgan Co., Ill, the same was installed in his new office by the undersigned, by order of the Hon. President Western District, on the first Sunday of Advent.

May the Lord bless the work of His servant, so that this church, which has been hard hit and torn apart by fanatics and all kinds of prowlers, may be rebuilt to the honor and glory of His name and for the salvation of many souls.

C. Meyer.

On the second Sunday of Advent, December 8, 1867, Pastor G. F. Grüber, having accepted a regular appointment from the Lutheran congregation at Warsaw, Ills. was introduced into his new field of activity by the undersigned by order of the Honorable Mr. Praeses Büngr.

God grant that the work of this minister of his word, like that of his predecessor, may be crowned with blessing.

K. Th. Grüber.

Address: Uev. o. Orubcr,

"Warsaw, Ills.

After Pastor A. Wagner, formerly of Pleasant Nidge, Ill, had been called by the Immanuel congregation there to be the second pastor and had accepted this call, he was introduced to his new congregation by order of the honorable president of the western district of the synod of Missouri, Ohio and other states on December 20, 1867 by the undersigned with the assistance of Pastors P. Beyer, F. Dödcrclein and I. Große. - Our Lord Jesus Christ, the Head of the Church, bless the work of this, His servant in the new field of work!

Chicago, Ill, January 4, 1868.

H. Miracles.

Address: Rov. ^VaZner, No. 453 12III 8t.

OllieuZo, Ill.

Conferenz - Ads.

The Fort Wayner Pastoral Conference will hold its next meeting in Fort Wayne from the morning of February 4 to the evening of February 6 inclusive.

L. Dulitz.

To all the preachers and congregations of our synodal association

An overview of our synodal casscn circumstances has recently been sent by mail to the General Synod by Mr. Cassier. Should the document not have reached a preacher or a congregation, then the request is hereby made to those concerned to report this to Mr. Cassier J. F. Schuricht here. May all who are concerned about the advancement of the Kingdom of God, in this time of need, also remember the need which this "overview" presents to them. Dear brethren, it is true that times are hard, but it is precisely in such times that God seeks to prove us.

C. F. W. Walther.

current General Praeses.

Changed addresses:

Uov. 6th Ne^vr, Dvx 435. Xanlcubeo Oit^, Ill.

Uev. 17th I^ebmann, your ok Usv. 0. Ns^er, Dox 435. Kanbulree Oit^, Ill.

IVI". 8. uervie, teacher, Uox 43.

^orbviUs, Lieullull Oo., Ill.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Reitweilia rediairt von dem Lehrer-Colleium des theoloniſchen Seminars in St. Louis.

Vol. 24. St. Louis, Mo. Feb. 1, 1868, No. 11.

(From Past. Brunn's Mittheilungen.)  
Is the pope the antichrist?

About this question a dispute has arisen in America between the Missourians and the Iowans, and because our Missourians stand by our symbols in this matter also, and demand that every righteous Lutheran should do so, mau has often accused them that this is too much to ask, that this doctrine or opinion is not an article of faith, but only a human or historical opinion, which the Reformers express in the symbols, and therefore it is not binding on us. 2c. We have therefore good reason to form a correct judgment also on this question, whether the pope is the Antichrist. But let us leave aside the last-mentioned objections; let us first of all childishly and simple-mindedly adhere to the fact that our symbols state quite definitely and strongly what is also found everywhere as the unanimous opinion of Luther and the old fathers in their writings, that the pope is the antichrist. But the symbols do not say this once in a while and on occasion, but even in the Schmalkaldic Articles there is a very special article about the Pabst, in which this is taught, and it is not taught as a view or assumption that the Reformers had, but as a matter of fact.

They were certain of this from God's Word and in faith, because the teachings and sayings about the Antichrist found in the Bible had been fulfilled in the Roman Pontiff so clearly and undoubtedly that he and only he was and could be the Antichrist described in the Bible and that no one else could be expected. That this was the real opinion of Luther and the old fathers, which is also expressed in the symbols, can be no doubt. For so it is said in the Schmalkaldic Articles, Part II, Article 4: "This piece shows tremendously that the pope is the true end-Christ or anti-Christ, who has set himself above and against Christ and exalted himself, because he does not want to let the Christians be blessed without his power. This actually means to set oneself above God and against God, as St. Paul says in 2 Thess. 2, 4. Nevertheless neither the Turk nor Tartar does this, as they are great enemies of the Christians. . . . But the pope. . . must have made himself equal with Christ, and set himself above Christ, and made himself the head, and afterwards also lord of the churches, and at last also of the whole world, and badly boasted of an earthly God, until he also subjected himself to command the angels in heaven." From this one sees quite clearly the opinion of the symbols: they declare the pope to be the Antichrist, and that not from uncertain merely historical reasons and views, but from the marks which the holy Scriptures make of the Antichrist.

there is. Not the Turk or the Tartar, nor any similar unbelieving enemy of the world, who outwardly hates and persecutes Christians, or even murders and kills them, can be the Antichrist according to the symbols, but it must be one who, according to the Scriptures, puts himself equal to God, yes, above God, puts himself in Christ's place, and usurps Christ's power, because he does not want Christians to be saved without his human commandments. Such a one as does this old thing is the pope, and therefore he and no other is the antichrist; and he who, according to the Scriptures, should be and become the antichrist, must become just such a one as the Roman pope is, that is, one who, like the pope, declared himself to be the supreme head set by God, both of the whole world and of the church, and who, furthermore, passed off his commandments and statutes for God's commandments, and attached salvation to them. That these latter are the true and proper biblical characteristics of the Antichrist is, as is plainly seen, biblical doctrine and divine truth; but that the pope is and must be this biblical Antichrist is to them a conclusion that follows from it just as evidently in immediate certainty of faith.

How certainly the old fathers considered the pope to be the Antichrist is also evident from the Apology of the Augsburg Conf. Conf. where he is not only described as such, but it is also said of the pope, article 12 at the end: "As-

The Antichrist, with his false worship, will remain in part until Christ the Lord comes publicly to judge. Here we see how this biblical characteristic of the Antichrist, that he will remain until the last day, must be fulfilled in the Roman papacy, but they say "in part," for of course in the Reformation and since the Reformation God's judgment on the Antichrist has already begun and individual pieces of his kingdom and his power have already been torn away from him, but he and his kingdom will nevertheless remain until the last day, when the judgment on him will be fulfilled and, according to 2 Thess. 2:8, an end will be put to him completely.

This is the opinion and teaching of the ancient Fathers concerning the Antichrist, as it is also given to us in our symbols. We will now simply ask: do we have any reason to depart from this teaching of our symbols and of the Fathers and to form other ideas about the Antichrist?

This, of course, is the opinion of many at the present time. It is said that the pope cannot be the Antichrist; though it is admitted that there is much ungodliness and antichristianity in the Roman church and the papacy, yet it is thought that the pope cannot be the true and last Antichrist, who is to come before the end of the world. There seem to be especially two reasons against it. First, the Antichrist is supposed to have a great, all-encompassing world empire, in which the devil gathers all the powers of the world to destroy Christ's kingdom, and to set up his own kingdom in its place; and he is supposed to succeed in this for a short time, to such an extent that the Christian church on earth seems almost exterminated, and is only preserved by God in seclusion, or, as it were, in the wilderness (Rev. John 12:14; 13:7). Since the Scriptures also teach that the Antichrist and his kingdom shall remain until the last day, when the Lord will put an end to them, 2 Thess. 2:8. Since Scripture also teaches that the Antichrist and his kingdom shall remain until the last day, when the Lord shall put an end to him, 2 Thess. 2:8, it is thought that all this is not true of the papacy, because its dominion and power have sunk so low since the Reformation, and are at present almost entirely broken in external political respects, that kings and princes ask little more of it, much less that the pope should still stand as the suzerain of the whole world, as is taught of the Antichrist in Scripture. Secondly, it is claimed that there is now in the world a much greater godlessness and a much worse devil than the Pabst, namely, the manifest unbelief and the satanic spirit of the world, which in modern times so rudely and publicly breaks through all barriers, no longer wants to know anything about God and his Word, and is virtually planting paganism again in the midst of the Christian church. This is even worse than paganism, one thinks, for the Roman Church, despite all its errors, still has the basic teachings of the Christian.

The only thing that has been held on to is the belief in the triune God. Hence, at the present time, the almost universal opinion has arisen that the actual and most complete antichrist is to be sought in the manifest unbelief and godless world-spirit, as it is becoming more and more dominant in the midst of Christendom today; that this unbelief and completed world-spirit will devour everything more and more and come to complete dominion on earth, and that from it, in contrast to all revealed or positive Christianity, a great world empire will finally be formed with an all-conquering world ruler at its head. This empire and its king, the Antichrist, are then thought of less in spiritual and ecclesiastical terms, as the Reformers imagined the Antichrist, but more as a mighty king and mere world ruler, whose solution is public warfare against all that is called God and divine service, after the manner of the present unbelief and free spirit. On the basis of this view, one even comes to say that the pope is not only not the antichrist, but on the contrary, in modern times he must rather be counted among the ranks of those fighters who contend against unbelief and the free spirits of the world, that is, against antichristianity and for Christ and his church. Thus it has come about that among many Protestant Christians in our day the fight and opposition against the papacy has almost completely ceased; it is thought that above all we need to fight against gross unbelief, and here and there there has indeed been talk of whether a kind of union with the Roman Church is not possible, in order to be able to fight with it in alliance all the more vigorously and unanimously against unbelief and free spirit.

These are the thoughts and ideas that believing Christians of the present day usually have about the Antichrist and his kingdom. They have, however, much appearance, if one only looks superficially into the world and sees the great power of unbelief and coarse worldliness to-day. It seems that it is not the pope, but rather the god Mammon who rules the whole world. But that may be. What the Bible says about the Antichrist applies only to the pope, and not to the coarse world and unbelief, and I would like to point out to the dear readers right from the start that all the newer ones who do not think and judge differently from the symbols and the old fathers, not only in the merely external historical circumstances and time relations, but mainly in the interpretation of the Bible verses that speak of the characteristics of the Antichrist. So in this whole matter, of course, it is not only a matter of historical things, but of divinely revealed things.

Truth, to the question: what does God's Word say? And God's Word speaks clearly and plainly here, so that a Christian can be certain of his faith from it. I therefore assert with all confidence, with the symbols, Luther and the old fathers: all the characteristics which the holy Scriptures reveal to us of the Antichrist are fulfilled in the Roman Pontiff and only in him, therefore he must also be the right Antichrist, unless another second Pontiff should arise in the world, who would be equal to the first Roman Pontiff in all respects, but this is likewise contrary to the Scriptures, which speak only once and of a man of sin, who does all that is said of the Antichrist in 2 Thess. 2. is said of the Antichrist.

(To be continued.)

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A few things to appreciate about the Wisconsin Synod.

**At the same time in response to the "Gemeindeblatt" of 15 Nov. d. J.**

(Conclusion.)

For the taxation of truth, as well as for the explanation and confirmation of what has been said in the foregoing letter, the readers will permit me a few subsequent remarks and explanations. They refer to the present relation of the Wisconsin Synod to the lowa Synod, and still more to the present relation of the latter to the united Church of Germany.

On June 21, Inspector Großmann, Professors S. and G. Fritschel, and several other members of the lowa Synod attended the proceedings of the Wisconsin Synod, which had met in Milwaukee this year, and spoke before it about its position on the symbols and also about chiliasm. In the report of the Synod, pp. 13-15, the following can be read: "After Prof. Siegmund Fritschel had read out the passages of the (Dorpat) "expert opinion" that are relevant here, a discussion arose as to whether so-called "open questions" in the Confession were to be recognized, and various views were expressed on this. With Prof. Siegmund and Gottfried Fritschel, a number of the synod members took the standpoint of the Dorpat report. In the Lutheran Church, complete agreement in all doctrinal matters had never been established as a necessary requirement of ecclesiastical fellowship, and it had already been established by Nik. Hunnius, Gerhard, Chemnitz, the distinction between fundamental and non-fundamental articles was introduced into Lutheran dogmatics..... On the one hand, it is pointed out from other sides that the distinction between fundamental and non-fundamental articles of Lutheran dogmatics was not original, and that especially at the time of the supranaturalists this distinction, including all the foundations, was used for mischief that shook all foundations.

admissibility of open questions decisively objected. The Finally, "the minority report is adopted with great unanimity, because it expresses the same (the more Lutheran to leave those regional churches modern theology, which was thereby given a gratefully reprehensibility of the Union) in a milder and less accepted hand to finally bring everything that was fixed provocative manner, without forgiving the truth. This in the church into flux and to reshape it in opposition to Minority Report, in the version adopted by the Synod, p the symbols of our church". Chiliasm experienced an 22. and 23. thus reads: "Since by various (Lutheran) equally different distribution. While, for example, the last Synods of this country, ours has for years been accused mentioned testified that "the claim that it is a justified of secret Unionism, on account of the connection in standpoint in the Lutheran Church and in church which it stands with various associations in Germany, fellowship to lead Chiliasm as a still open doctrine must especially the Berlin one; but since fifteen Lutheran be decisively rejected," the then still living Senior Synods of this country have united with us to form a new Mülh Häuser, citing Bengel, on the other hand, said: "You General Synod, and thus an accusation brought against Chiliasm can sign the Confession with a clear one member of it would affect the whole body; we hereby conscience. The millennial kingdom is not in the declare the following: Augustana, but in the Bible," against which Pastor "It has long been known to our friends in Berlin that Brockmann again remonstrated. As the negotiations we reject every doctrinal union, but that we are also on could not be continued because of the departure of the the side of those Lutherans within and outside of those members of the Iowa Synod, the discussion of the regional churches who would like to see the compulsory Dorpat report and the questions on which it is based was union with the Reformed, introduced in the Union, postponed until next year. Until then, therefore, the revoked, because it impairs the good right of the position of the Synod on this side remains an undecided Lutheran Church to exist completely independently, and one. In passing, these brief proceedings are, to my because in it a full effect of the Lutheran confession in knowledge, the first and only proceedings on doctrine in cultus and constitution is hindered, because it impairs the reports of the Wisconsin Synod to date. the good right of the Lutheran Church to exist completely

On the other hand, the Wisconsin Synod, pressed by independently, and because in it a full effect of the the accusation of flirting with the Union, has already Lutheran confession in cultus and constitution is the come out with the color in its report. The negotiations on hindered, and therefore the consciences imprisoned in accept its rescripts, there would be no need for a special the admission of congregations show that they have at the Lutheran confession must feel oppressed in it. resignation, for the Uniate Church Regiment would least begun to oppose unionism with regard to the "As long, however, as Lutherans are still to be found immediately drive the pastors out of office and the congregations, even though this has not yet been in the respective unchurched regional churches, where members of the congregation who adhere to them out thoroughly cleared up, which can be proven. The the Gospel is preached purely and the sacraments are of the house of God. However, these associations do position, however, regarding the union of the regional administered rightly, and as long as these protest not even consist only of such "Lutherans. They are a churches, the official relationship of the Synod to the against a union forced upon them as against an injustice mixture of Lutherans, Reformed, and genuine Uniate; same, is avowedly still not a decidedly Lutheran one - committed and continued against the Lutheran Church, they send out Reformed and Uniate just as well as the color is gray in gray. we can only gratefully accept the labors of love of the Lutherans, and their activities extend just as well to

At the seventh session of June 24, Synod had before united associations, which arrange for workers to come Reformed and Uniate synods of America as to those it a majority and minority report on "the relationship to us from those Lutherans who persist in the national calling themselves Lutheran-a circumstance that only the Union." It is true that we do not well grasp the church under ever-renewed protest, in order to place puts the confessional loyalty of their members, who distinction made in the majority report between man-themselves in the service of the Lutheran church here." want to be Lutheran, in a peculiar light, and that of the made "doctrinal union" and "constitutional union". We This, then, is the official relationship in which the Wisconsin Synod as well; The members of these Missourians think that the one is in truth inseparable Lutheran Synod of Wisconsin, calling itself Lutheran, associations, however, have no conscience about from the other, because the latter includes in principle wishes to continue to stand to the united associations of returning to the service of the Prussian Lutheran Church the toleration and justification of false doctrine up to Germany, and by which it believes that it has sufficiently after having worked for a time in the Wisconsin Synod. I communion with the Reformed, and thus the doctrinal repelled the accusation of secret unionism made against will substantiate this with undeniable facts. indifferentism which arises from false doctrine itself; but it by various Lutheran Synods of this country. Poor In the **Brobst'sche** Zeitschrift of Nov. 2 of this year, nevertheless it speaks "more bluntly of the consolation! It is of no help to the Synod if the significant there is a missive from Rev. Eichler in Berlin to the reprehensibility of the Union" than does the Minority majority in the debates held on the matter declares: "To Friends and Brethren in America" connected with the Report. Alone, alone, alone, how can man deceive the objection raised as to how we could at the same time united association there, in which he emphasizes that himself! The fist raised courageously against the Union sympathize with the Lutherans in and outside of the especially the Wisconsin Synod has received a large number of its clergy through the Berlin association, but sinks gently down again and reaches for the - ice-cream national church, who after all stand starkly opposed to then also adds: "In addition, in other church bodies, in glove; for it is each other, it was countered that we are precisely one the Canada Synod, in the Lutheran New York Synod, in the German **Lutheran** Synod of the West, in the Sheboygan Classis of the **Reformed** West Synod, and even as far as Minnesota, our emissaries are working there and there.

Opinions in our own midst differed as to whether it was the more Lutheran to leave those regional churches immediately or to remain in them under protest as long as pure doctrine and the proper administration of the sacraments were still tolerated in them and expressly permitted in individual places and entire provinces as corresponding to the confessional status of the congregations. It is of no help if the Synod reassures itself that it is in agreement with the Lutherans in and outside the national churches in protest against the Union. Because the Synod remains in this union, and even defends it, all righteous Lutherans will only take the greater liberty to accuse it of being tainted with unionism. Assuming that these united associations consist only of such protesting Lutherans within the Union, they can never be regarded as Lutherans who are true to the confession in word and deed. The Uniate Oberkirchenrath allows them to protest a whole column in union with the Wisconsin-Synode, as long as this protest consists in mere words; as soon as the protest becomes deed, i.e., as soon as these Lutherans declare that they are faithful to the confession in word and deed, then they can never be regarded as Lutherans who are faithful to the confession in word and deed. As soon as these Lutherans declare that they no longer recognize the Uniate Church Regiment and no longer want to accept its rescripts, there would be no need for a special resignation, for the Uniate Church Regiment would immediately drive the pastors out of office and the members of the congregation who adhere to them out of the house of God. However, these associations do not even consist only of such "Lutherans. They are a mixture of Lutherans, Reformed, and genuine Uniate; they send out Reformed and Uniate just as well as the Lutherans, and their activities extend just as well to Reformed and Uniate synods of America as to those calling themselves Lutheran-a circumstance that only puts the confessional loyalty of their members, who want to be Lutheran, in a peculiar light, and that of the Wisconsin Synod as well; The members of these associations, however, have no conscience about returning to the service of the Prussian Lutheran Church after having worked for a time in the Wisconsin Synod. I will substantiate this with undeniable facts.

In the **Brobst'sche** Zeitschrift of Nov. 2 of this year, there is a missive from Rev. Eichler in Berlin to the Friends and Brethren in America" connected with the united association there, in which he emphasizes that especially the Wisconsin Synod has received a large number of its clergy through the Berlin association, but then also adds: "In addition, in other church bodies, in the Canada Synod, in the Lutheran New York Synod, in the German **Lutheran** Synod of the West, in the Sheboygan Classis of the **Reformed** West Synod, and even as far as Minnesota, our emissaries are working there and there.

here, in the West, as in the East." What kind of we would like, but it is not possible!" No less astonishing Lutherans must they be who belong to this association, is the fact that a Lutheran Synod, in entering into a union which is so entirely unirritated and promotes union on touching above all confession and doctrine, cites as the broadest basis, or who allow themselves to be sentreason No. 1 that "the Lord of the Church has confessed out by it for the Wisconsin Synod! And with this Union the past work of Dr. Wichern by rich blessing." Who does Association the Wisconsin Synod desires to remain in not see unionistic workmanship in this new-faith manner company with someone, esteem him highly, live fraternal union, and that not by princely compulsion, but of speaking and ask why the Wisconsin Synod cannot intimately with him, act tenderly with him, and yet one to secure the labors of love of the same! - That is one logically accept material aid from the disciples of Wesley cannot, it does not work, one has no inclination! One thing. Now another, which is equal to it. The founder of with a clear conscience? would much rather be alone, one sees no benefit but the rough house near Hamburg, Dr. Wichern in Berlin, As far as the return of Lutheran pastors to the Unirte only harm in the "proposed" union, mau comes thereby according to the synodal report of the Wisconsin Synod, Landeskirche is concerned, however, it is simply to be into unpleasant relations and the like. But what is the intends "to open a proseminary on the basis of the remembered that the Synod did not raise any firm protest use, one may want or not, mau must, must love, must Augustana and the small Lutheran catechism," and has against the offer of the Unirte Kirchenregiment in Prussia, let oneself be embraced. The Union, after all, is out to offered to the Wisconsin Synod to send it a number of published for this purpose a few years ago, to ordain make love, and if it cannot do it well, it does it by force. young proseminarians annually for small sacrifices. Dr. Sendlingen for the Wisconsin Synod and to give them a That is what the poor New Prussian states in the old Wichern, as is well known, is a Uuionsman through and pastorate on their return after interim missionary work in German fatherland are now experiencing. The Prussian through. For the sake of the author and leader, one must the Wisconsin Synod, and that therefore one of its Unirte Oberkirchenrath is spending it on love. The be all the more suspicious of the confessional position outstanding members, Prof. Moldehnke, was able to Hanoverian, Lauenburgian, Holsteinian 2c. Lutherans of the projected institution; indeed, one must rightly ask accept a pastorate in the Prussian-United Church upon are making all kinds of representations against it, they what kind of Augsburg Confession (Augustana) it is - the his return, and, according to the report of an eye and ear are refusing the honor, they are making the most unchanged or the changed one? But what does the witness, one of the present pastors of the Synod was serious objections, they are saying that they would be Wisconsin Synod do here too? In its report, p. 32, we recently allowed to declare in a public Synod meeting that quite unhappy, that they would have to die in this union. read the following: "The committee recommends the he did not care to do the same in his time. But all this is of no avail. Prussia has conquered the offer of Dr. Wichern to train pupils for our seminary at a So much for the appreciation of the Wisconsin Synod other countries, and now they must let themselves be proseminary in Germany for the following reasons: at the time. Would to God that there had been no need loved as punishment. The King of Prussia has now 1. because the Lord of the Church has confessed the for this statement of facts, and still more, that there had somewhat restrained the too hot-tempered past work of Dr. Wichern with rich blessings. been a round confession and real abnegation of the Oberkirchenrath. Good things take time. But that the 2. because Dr. Wichern promises to prepare the grave injustice on the part of the Synod, which after all is conquered Lutherans should, must, in the end, let pupils for our seminary on the basis of the small also responsible for all that has been alleged with regard themselves be loved, is unshakably certain even with Lutheran catechism and the Augsburg Confession. to its individual members - we would gratefully refrain the King. He has recently issued a decree in which he 3. because during the stay of the seminarians in our against the Lord from appearing before the public with says that the consistories in Kiel and Hanover, etc., are institution we have sufficient opportunity to convince further similar facts! With what right, however, the not (immediately) to be "subordinated" to the ourselves of their confessional position and to influence "Gemeindeblatt" can now make it out to be a Missourian Oberkirchenrath; the marital union of the Lutheran them in our sense. practice to "pronounce accusations without sufficient Church with the unchurched is not yet to be 4. because our material situation urgently prompts us proof", impartially examining readers here and there will accomplished on a standing foot. For the time being, to accept all help that we can accept with a clear know how to judge. only betrothal is celebrated, and even that not yet in conscience, with heartfelt thanks to the Giver of all good Milwaukee, December 16, 1867. proper form, since many Lutherans do not want to say "yes" to the courtship, and turn their backs somewhat gifts. F. Lochner. impertinently and unfeelingly on the amorous Resolved, That all the above, with the exception of the "Gemeindeblatt" of t. Dec. Dec. he tries to explain that for the time being Oberkirchenrath in Berlin, without considering that they No. 3. be adopted as a resolution." there is no reason for him to leave the national church. Where one can are, after all, conquered Lutherans. But the Lutherans It can be seen from No. 3 of the Committee Report preach God's Word purely and loudly without hindrance, there it is say that they are not conquered Lutherans at all, but that, in spite of the Augustana and the Small Catechism, according to Luther's principles not necessary to leave. In addition, the only conquered Hanoverians, Hessians, Holsteiners the confessional position of the proseminarists seemed remaining of the Lutherans in the Prussian State Church, despite all the 2c., Now they wanted to become Prussian in so far as rather doubtful to the reporters. But with this kind of unpleasantness, has already had its visible fruits, that is, that "a powerful they wanted to pay Prussian taxes, to become Prussian protest against the Union one could become unpleasant Lutheran current threatens to shatter the edifice of the Union"; for the Oberkirchenrath, instead of giving orders, is beginning "to defend himself recruits, for what did they want to do, they would have and block a new source of the so necessary material and to convince with reasons, which, however, does not want to succeed," to, they were conquered people, but it did not yet follow help - therefore away, even with the so delicately given dangerous things for our Lutheran confession," as is well demonstrated by from this that they must now also accept the Prussian-royal religion, for God alone had to command over No. 3! Alas, it is saddening when a synod, urged for Hengstenberg. But who then asked Hcrrn Moldehnke to run into the state religion, and however powerful a lord the King of Prussia had now become through his clever Bismarck, he was years by the accusation of secret unionism on the part of Lutheran synods, begins to take Lutheranism church? Has he got letters and bricks that this dangerous thing does not still far from being the good Lord. In short, the Lutherans do not want to know anything about the Oberkirchenrath seriously vis-à-vis the united associations, and yet once exist for him and that the collapsing Union building, which he bravely wants of Berlin and the King of Prussia in relation to this kind of love. One would think that the King of Prussia, who upon a time lets itself hear the distressed sigh: "How gladly to help shake, will not bury him under its ruins? D. E. after all is not at the same time the Lord gladly

To the ecclesiastical chronicle.

What a lot of sighs the **Union** has already squeezed out of the Lutherans! Love, too, can become troublesome, when one should certainly go into company with someone, esteem him highly, live intimately with him, act tenderly with him, and yet one cannot, it does not work, one has no inclination! One would much rather be alone, one sees no benefit but only harm in the "proposed" union, mau comes thereby into unpleasant relations and the like. But what is the use, one may want or not, mau must, must love, must let oneself be embraced. The Union, after all, is out to make love, and if it cannot do it well, it does it by force. That is what the poor New Prussian states in the old German fatherland are now experiencing. The Prussian Oberkirchenrath is spending it on love. The Hanoverian, Lauenburgian, Holsteinian 2c. Lutherans are making all kinds of representations against it, they are refusing the honor, they are making the most serious objections, they are saying that they would be quite unhappy, that they would have to die in this union. But all this is of no avail. Prussia has conquered the other countries, and now they must let themselves be loved as punishment. The King of Prussia has now somewhat restrained the too hot-tempered Oberkirchenrath. Good things take time. But that the conquered Lutherans should, must, in the end, let themselves be loved, is unshakably certain even with the King. He has recently issued a decree in which he says that the consistories in Kiel and Hanover, etc., are not (immediately) to be "subordinated" to the Oberkirchenrath; the marital union of the Lutheran Church with the unchurched is not yet to be accomplished on a standing foot. For the time being, only betrothal is celebrated, and even that not yet in proper form, since many Lutherans do not want to say "yes" to the courtship, and turn their backs somewhat impertinently and unfeelingly on the amorous Oberkirchenrath in Berlin, without considering that they are, after all, conquered Lutherans. But the Lutherans say that they are not conquered Lutherans at all, but only conquered Hanoverians, Hessians, Holsteiners 2c., Now they wanted to become Prussian in so far as they wanted to pay Prussian taxes, to become Prussian recruits, for what did they want to do, they would have to, they were conquered people, but it did not yet follow from this that they must now also accept the Prussian-royal religion, for God alone had to command over religion, and however powerful a lord the King of Prussia had now become through his clever Bismarck, he was still far from being the good Lord. In short, the Lutherans do not want to know anything about the Oberkirchenrath of Berlin and the King of Prussia in relation to this kind of love. One would think that the King of Prussia, who after all is not at the same time the Lord

who is the conscience and soul of his subjects, should be satisfied with the taxes and recruits and leave them satisfied with regard to their faith. But he does not want that, they should believe as he believes, they should leave the Lutheran faith and accept the unirt-oberkirchenrätlichen, the Prussian court faith; but the Lutherans do not want that, they want to stay with the faith of the apostles and reformers. How will this struggle, this peculiar love story, end? Yes, if the Lutheran preachers in the conquered countries were all faithful Lutherans and also had congregations behind them that knew why they were Lutheran congregations, what treasure, what jewel they had in their confession: they would calmly let the Prussian lover blow the sweetest melodies or even angry war marches on his Union bagpipes; the one would not move them and the other would not frighten them. And what if they were only united, and showed earnestness, inexorable earnestness, because they knew and recognized that it was a matter of their souls, what does it matter! the Prussian king would be satisfied with their taxes and recruits, and would let them keep their faith. But so it is a miserable thing, for the New Prussian Lutherans are, on the whole, long since ceased to be Lutherans; there can be no question at all of unity in faith, and still less of "inexorable earnestness." The mass of the people in the cities as well as in the countryside will be glad if they only somehow get the opportunity to get rid of the Lutheranism they hate so much. This has been shown clearly enough, especially in Hanover, by the fight against the Catechism. And the Prussian king and his Oberkirchenrath know this quite well, which is why they have made the clever plan that the people themselves should destroy their own Lutheran church. Therefore, the royal decree says: the King wishes, hopes, trusts that the New Prussian Lutherans will still decide on the Union "with the free participation and determination of all those involved and called to it. And the means to this end are the Schnöden! Here in America, where, praise God, the Word of God has prevailed in the congregations and therefore also in the synods, they are excellent means for the promotion, preservation, and strengthening of the church; but in Germany, conversely, they are the most effective means for its destruction. Hence also "Lutheran," regional church synods are to lead the Lutheran church into the arms of the unruly Prussian king. And the consolation and defiance of the German regional Lutheran church politicians, that the Lutheran regional churches already existed "rightly" with and through the Westphalian peace, will probably melt away like a water bubble, since these very Lutheran churches, which exist politically rightly, are themselves gladly passing away this political Lutheran right. Yes, even before this

a real union will have been initiated in the New Prussian he should be imprisoned for six months, so that under countries. How this will happen, we can see from a letter lock and key and with bread and water he would let go that recently reached us from Germany. It says, among of his aversion and reluctance and let love and longing other things: Through the introduction of freedom of enter his cold heart. The High Court, however, thought movement it would soon happen that individuals and that it was not necessary to give him too strong a love whole families would immigrate into the Lutheran powder, so it only sentenced him to four weeks in congregations from the old uninspired Prussian prison, to pay the costs, and to destroy his writing. One provinces, and thereby the Lutheran congregation can see that the Union is serious; it is moving toward would be broken up without further ado. Whichever action. - But, one might ask, do the main representatives pastor would then remain silent and unquestioningly of the Lutheran Church do nothing against this, do they admit such unconverted immigrants to the Lord's not move? When one member suffers, all members Supper would be called well unconverted, and it would suffer with it, and those who suffer should be taken care not be long before the unconverted formula of the Holy of. Oh yes, they are doing something, but it is very much Communion, "The Lord says," would be used. For as to be feared that the Union will not get too much fright soon as a so called Uniate state Christian declares and shudder in its limbs and trembling in its bones. For himself injured in his tender conscience by the Lutheran they have met in Hanover on Oct. 30 and 31 for a confession and complains to his Uniate authority. Then speech conference. But out of tender consideration for, the Oberkircheurath police would not be long in coming. or perhaps also out of a certain cannon fever before the If, however, a Lutheran pastor should dare to refuse Royal Prussian Government, they have not invited the such an immigrant Uniate from the Lord's Supper, the separated Lutherans from Prussia to this "general" Oberkirchenrath would certainly not tolerate such conference, for these have already moved from words heresy and denial of love. Indeed, the sacramental to deeds and have thereby become very inconvenient fellowship with the Unrists is already closed by the to the Royal Prussian Union, a real thorn in its flesh. It Unrist soldiers in the Lutheran garrisons and by the is true that these separated Lutherans are only small in Lutherans in the Unrist ones. For the admonitions of the number and reputation, but I, for my part, think that it Lutheran preachers that their young people in the un- would have been more fitting for a Lutheran conference Irish cities should keep away from the un-Irish to look less to the great-powerful King of Prussia and communion table were certainly not kept by many. his favor or disfavor, and more to the Lord, whom it is Indeed, most pastors feared even to speak such a pleasing to confess in all his members, and especially warning publicly. This is what the letter says. - It cannot in those who are depressed and despised. Not the favor be denied, of course, that the Prussian government is of the Prussian king, but the grace of the heavenly one, evidently already beginning to be annoyed by the is and can alone be the consolation and defiance of the brittleness, coldness and dismissive nature of the Lutheran Church in Germany. Z. beloved conquered Lutherans. Thus a high As the old Anstaltshachs of the **British nnd Foreign Bible Societies London is in the** way of the ecclesiastical official in Hanover, because he construction of new roads 2c. so now a still larger Hans represented the good right of a Lutheran woman with is being built for the same purpose, which is to include regard to the confirmation of her child, received such a all branches of the great work. The foundation stone coarse and insulting answer from the unite higher has already been laid by the Prince of Wales on June authority (for even the sweet union of love can be very 11, 1866. The Society, in the 62 years of its existence, coarse if one does not do its will) that he resigned his has expended nearly £6 million for its purposes. The office. True, he ought not, in my opinion, to have done annual income of £640 has grown to about £175,000 so, for the Union will only rejoice if, in so easy a manner, since the year 1804. The number of Bible translations distributed is 207. Since 1804 the Society has by paper bullets fired, it shoots the firm and troublesome distributed more than 46 million sacred writings. Lutherans from the battlements of the fortress; but one (Pilgrims from Saxony.) can see, nevertheless, from such rude replies, the lover's irritated state of mind. Even worse fate befell a Pastor Grote at Harz near Bokenem, who had published fifty theses to celebrate the fiftieth anniversary of the Union, and in them proved that the Union was by no means a very amiable partner for the Lutheran Church. Then the Prussian crown attorney sued the poor pastor, claiming that he had subjected the Union Church to the and the hatred and the contempt, so...

Church dedications.

The fourth Sunday of Advent was a day of great joy for the Lutheran congregation at Farmers Retreat, Dearborn Co, Ind: their nice, roomy, friendly

The new church (60' long, 40' wide and 24' high, with a lovely tower about 100' high) was consecrated this Sunday for the service of the triune God. In the morning, the members of the congregation and many guests gathered in the old church, where the local pastor, Pastor Wichmann, said a few words of farewell and a prayer of thanksgiving and supplication appropriate to the celebration. While thereupon a long procession started to move, the lovely bell sounded from the new tower and invited us to go to the new house of God with joy and thanksgiving. After the procession had arrived there and the local pastor had spoken the opening words: Ps. 24, 7-10, the doors were opened and the church was filled. The Rev. King of Cincinnati preached the sermon on the common consecration of the church, which tells us, "How the Lord Jesus enters into the house of Zachariah, and brings salvation to this great sinner," and directed the attention of the congregation, 1st, to the high and sweet consolation of this consecration gospel, 2nd, to the great doctrine and earnest exhortation of the same. In the afternoon, Pastor Eirich, of Zanesville, preached to a numerous congregation of English hearers, to whom he gave clear instruction of the Lutheran Church, setting forth 1. its glorious history, 2. its "scriptural" character, and 3. its glorious consolation. - Part of the conclusion of this celebration was the evening service, in which the undersigned, after Psalm 84, 2. 3. emphasized "the loveliness of the dwellings of God" and indicated: 1. Why a house of God is a lovely dwelling place of God for Lutheran Christians? 2. what this loveliness is supposed to drive to?

Finally, it should be noted that the celebration of this day was further enhanced by the fact that the dear, well untrained school children of Mr. Rev. Wichmann sang beautifully fitting songs in every service, as well as by the fact that the mixed choir and the men's choir of the Aurora congregation sang several choral pieces - in the afternoon also an English one.

May the eternally rich and gracious God continue to be with this dear congregation as before; may He protect it from all dangers; may He help it - for the sake of His promises, which are yes and amen in Christ Jesus - to fight and to conquer. I

Aurora, Jud. January 2, 1868.

Geo. Runkel.

May the Lord Jesus Christ be his sun and shield! Leavenworth, Kans. in Decbr. 1867.

M. Meyer.

Address: Uev. 6th DanclZrak, ears ok Ur. D. LtwpInrn, Xtollison, Kan8.

### Church dedication to Baltimore, Md.

Since last fall, a new church has stood in this city directly at the corner of Fremont and Saratoga streets, for which the cornerstone was laid in 1866 on the 21st Sunday after Trinity by the Lutheran St. Paul's congregation there. It was built according to a plan by Griese and Weile in true gothic style and is 120 feet long and 60 feet wide; the tower, which majestically towers above the whole and seriously points to the sky, is 175 feet high and has a mighty gilded cross at the top. This beautiful church has now, under God's gracious help, been completed to such an extent that we were able to consecrate it to the service of the Triune God on the 3rd Advent (15 and 16 Tee. 1867). But the fact that this church was built came about in this way. The congregation here had first been consecrated since 1845 by Rev. Wyneken with the pure word, but from 1850 until now by Past. Keyl sen. However, since the previous church was very inconveniently located for the congregation, and moreover, due to the visible prosperity of the local Immanuel congregation of Pastor Stürken, which has not only increased fivefold since 1865, but has also begun the construction of a large church of its own, as well as a roomy

After the successful completion of the construction of the schoolhouse and parsonage, the community decided to organize itself into three independent communities in such a way that one part of the old community, the eastern part, and the other part, the southern part, would be separated from each other,

would join Past. Stürken's parish, the second part in the southern part of the city the new Martini parish, the third part in the northwestern part of the city the new German Lutheran 't. ParUs-Gemeinde U. A. C. should form. It is now the same congregation which (while the new church of the Martini congregation is rapidly approaching completion) has asked for the above church to be built. Now that it is completed, it has become much more beautiful and costly than had been intended at the beginning. If it already impresses from the outside by its location on a mountain, by its size and symmetry, then one is not disappointed now also by the inspection of the inside; Through three doors, the middle and highest of which is under the tower, one steps out of the vestibule into the same, with pleasure one overlooks the wide, elongated space, the nave of the church is 90 feet long, 60 feet wide and 40 feet high and is not constricted by any side galleries, only on the back wall there is a gallery for the organ in a pleasant arch through the width of the church. The organ, which carries it, has 24 stops, 1 pedal, and 2 manuals, and is made by F. Hockinger, of Brooklyn. Through the painted windows, of which there are six on each side, a mild, pleasant light falls into the room, and the ceiling and walls are adorned with beautiful Fresco paintings. Above the central aisle hang twenty large chandeliers with twenty-four lights, and on the side walls are fourteen double chandeliers, which spread the light of day at the evening services, and are a gift from our young people. If one now enters through the main door, then one first sees on the steps of the altar architrave

white baptismal font, it is hewn in very pleasing form from a Marmvrblock and a valuable gift of Mr. G. Schimpf of. here; further back now arches the Altarchvr, which finally captures the gaze. On the altar, which is raised by three steps, and which our dear women

The altar wall is formed by openwork carving in gothic forms; in its five niches are the wooden figures of Christ and the four evangelists, the figure of the Saviour, which was given to us by an English university through the intercession of Prof. Brachmann; next to it are two candlesticks, artificially carved from wood. The altar wall is formed by a delicate, openwork carving in gothic forms, in its five niches are the wooden figures of Christ and the four evangelists, the figure of the Saviour, which is in the middle of the altar.

as high priest is enthroned, is four feet high, the other four are somewhat smaller, the whole is an excellent work of Mr. Sulzbura from here. Next to the altar wall are two blinking, narrow windows, and finally, above them, a round, painted window with partial emblems of the Sacrament; with their play of colors, they give the whole thing a fitting name, and wrap around the altar like a lovely, green wreath. At the right corner of the altar choir finally stands the white, delicate pulpit, on which one climbs from the sacristy. There are no bells on our tower yet, but they have already been made to order in the cast steel factory in Locknm, Westphalia, and are on their way here. The church costs about \$50,000. Everything has been accomplished under God's gracious guidance, though with many hardships and temptations, but without interruption or accident, and God has asked for and understood. Thanks and praise be to Him for everything. - Now some more about the dedication itself. After Past. Keyl, Sr., had held the farewell service in the old church, the congregation went in procession to the new church, after the master builder, Mr. Balke, had handed over the key and the church had been opened in the name of the Triune God by Rev. Kehl, scn., the congregation filled the rooms, while the choir recited the 84th Psalm. In spite of the heavy snow flurry, many guests keep in attendance. Pastor Bürger now held the consecration prayer and afterwards the festive sermon on Joh. 10,22-30. Topic: A Christian church consecration pleasing to God, 1. the right 'Wcihe of the church, 2. the right consecration of the hearts. In the afternoon Past. Stücken on I Cor. 4:1-5. I. Wherein a right preacher is to be kept, 2. what is to be required of him, and 3. how he is to conduct himself against the praise and censure of men. After this sermon, the undersigned was invited by the Hon. Pres. Rev. Keyl, his, as newly appointed pastor at this church and common. The pastors Bünger, ^türkem, P. Eirich and Grätzel were present, .in the evening, a service was then held in English, with Pastor P. Eirich preaching, who had gladly accepted an invitation to do so from Zanesville', O., he showed-from Rom. 1,16. why we should not be ashamed of the Gospel, further the dear Rev. Wyneken had not been able to accept the invitation to this joyful feast, to his and our sorrow, on account of the deep fall of the Echnee. The next day, which was also celebrated, the undersigned preached his inaugural sermon on the Gospel of the 3rd Sunday of Advent in the morning. Topic: John as a shining example of how a faithful preacher leads souls to Christ.

by referring them 1. to Christ's words and deeds, 2. by setting a good example for them. Finally, in the evening, the Rev. Eirich closed the celebration with a German sermon on Joh. 10, 12-16.

May the faithful God grant in mercy that this work of his glorious name may also be honored and that his kingdom may increase more and more, that his holy word may always resound loudly and purely in these rooms, and that children may be born to him as numerous as the dew from the dawn. May God be with you. Amen.

Hugo Hanser, Pastor.  
Ro. 400 8wru to \$L 8t., Baltimore, N.Y.

Church News.

With the present ordination announcement it is probably permissible to mention in advance something about the origin of the congregation in question.

While our former traveling preacher, Mr. Pastor Liebe, was waiting for his traveling preaching job here in Missouri, he was offered the opportunity to become acquainted with some Lutheran families in Warrenton (the court town of Warren County). And learning that there were many Lutherans living both in the town of Warrenton and in the surrounding country, but that they were hitherto without a Lutheran preacher; Mr. Pastor Liebe offered to preach a sermon to them once, if they desired it. The people were gladly pleased with this, and when they had heard a sermon, they desired that the traveling preacher would come oftener and supply them with the preaching of divine word. Mr. Pastor Liebe, of course, could not comply with the wish of the people in so far as he himself preached "more often" with them, but care was taken to grant them the preaching of the pure Word in other ways. At times Mr. Pastor Matuschka of New Melle preached at Warrenton, and in between (especially on feast days) students preached there. The last great holidays were spent in Warrenton by Student Vetter (the present pastor of the congregation), and when he had to return to St. Louis at the close of the holidays, the wish was expressed that he might quite soon move into Warrenton as Lutheran pastor. And that these Lutheran families were serious in their desire, they proved by the fact that they soon after took steps to organize a Lutheran congregation, and resolved to raise up the holy preaching ministry among themselves. They decided to establish the holy preaching ministry among themselves. An orderly profession was drawn up and signed by about 20 fathers of families. And after Mr. Conrad Vetter had completed his studies at the practical theological institute in St. Louis and had passed the prescribed examination, he accepted the calling of the "newly formed" Lutheran congregation in Warrenton, and was ordained and introduced by the undersigned on behalf of the honorable District President, Herr Pastor Bunger, on the Sunday after Christ's Day according to the form of our Agende.

God bless the young congregation and their dear pastor and let them both be a blessing to many.

J. H. P h. Grbner.

Address: Bov. Oomau Voller,  
^Vuwsuton, IVarroo Oo., No.

Rev. I. Lehner having accepted the call of two congregations, in and near New Haven, Ind. with the grant of his former congregation in Noble Co., Ind. by order of the Reverend Presbytery of the Middle District, was installed by the undersigned, on the 3rd Sunday of Advent, and on the 2nd of January, at New Haven, assisted by Rev. Bode. May the Lord bless our dear brother in his new field of work.

W. S. Stubnatzy.  
8ev Haven, In.

Since the undersigned has been suffering from a throat ailment for some time and therefore requires the most careful care, the congregation has appointed Mr. Chr. Bock, a pupil of the Hermannsburg Mission House, as assistant preacher. He was inaugurated by me on the third Sunday of Advent by order of our Reverend Bunger. May the Lord give him the spirit of wisdom, counsel, and strength, and make him able to lead the ministry of the New Testament, that the church may be edified in doctrine, faith, and life. W. Dorn.

Address: Nov. Oll. Lool,  
Boeuk Orooll, I'ranlllin Oo., No.

On the first Sunday after Epiphany, by order of the Most Reverend President of the Western District of the Synod, and in accordance with the prescriptions of our ordinances, I installed the Rev. A. H. Burckhardt, hitherto of Dundee, Kaue Co.

May the faithful God continue to adorn this servant of his with many blessings!

F. C. Th. Ruhland.  
Address: Rov. 8th Lurellmrt, Iro^> Nni8O" Oo., III.

After the candidate of theology, Mr. Oskar Katthein, from the seminary in St. Louis, had received and accepted a regular profession from the newly founded Lutheran congregation in Hoyleton, Ill., he was ordained and introduced in the midst of his congregation by order of the honorable president of the western district on the first Sunday after Epiphany by the undersigned with the assistance of Pastor Strckfu.

May the Lord also crown this young worker in his vineyard with many blessings!

M. Eirich.  
Address: Bov. O8llar Kklttleiu, uovlotou 1Va8i "Alon Oo., III.

On Michaelmas the Ebenezer congregation at Port Hudson, Franklin Co, Mo, celebrated its first mission feast. By invitation the whole neighboring Bethlehem congregation and those "more distant" in Washington County attended. Prof. Brauer preached a sermon on Ps. 119:105, and in the afternoon Rev. Knief preached on the Gospel at Michaelmas, with application to missions. Since the Lord gave us the most beautiful weather, so many guests came that the church could not hold them all. Strengthened and refreshed by the preaching of the divine word, all left the church with the desire and resolution to celebrate similar festivals in the future for the edification and expansion of the Kingdom of God. The collection, which was earmarked for the inner mission, amounted to 46 dollars.

W. Dorn.

Hosts.

The undersigned, at his request, hereby gives public notice that good, genuine communion wafers are still available from Mr. Franz Borck, a member of the Lutheran St. John's congregation in Town Sherman, Wis. These are baked from the finest wheat flour and water, and in elegance and strength surpass all the so-called "patent" Hosts. Patent Hosties. Price per thousand 2 dollars.

Orders are to be made at: No. I'. Lorell, ^aoU, Lllello^Zau Oo., IVis.  
' or also:  
No. O. 8leubor, 909 ^invellvZO 8t. Nilvsaullee, ^Vi?.

I. List, Pastor.

(Receipt and thanks.

For poor students received from Mr. Albrecht Brand in Frank Hill, Minn. \$10. By Past. Sturken from his valuable Women's and Virgins' Association in Baltimore \$10 and from Herrn Peter Schaaf there \$5. By Past. Bose in St. Louis collected at the infant baptism at Mr. Brockmann's \$10. By Rev. BuSzin, Cham- paign City, Ill, collected during the communal meal at Jubilee \$3.40. By Rev. Seuel in Vincennes, Ind. by Herrn Fr. Windmann \$50. by Mr. Nicrmann, New Gehlcnbeck, Ill, 25 Cts. From the werth women's club at Minden, Ill. 32 bundles of woolen yarn. C. F. W. Walther.

To the seminary household: From W. Sievers of Past. Muckels Gem. 1 doz. Chickens. From Mr. Past. Lehmann 27 psd. honey; from H. Lohr from his Gem.

1 Bush. Apples. From Past. Kleppisch's property \$5. from Past. Th. Mieler's community \$23 and 1 sack of dry fruit. From Mr. Schneller in the Zion District here \$2. From Mr. Klauenberg in Prof. Brauer's Gcm. \$5baar, 25 sausages and 1 gall. fat. From Herrn Kalbfleisch auS Collinsville 14 tins of preserves & 1 peck of dry fruit. From Mr. Past. Biedermann \$2 thank offerings. From Mr. H. Hesse of Tebo, Mo. 1 barrel of Molasses for Christmas present. Past. Nosch's parish, AdventS-Coll. \$7, from himself \$2.

For poor students: From Past. Biedermann's congreg. \$4.50. By my congreg. in MinerStown Weih- i nachtS-Coll. \$6.05. By Past. Jsr for Ernst \$26.75 from s. Gem. in Logansport, \$14.25 from s. Gem. in Peru, \$3 from Mrs. Maria Conradt as thank offering. From Mr. t W. Waltke in Past. Clans' Gem. 1 woolen blanket.

A. Crmer. -

Having received \$160 from the inner mission fund of Dr. Sihler for the purchase of an SLMission horse, gratefully certifies

Faribault, Minn, Jan. 14, 1868.

Chr. Gottl. Tr. Krause, Pastor.

Since the undersigned must live far away from the school seminary until the completion of the new building, the love of individual members of the local community has been taken care of for the good of the institution through the following gifts for the ' maintenance of a horse: from H. Bartling 1 sack of oats;' from Fr. Hay; from Plagge 1 p. of oats; from H. Heitmann 1 p. of oats.

Addison, Ill, Dec. 31, 1867. k. brewer. .

Eiugegankien for the orphanage be) 2 August 1867.

Bon Hrn. C. Bahders by Mr. Past. Hoppe, New, Orleans, \$15. by Mr. Ernst Meier (declining)^ bequest from his be. Father, Mr. Wilh. Meier, New Melle, Mo., \$100. by Mrs. Welker, New Melle., Mo., \$50. by Mr. Past. Kohler, from an unnamed as a thank offering for happy recovery, \$5. From a deaconess, \$4.40. From Mrs. Lurmann, \$2. From^ Mrs. Aldus, in MinerStown, thank offering for happy delivery, \$5. From Mr. Beith, Detroit, 50c. From Mr. HarmS, Cole Camp, Mo. \$6. From the laudable Fraucnver-! one at Macon City, Mo. \$4. Bon following Gemeivde^





Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Reitweilich redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 24. St. Louis, Mo. the 15th of February, 1868. No. 12.

"The text is too powerful there!"

O! behold the dear man of God At the table there in Marburg, Where opponents press him hard, To waver from the pure doctrine!

They turn Christ's clear word according to their sense on and on, And the true body and blood of the Lord in the Lord's Supper remains far from them.

Wine and bread is but a token, Signifying Christ's sacrificial death, But for remembrance it shall be, What we see at the holy banquet.

But Luther has from the beginning fresh Written there on that table: "This is my body! This is my blood!" His faith holds fast the highest good.

"The text stands too mighty!" When Christ speaks his loud yes, How can the disciple say no, And be wiser than the master?

How I wish I were your friend, But if I were then the enemy of truth, And if all friendship came here, Then that is truly more to me.

"Ye depart from the word of God, for ye have a different spirit from ours!" So it sounds loudly from Luther's mouth, So he resists all the findings of men.

Yes God's word, he holds that, And even if all leaves him, And what no fleshly eye saw: The text stood too mighty there!

So it is still, so it remains, For God's word is not a smoke, Which soon blows away in the air: It is the word that never passes away!

And like the dear man of God Every faithful Christian still holds to it, And mightily it sounds far and near, "The text stands too mighty there."

And even if everything cries "love", and struggles for injured unity, as has happened so often: the text is too powerful.

Yes, above all in the world Christ's word is placed by us, And "he who loves me keeps my word" : So resounds with us in every place.

We will keep to the end His pure word and sacrament, It resounds loud: Hallelujah! "The text is too powerful there."

F. Weyermüller.

IX.

**Chiliasm is false, because according to the Holy Scriptures only one resurrection of the dead is to be expected, and that on the last day.**

The Chiliastes, as is well known, teach a double resurrection of the dead, the first of which would take place at the beginning of the millennial kingdom, the second on the last day. This alone brings them into irreconcilable contradiction with the Holy Scriptures,

which knows only of a general resurrection of the dead at the last day, as is proved by the following sayings.

Already by the prophet Daniel the general resurrection of the dead is prophesied Cap. 12, 2. with the words: "And many that lie asleep under the earth shall awake, some to everlasting life, and some to everlasting shame and dishonor." The word "many" here means "all," according to a mode of speech common in all languages, called synecdoche, according to which one names only a part, but means the whole. Thus Christ says of his holy blood, Matt. 26:28, "which is shed for many," while the Scriptures testify in innumerable other places that Christ died for all. All are many; hence it is that in the Scriptures it is often said, Many for all. Hence it is that in the Scriptures it is often said, Many for all. That this also occurs in our passage is attested by the circumstances of the text. For if we were to understand it as referring to a partial resurrection of the righteous at the beginning of the millennial kingdom, we would have to assume that a portion of the wicked would also be resurrected, which is not what the chiliasts want. Therefore, according to our passage, there is only one general resurrection, which includes all the righteous as well as all the wicked. At the same time it is revealed to Daniel when all the dead would rise, as it says in 12:13: "But you, Daniel, go,

Until the end come; and rest, that thou mayest arise inAfter that we which are alive," 2c. and 1 Cor. 15:23, 24: It is clear from this that the last day is spoken of, thy part at the end of the days." Therefore the believers"But every man according to his own order. The firstfruits because it is to happen when the Lord comes down of the Old Testament always believed that the generalChrist. Afterward they that belong to Christ, when he shall with the trumpet of God, "at the time of the last trumpet," resurrection of the dead would take place at the last day.come. After that the end" 2c. When these passages are 1 Cor. 5:52, by which the last day is clearly enough This we see from the words of Martha, who says to thethus taken out of context, an appearance favorable to the signified. Lord Christ, John 11:24, "I know that he shall stand forthchiliasts is thereby created, but this disappears at once Neither does the passage 1 Cor. 15, 23, 24. prove anything for a double resurrection. After the apostle had said in v. 22: "As in Adam they all die, so in Christ they shall all be made alive," he continues: "But every man in his own order. The firstfruits Christ. Afterward they that are Christ's, when he cometh." But this return of Christ will take place on the last day, as the Holy Scriptures teach throughout, and as we have seen. Scripture teaches throughout, and we have shown above, Section II.; on that day, therefore, the resurrection of believers also takes place. The apostle continues, "After this the end, when he shall deliver up the kingdom to God and the Father, when he shall abolish all rule and authority and power." All this will take place on the last day. When the building is finished, the scaffolding will be taken down. When the believers will all be resurrected, then the present economy of the church will have reached its end, then the kingdom of glory will enter. - From this we see that the chiliastic doctrine of a double resurrection has no basis in Scripture. Scripture.

places with bright clear words. He says John 5:28, 29: For it is perfectly true, "They that are dead in Christ shall rise first. Then we who are alive" 2c. But the apostle does not mean that those who are dead in Christ will rise first, that is, already at the beginning of the millennial kingdom, and that afterwards, that is, on the last day, a second resurrection will take place. But he says this: Both Lord John 6:39: "Now this is the will of the Father which the resurrection of the dead in Christ and the return of the hath sent me, that I should lose nothing of all that heliving faithful to the Lord will take place at the last day, but hath given me, but that I should raise it up at the lastin such a way that the resurrection of the faithful dead will day." Compare John 6:40, 44, 54, where the Lordtake place first and then the return of the faithful who are assures us four times that He will raise up at the last daystill alive. This is what the context teaches.

The Christians in Thessalonica, like all true believers, leave the slightest doubt as to whether one or more5, 2, and "waited" for His return "from heaven", 1, 10. While they mourned the death of their believers, they also believers will all be resurrected, then the present economy of the church will have reached its end, then the kingdom of glory will enter. - From this we see that the chiliastic doctrine of a double resurrection has no basis in Scripture. Scripture.

How? are not these words clear and plain? Do they"knew" that the Lord could come at any moment, 1 Thess. 5, 2, and "waited" for His return "from heaven", 1, 10. While they mourned the death of their believers, they also believers will all be resurrected, then the present economy of the church will have reached its end, then the kingdom of glory will enter. - From this we see that the chiliastic doctrine of a double resurrection has no basis in Scripture. Scripture.

not! To him who does not want to be wilfully blind,grieved over the fact that they would not receive the same economy of the church will have reached its end, then the kingdom of glory will enter. - From this we see that the chiliastic doctrine of a double resurrection has no basis in Scripture. Scripture.

everything is as clear as day. For the Lord speaks of anbenefits as those who would experience the glorious the kingdom of glory will enter. - From this we see that the chiliastic doctrine of a double resurrection has no basis in Scripture. Scripture.

hour in which all who are in the graves will come forth,return of Christ. Therefore the apostle consoles them by namely, of the last day, on which He will raise up all thatshowing them, among other things, that those who will be the Father has given Him. Therefore all Christianity hasalive at Christ's return will have no advantage over those confessed not a twofold, but only one resurrection of thewho have already died. He says: "For this we say unto flesh, and the Lutheran Church testifies with the Smallyou by the word of the Lord, that we which are alive and Catechism: "I believe that... the Holy Spirit... will raiseremain unto the coming of the Lord shall not be found me and all the dead on the last day." It is true that theamong them which sleep. For the Lord himself shall come chiliasts have pretended that the passage John 5:28down from heaven with a shout, and with the voice of the refers only to a partial resurrection, for the Lord himselfarchangel, and with the trump of God: and they that are says that only all who are in the graves will come forth.dead in Christ shall rise again first. Then we which are But with the same right, one could conclude that all whoalive and remain shall be caught up together with him in are in the sea and have died there are excluded fromthe clouds to meet the Lord in the air; and so shall we the resurrection, which, however, the chiliastsever be with the Lord." Thus the faithful who die before themselves do not claim. the return of Christ will not suffer any reduction, but will

But, counter the Chiliastes, the revelation itselfattain the same as those who are then living. For when speaks Cap. 20. speaks of a "first resurrection". But thisthe Lord returns on the last day, those who die in Christ is a prophetic passage, which will be understood withwill rise first and then be raised to the Lord at the same absolute certainty only after the fulfillment, according totime as those who are then living. Furthermore, it would which, therefore, no clear doctrinal passage of thefollow from our passage, as from 1 Cor. 15:23, if it were canonical Scriptures may be interpreted. But that noreferred to a resurrection at the beginning of the bodily resurrection is meant there either, we shall provemillennial kingdom, that all believers would then rise, in the next section. In addition, the chiliasts cite thesince it says that those who are dead in Christ will rise, following passages as proof of a double resurrection: 1which even the chiliasts do not dare to assert. But that Thess. 4:16: "Those who are dead in Christ shall risehere exclusively the resurrection at the last day is spoken first. of, is not true.

## Some patterns of princely godliness from the Reformation century.

1) Moving examples of princely zeal about religion and pure doctrine.

a. Churfürst Johann von Sachsen wrote anno 1531 to Dr. Martin Luther:

"Dear Doctor, if one or another of my neighbours attacks me under the pretence of the Gospel, or on account of it, I will defend myself against him as strong as I am; but if Caesar comes to attack me, that is my master, I must give way to him. And how can honest destruction or death befall me, but from the word of God." (Loelrä. di8t. Imtū. Ub. III, p. 2.)

b. King Gustav of Sweden wrote in 1537 to the Elector of Saxony:

"Your dears may believe us in truth that we take special pleasure and great delight in the same, especially that you hold the doctrine of our Saviour Christ so fervently, faithfully and diligently for the good of the whole of Christendom, and that we are also no less inclined than E. L. himself to be and remain attached to such evangelical (i. e. Lutheran) doctrine, provided God Almighty grants us grace. From this, God willing, neither the Pope nor anyone else should lead us away or move us; and in the event that he (the Pope), together with his assistants, would dare to intercede on their behalf, then we, along with E. L., want to do so with body and soul.

We will faithfully turn away the help of our highest fortune, and know not how to show ourselves otherwise than what is befitting and suitable to a Christian king. (A. a. O. x. 147. ff.)

c. Prince John Frederick of Saxony wrote to Luther in his own hand in 1537:

"Concerning the dangers and journeys which our country and people, as well as persons of religion, may encounter, we want to put them in God's hands, since he says that the hairs of our head are all numbered, and that we may not lose any of them without his divine will, he will also, for the sake of the journey, order and make it well with our brother, us, and our children, as well as with the country and our leaders, according to his divine will, because we want to put it in his hands, since he has chosen us to be a prince; If it be His will, He will also well keep us thereby; but if it be not His will, no sorrow or danger will avail, for He will make it well, as it pleaseth Him, whom we have commanded, and in your and other Christians' prayer." (A.I.O.x.152.)

d. Elector Joachim II of Brandenburg wrote to the Magister Melanchthon in 1540:

"We have, without glory to report, no greater joy on earth than to promote and help to continue, according to our utmost ability, what may tend and prosper to the spread of the divine name and glory, to the enlargement of the gospel, and to the increase of the Christian faith." (A. a. O. p. 309.)

e. The already mentioned Elector John Frederick of Saxony wrote the following in 1541:

"Because we are alive, by the grant of the Almighty, the words of comparison of religions shall not take place among us for our own sake. If any man will compare himself, let him compare himself with God and His Word and accept the same and this doctrine, as we and others of this part have done. He that will deal in mending, let him go." (A. a. O. x. 361.)

f. Margrave George of Brandenburg thus wrote in 1528:

"If the only-begotten Son of God, Christ, our Saviour and Beatificator, be not left, or willing, for the sake of His evangelical preaching, to be a deceiver, and to be blasphemed into other ways; why should it be otherwise with us and others who adhere to His pure and undefiled glory and preaching? Let not the disciple be above his master, nor the servant above his lord." (Op. cit. Op. cit. II, x. 121.)

g. Landgrave Philip the Magnanimous of Hesse wrote to the Elector of Saxony in 1534:

"Your love shall join me

That I will leave my body and goods, land and people, unrighteous services, which are practised under his government, all of which he must cover with his name, with E. L. and God's word." (A. a. O. x. 137.)

h. Duke Ludwig von Württemberg wrote to Duke Julius zu Braunschweig in 1579:

"Since we are inclined towards E. L. with all friendly, simplicity, refrain from anyone accepting a bishopric or faithful, paternal will due to our blood relationship, and oräiüem 666l68ia8ti6um (ecclesiastical consecration) are eager from the bottom of our hearts to promote from such persons (by Bright Light of the Gospel) as are everything that is beneficial to E. L.'s welfare and to avert publicly and famously contrary to our Christian Augsburg Confession and dedicated to it by the Pope at Rome, what might be to their disadvantage, we have not refrained from reporting to E. L. in a friendly and faithful such oräiE (consecrations) or äiZnitLt68 6t oLma (dignities and offices) zn conferir (transfer), that such opinion what has reached us these days, in the undoubted hope that E. L. will not receive such from us action bears onerous ooEHnenti" (consequences) on in any other way than what we have in our hearts. L. in itself, as that hereby the pope at Rome äs laeto friendly and faithful opinion what has reached us these (thatsächlich) not for the Antichrist, but for a loZiturnum days, in the undoubted hope that L. will not receive and 8no 6688or6iu (lawful successor) of the holy apostles. note such from us in any other way than as we have it in The Roman Antichrist is thereby granted too much our hearts, as from their faithful cousins. authority over and against the church of God.

It has recently come to our attention that E. L. His beloved son, Duke Heinrich Julium, our also friendly, iväiüsrevte^ or mediocre in themselves, they are dear cousin, recently came to the diocese of Halberstadt, nevertheless irresponsible in present and withered and brought him with the usual papal ceremonies, such circumstances, because of the great annoyance so they as ringing bells, burning torches, wreaths (in such a way bring with them. For the ceremonies are no longer [as] other papal bishops have been inv68tirot [clothed] indifferent when they are practised with great offence up to now) into the collegiate church at Halberstadt and and annoyance to the weak: For the ceremonies are no there had him put into papal episcopal regalia, and also longer indifferent if they are practiced with great offence had him placed on the high altar in square red pareth and annoyance of the weak, since God's word warns us (bishop's hat), and also in this actu (in this act) used to the highest, compare annoyance to give, with papal prelates, so publicly contrary to our Christian, attached, heavy testimony, and simple-minded weak religion and Augsburg Confession, that also E. L. dero believers may make them think, out of foolish action, as had two other young beloved sons ordained by the Abbot if the papist religion were not unjust, because mau makes himself to some extent partaker of it again; the of Heuseburg, and thus received *primam tonsuram* (first zealous good-hearted Christians, however, who still live ordination), as it is customary to call it, all of which was under the compulsion of the papacy, work thereby highly so much the more strange and unbelievable to us to afflicted and fainthearted. The papists take this action as hear, because E. L.'s godly zeal, the love of God, and the a reason to become angrier and more stiff-necked and love of the Lord were so great that we were not able to defiant, and to press more vehemently for apostasy hear it. We are well aware of the godly zeal that you have against the oppressed Christians among them, with the shown in the Christian reformation of your churches and pretense that the Estates of the Augsburg Confession schools (since you have had them cleansed of papist now also like their Roman religion, that they are ready to heaven), which we also heartily rejoiced in at that time, rejoin it to some extent, and will soon even surrender to and still consider it undoubtedly that E. L., at the very the obedience of the Roman Church (one after the least, has not been willing to accept or establish anything other); The Pope's courage against our part may thereby that would be at least contrary to the confession and grow too much, and what may result from it in time, E. L. church order that have gone out in public print. presumably to judge. - Since even those who profess the

Nevertheless, after diligent consideration, we also Christian Augsburg Confession with truth will be cannot find that the above-mentioned L6w8 (rulings) proclaimed by the Zwinglians to be more than half papist, against himself (whether they did not flow from E. L. out the Zwinglians will likewise take cause for the of an evil intercession) are holy, befitting divine Scripture the forementioned deal (inasmuch as they are already and our Christian Augsburg Confession, and in doing so) to make our part even more burdensome. accordance with our religion. For if a man is to govern a

bishopric in which the whole papist idolatrous religion is still in force, and cannot be abolished or improved by him, his conscience is also (in our opinion) subject to all the papal

to ealumnireu (slander), as if we were generally again attached to the pope, and that through the work of the Concordia such and nothing else is sought; as they then submit to make this highly necessary work so much the more allready *suspect* (suspicious), as to which E. L. has so far done all useful promotion. And in addition to all the above-mentioned points, the Lords also want to consider what thoughtful above-mentioned things might do to the Electors and Estates of the Augsburg Confession, especially since such actions would also like to be continued in the future.

If, however, these things are to some extent all-ready and t'aotum cannot be mkeetum (what has happened cannot be undone), we very kindly ask E. L. that you, as a Christian prince, will humbly include this oversight in your Christian prayer of Our Father (in which we pray daily for forgiveness of our sins) for God, and trust in our Saviour Christ, who will cover such things with His innocence. However, we kindly, faithfully and cousinly ask and admonish you not to proceed with such actions (concerning your beloved sons or others in such a case), and to spare your own conscience in this, and also not to place such a burden on your beloved sons' conscientiiis (consciences) in their blossoming youth, which afterwards (when they think about it maturely and rightly in the future) would become much heavier for them to bear. And E. L. (of our undoubted hope) will know how to show themselves all the more eagerly with the promotion of pure religion, so that men may feel in the work that E. L. will not depart from it a hair's breadth, but will be intent on persevering in it (by the grace of God) until their last sigh, through which E. L.'s Christian zeal may be made the more likely to witiZirst (forget) the trouble that has come.

We have not been able to avoid informing E. L. of this for Christian admonition, and once again ask very kindly and cousinly that you understand this from us in the best way: for the Almighty, the Knower of all hearts, is our witness that we mean it faithfully and well with E. L. in this and other matters from the bottom of our hearts, and are inclined to show E. L. all pleasant cousinly services. L. all pleasant cousinly services.

Dat. (given) Studtgardt the 27th of February anno 1579.

L. H. zu Württemberg, m. xr. (own hand.) (From the Manusc. mitgetheilt von D. E. Löscher, Ev. Zehcnd. IV, 168 ff.) (To be continued.)

The Colloquium.

An account of the colloquy held in Milwaukee last year between representatives of the Missouri Synod and the Synod of Iowa is given in the latest numbers of the "Church Gazette of the Lutheran Synod of Iowa." We would have much to recall against the inanity of this account on the part of a party concerned. But we will spare our readers an unedifying controversy on this subject. The document acknowledged and signed by both parties, which contains the mutual submissions and final results, has already appeared in print, and, as we have heard, what a present person has stenographically excelled from the mutual debates is also already under the press. We therefore take the liberty of calling attention to the fact that those who were not present at the colloquium can most certainly see from these last-mentioned documents, which are free of any party whitewash, what the truth is in regard to the aforementioned colloquium. By the way, we cannot conceal that it has been very striking to us to hear that the gentlemen of Iowa have sent the first number of the present volume of their church bulletin to many preachers of our Synod who had not ordered it. First of all, it is suspicious that this mailing has just begun with this year's issue. It seems to be a hint that the members of the Missouri Synod would hardly learn the truth concerning the Colloquium if the gentlemen of Iowa did not see to it. We can only regard this as the first new act of hostility on the part of our adversaries, after what appears to have been a mutual rapprochement. On the other hand, we consider it an act that belongs to the class of surreptitiousness, when one imposes one's religious products on others. At any rate, Luther regarded it in this way, although this manner is peculiar not only to the neo-believing tractarians in general, but also to the "American" Lutherans. In one of his tremendous punishments of the angle preachers, Luther writes, among other things, the following: "Here perhaps you say to me: Why then do you teach with your books all over the world, since you alone are a preacher in Wittenberg? Answer: I have never liked to do it, nor do I like to do it; but I was first forced and driven into such an office, since I had to become a Doctor of the Holy Scriptures. I had to become a Doctor of Holy Scripture. . . Howbeit, if I even if I were not such a doctor, I am nevertheless a called preacher and may well have taught my own writings. Whether others have also desired such my writings and asked me for them, I am obliged to do so; for I have nowhere penetrated myself with them, nor have I desired or asked anyone to read them; as other pious pastors have done, I have not read them.

The Lord and the preacher write more books, and no one is hindered nor driven to read, and teach and run with them in all the world, and yet they do not creep". (Interpretation of the 82nd Ps. V, 1062. f.) By this, of course, Luther does not mean to make "sneakers" of those who send their products without express order to those of whom they know in advance that they desire this, and regard the sending as a Christian attention. But it is clear that to Lutherans, according to God's Word, the importunate sending of one's own machinations is nothing more than prowling, which a Lutheran should abstain from if he knows the doctrine of the profession. This open language may touch some unpleasantly, but remember, the truth, the undisguised truth, often has this effect, hence even the heathen said, *Veritas odium parit*, i. e., Truth begets hatred. The last-matter touched upon is also a point that belongs in the chapter on the "necessary reformation of the churches," especially here in America. W.

To the ecclesiastical chronicle.

**Brunn and the Brunns' Institution.** From a letter of our dear friend Brunn of January 7 we first take the following: "A year full of rich graces from the Lord, even though full of many a difficult struggle, lies behind us again. With great excitement we looked forward to the colloquium with the Iowans. Yesterday we received the first hints about it. I can only praise God for all these deep movements and struggles in the area of our American church. It cannot fail that the testimony of truth should finally win its victories. It will only cost patience, faithfulness, and perseverance until the hour of the Lord strikes. It is possible that we will also be involved in your battles here. A decision among the spirits will have to come here as well. May the Lord then give us courage and strength for faithful and undaunted witness." - Brunn reports of his institution: "Our institution continues to be blessed, thank God. The Lord has again miraculously helped us through the old year. In October not only were all our means completely exhausted, but also several hundred Thaler in debt had already accumulated. Then the Lord prompted me to go on a missionary journey to the region of Osnabrück and from there to Amsterdam, which the Lord blessed so abundantly that for the moment all our needs were met. This visible and unexpected help out of our need has been a real strengthening of faith for all of us, a new proof to the many old ones of how wonderfully the Lord leads His cause. In the new year that has begun, He will again help us just as graciously and wonderfully. - On the 4th of Advent, my own 25th anniversary in office,

we have installed our dear Gustav Hieronymus as my assistant preacher. May the Lord now bless his ministry and his work among us. What pleases and delights methoroughly perfect "long before death," while another above all in him is the pure, honest teaching of the divine Word, which he brings to us from you and which has so visibly become the sole pulse of his entire spiritual life. Not only every sermon testifies to this, but the whole man with his entire manner and education. I rejoice most sincerely in having at my side in my assistant such a fruit of your seminary."

**The Methodists** held a great general conference. There they had much trouble with perfect holiness, not with the perfect holiness of Christ, which is imputed to believers, for that is indeed perfect, but with their own, which should also be perfect, pure as white silk. The prophet says, Ps. 64:6, "Our righteousness is as a filthy garment;" the Methodist, "Our righteousness is a perfect thing, a jewel of gold, our glory distinguished from all other church communions, our true wedding ornament. Now, that the heavenly King will not even say to such a perfect Methodist, "Friend, how art thou come in, and hast no wedding garment on, but the filthy rags of thine own righteousness; therefore cast him out into utter darkness!" is a very good thing. - The children of God among the Methodists have resisted this false doctrine, this voice of the enemy and deceiver. But the saints have overruled the poor sinners, and among other things have passed the following resolutions: Resolved 2.- "Entire sanctification, which has its origin in regeneration, consists in a complete consecration to God, and in redemption from all sin-understanding of all evil inclinations and lusts, together with the possession of the perfect love of God." . . . Resolved, 3rd: "That Christian perfection consists in this, that at all times and under all circumstances one loves God with all his heart, his neighbor as himself, and God's children cordially, and so is minded as Jesus Christ also was, and walks as he walked." Concluded 4: "That this state of sanctification and Christian perfection is attainable in this life, yes, even before death, and by watchfulness and faithfulness can be preserved unharmed until the end, consequently (?) that a constant growth in grace and progression from clarity to clarity take place in the same." On this subject the "Lutherische Kirchenzeitung" makes the following pertinent remark: "All this will now be correct, for it will hardly be permissible to doubt the decisions of such a highly wise council as the one in question; yet we must confess that the matter seems to us botched, naturally from lack of insight.

first decided that a man can become wholly holy and thoroughly perfect "long before death," while another decision is immediately appended, which speaks of "constant growth" and "constant progress. If something is quite perfect, it seems incomprehensible to us that it should always become still more perfect. - The Albrecht brothers may be perfect, quite perfect, and still become perfect, if possible, but their resolutions evidently suffer from a quite colossal imperfection." - But unity has not yet come through these resolutions even among the perfect. The perfect brother Orwig, for instance, former editor of the "Christian Messenger," who always wrote with great vehemence and displeasure against the imperfect, against poor sinners, says in No. 46 that for twelve years already, if not punishment, at least a prohibition should have been issued against the poor-sinner doctrine. He is not satisfied with the resolutions; they are not severe enough for him. Probably he does not like the "constant progression"; to him the matter must be settled once and for all: perfection is perfection, and therefore punctum! He therefore complains, "Now it (this doctrine) has again been settled in the same indefinite manner, but in our opinion has also again been put on a loose footing." Another perfect brother, named Dubs, now editor of that paper, on the other hand, joyfully exclaims, "We hold that thereby the doctrine of our fellowship concerning the sanctification of believers is forever clearly set forth and firmly determined." We fear brother Dubs is too sanguine; brother Orwig, after all, will not let the matter rest thus, and so dissension will again arise, and even the wholly perfect of the wholly perfect will again become imperfect.-

In general, the perfection of the Methodists *at large* is still very questionable. Orwig himself reports: "With regard to the improvement of the discipline of the conference, much good could be expected, if only one could generally count more on the observation of the same. If the authorities of the church, either out of negligence or out of fear of resistance and unpleasantness, allow both grosser crimes and neglect of duty to go unpunished, then the signs are truly very alarming. If, however, almost every transgression, whether in doctrine or in life, finds influential supporters and defenders, whereby the inexperienced, though otherwise well-meaning, are sometimes drawn to the side of injustice, one has sufficient reason to become anxiously concerned." Yes, we believe that, especially those who are completely perfect, in such a state of their bodies, should be afraid.

The church should feel anxious about its members, for if even "grosser crimes" are not only left unpunished by the authorities of the church out of negligence or fear, but even find support and defense, then this is in any case not exactly "complete" perfection. - Even individual sermons preached at the conference have unfortunately suffered from imperfection. Orwig says, "There was much wind and bang, but little rain." Now if even a Methodist complains of the banging, the spectacle must have been terrible. - Yes, even tobacco, that "filthy evil," by which you can smell people's imperfections from afar, is not yet extirpated among the Methodists; it is really too bad! It does not happen so seldom," we are told, "that at annual conferences brethren now and then give offence and annoyance by careless conduct, and perhaps also by the punishable use of tobacco." O that this filthy evil were entirely eradicated!" - O thou poor, vexed perfect brother!

This Methodist state of perfection in life corresponds entirely to their purity and perfection in doctrine. Thus, for example, we find in the same number of the paper the following beautiful piece: "By nature, according to the word of God, man is in a state of pardon, and that for the sake of the sacrifice of Jesus, which he offered on the cross for the sins of the world. Man, therefore, whatever he may be, Christian, Jew, Turk, or Gentile, so long as he does not wickedly reject the saving hand of Jesus out of love for sin, he will be saved for the sake of the death of Jesus. But we are told that only the believer will be saved. But likewise also that only the unbeliever will be lost. Therefore, those who cannot yet choose and are called away from this world before they come of age receive salvation by grace because of the merit of Jesus (Rom. 5:21). Therefore, the heart of every man who has not yet voluntarily thrown himself into the arms of the Savior or the world is neutral ground." What a nest of lies against the Word of God ! The apostle Paul teaches Ephes. 2, 3. "We were children of wrath by nature, even as the rest" ; St. Methodist, "By nature man stands pardoned according to the word of God." The prophet Moses, Gen. 6:5: "All intentions and strivings of the heart are only evil forever," and Paul Rom. 8:7: "To be carnally minded is enmity against God," but the Methodist prophet: "the heart of every man is neutral ground." It certainly cannot be construed as old Lutheran spite and bitterness if we dare to express the supposition that Methodist complete perfection may yet be capable of and in need of a higher degree. Z.

History and consecration of churches at Swan Creek and Grand Haven, Mich.

Seven churches are consecrated to the service of God! the "Lutheran" rejoiced the other day; I can give him two more today on his errand to the Lutherans. Should not every Lutheran heart rejoice with him? And yet many are overruling these very messages of joy. This is not right, for "if one member is kept glorious, all the members rejoice with it."

Though I have not to report of magnificent temples, but of a neat log church in Monroe County, and a spacious frame church in Ottawa Co. in the east and west of our State, yet these members have been "gloriously kept" by the Lord, as was testified by their tears of joy over the victory against everything that wanted to be a hindrance to their undertakings, as is the case with all God's works, but could not be. Their joy also had the same reason that the greatest church has, that the pure word has found a place among them where it can be freely proclaimed.

That is what happened. On the 23rd Sunday after Trinity, Rev. Bauer of Sandy Creek gave the farewell sermon in the schoolhouse on Psalm 84; after the procession had arrived at the new church, the founder of the congregation, Rev. H. Lemke, preached on the subject: The comforting certainty that the Lord Jesus also wants to keep a blessed retreat in small congregations with small churches, as well as in large ones with magnificent temples. 001 How the Lord Jesus doth come in at all, and how surely he doth come in with all his fullness of blessing, even to small churches. (2) How comforting this assurance ought to be to us, and what it obliges us to do.

The church in Grand Haven was dedicated on the 2nd of Advent. It cost about H2000.00 not including the building site, which is situated on one of the most beautiful spots in this Michigan lake town. Three preachers and the presbyters with the holy. Vessels opened the procession here; the dedicatory prayer was read by Past. Daib, Rev. F. W. Schmitt preached on the words of Revelation, "Hold that which thou hast, that no man take thy crown." The singing choir was from Granb Napids. In the afternoon, undersigned preached in English both days.

So I think we all have cause to rejoice with them. Now, a few words about how these churches came into being.

A. F., a Lutheran, hears that there is a Lutheran preacher living in Monroe, goes to him, and he calls the attention of Past. H. L. to the fact that they had asked for a sermon at S. C. And it was not until eleven years later that they were able to dedicate their little church. Can we not rejoice in the faithfulness and steadfastness of these 72 souls? It was in Grand Haven that a preacher of the Michigan Synod first sought to plant a church. In 1863, when Rev. Achenbach was called to Grand Napids by W. B., however, he first succeeded in starting a congregation, which was organized by Rev. Daib in March, 1866, and organized by the Synod in October. The construction was mainly done by a pastor's son C. P. from Denmark.

May the Lord, who is the head of his church, help them to "keep what they have," may their desire to soon have a

The Lord's desire to call his own preachers will be fulfilled. May we all, even if the Lord has given us splendid temples, remember that we are swallows who "find" their "nests" with joy, but do not forget that we must soon leave them again, in order to enter the temple "not made with hands" from the "courts of the Lord". This give us the dear little Christ. Amen.

Wyandotte, 3 Janr. 1868.

Johannes G. Walther.

Church News.

Mr. Rev. I. von Brandt had resigned from his preaching ministry in Mount Vernon, N. I., due to lack of church discipline (refusal to register for Holy Communion, etc.), and had resigned from the New York Ministry for the same reason (cf. "Lehre und Wehre", November issue 1867). After he had received and accepted an ordained appointment as second preacher from the Lutheran congregations of U. A. C. in Somerset Co., Pa., he was inducted into his new office by the undersigned on the fourth Sunday after Epiphany by order of the Reverend President Keyl, under obligation to all the confessions of our Lutheran Church.

God, the Lord, be his sun and shield. Berlin, Pa., d. 3 Feb. 1868.

A. M. W. Kähler.

Dear Brother's address is:

Hov. 3. from Uranät,

Lerlin, Lomerset 6o., I'a.

Conferenz - Display.

The Speeial Conference of the Buffalo District, in accordance with its last determination, will assemble Feb. 26 at Waleottsburg, Eric Co. A. G. DoeHLer.

As a reminder to all whom it concerns.

As a result of the "Call" that appeared in an earlier issue of the "Lutheraner", by far the largest number of those concerned have already sent in their Jubilee reports; nevertheless, quite a number are still in arrears, and to them the kindly Reminder that they did not want the matter to be completely forgotten. No one would think that because the deadline for sending in the reports had long since passed, I would now be too late! That is not the case. And if I have done nothing else at all since 1 Decbr. If I had had more work to do than to work out the reports received, I would not be finished with them even now; for there is more work to be done on it than some might think. So - no one is too late with his report yet. But to those who are perhaps not at all inclined to send in a report, because they do not consider the matter so important that one should write a book about it - to them I would like to say this

Before I was able to take up the work in question here, the thought often crossed my mind whether the matter was really so important that one should spend the necessary time and effort on it; and when I looked thinly at the whole volume of reports, I thought: if only you could get rid of this uninteresting, mind-numbing work! It was with great reluctance, therefore, that I set to work after Christmas; but I must confess that I have grown in courage and desire for this work, and that I would no longer give it up under any conditions. Admittedly, in some respects a little patience and a little effort are required for this work; but the cause also rewards it. I can therefore confidently assure you that the book, if it sees the light of day with God's help in any other way will be of no small interest to all and sundry readers, and besides that it will be to many a preacher a treasure trove not to be despised in more ways than one; why? *Mal-a-propos!* Therefore I beg to send in the reports which are still in arrears. If the gentlemen pastors do not find time to do so, I will have asked the gentlemen teachers to take this matter into their hands ; but where there is none, a suitable member of the congregation will be found for it. I do not wish to impose any more conditions; every report that is only pertinent shall be welcome to me. I only ask the preachers not to forget to indicate the texts they have treated, together with the dispositions of their sermons, because the diversity of both will give the book a not small value. - Should this well-meaning reminder not yet bear fruit with some, - well - then - yes, then I would have to come again, although I do not feel a strong inclination to do so with myself.

Altenburg, Mo., 24 Jan. 1868.

Köstering.

Warning.

There have lately been agents of the American Tract Society prowling about here, who, under pretence of distributing good writings, seek to supplant with D'Aubigne's History of the Reformation that of Junius, published by Mr. Schlitt in Baltimore. We think it our duty to warn against such dawdlers and their wares. These people have all sorts of beautifully decorated volumes and tomes for sale, usually at cheap prices. Whoever examines the contents of their books more closely will find that they contain all kinds of enthusiastic, sectarian and unionist teachings, but little wholesome nourishment. Now and then something is published supposedly by a Lutheran writer, but always so distorted.

The author is no longer heard, but only the Tract Society. This society is an association of various names, and has made it its business to promote a mixed Christianity through its writings. Since its agents are now endeavoring to hinder us in the distribution of our ecclesiastical writings under all sorts of untruthful pretexts, we see ourselves compelled to warn our congregations everywhere against these unionist hucksters. We have repeatedly recommended Junius History of the Reformation, and could do so with the best of consciences, precisely because it is an excellent work, and from the Lutheran point of view it describes the history of that important time truly and accurately. In addition, the superficial work by D'Aubigne is written from the Reformed point of view, knows neither Luther nor the Lutheran Church to appreciate rightly, and of course does not do the interests of our dear Church the justice it deserves. We hope that no one will be so foolish as to allow himself to be duped by the aforementioned house leaders. In the purchase of books, especially in the area of faith and reformation, our people should take it very carefully, and neither be seduced by the size of the form, nor by the beauty of the volume, nor even by the cheapness, but ask above all for the content. They would act just as wisely if they abandoned a proper Lutheran pastor and preferred a false prophet because he offered himself to them for free or for a ridiculous price. This, alas, has already happened; but do not such miserable creatures deserve the fate they prepare for themselves by their avarice and foolishness, to be driven to and fro by all kinds of winds of doctrine, and to be most shamefully deceived?

He, therefore, who is in earnest about the truth and not hypocritical about the love of his church, will beware of dents that offer him a stone instead of sound bread, and a snake instead of a fish. But if our people have so little insight into the truth and love of the same, that for the sake of miserable external considerations they allow themselves to be tempted to go into the net of such miserable haggling Jews, then may the Lord have mercy on them, and in grace save them from the consequences of their foolishness. (Luch. Churches;.)

Books - Ads.

The following booklet has just been published: Dr. H. G. Masius' Kurzer Bericht von dem Unterschied der wahren evangelisch-lutherischen und der Reformirten Lehre. Since in our days Lutherans are so often tempted to leave their church and join the so-called Protestant Church, in which Lutherans and Reformed are united into One Church, the Lutheran Church and the Lutheran Reformed Church are united as one.

Junirt: it is of great importance for Lutherans to learn thoroughly what the difference between Lutheran and Reformed doctrine actually is. Whoever desires a clear explanation of this will find it in the booklet shown. The author of this booklet is the famous godly former court preacher and professor in Coppenhagen, H. G. Masius, born in 1653, died in 1709. The reader should not fear that he will have to deal with a quarrelsome man in this booklet. Masius was of a particularly mild disposition; his mildness had become proverbial while he was still alive; he used (to mention only one thing) from 1703 until his death his entire salary for pious purposes, since he had so many means to be able to live with his family even without his salary. Nevertheless, dear Masius was not a reed that the wind weaves to and fro, but fought faithfully for the faith that was once given to the saints. A proof of this is the above scripture. As mildly written as it is, it nevertheless clearly and sharply presents the dangerous heresies of the Reformed Church, refutes them from God's Word, and shows how, for their sake, a faithful Lutheran cannot enter into a union with the Reformed, indeed, how the Reformed are bound by conscience to join us by virtue of their own doctrines. Whoever buys and studies the booklet will not regret the money and time he has spent on it. The price is 75 cents; the postage to be paid by foreigners who wish to receive the book by mail is 8 cents.

The publisher is Mr. L. Volkening, of St. Louis, Mo.

From the Synodal Report of the Eastern District of 1867 I still have a significant portion at hand, since only little of it has been ordered so far. I therefore bring it to mind again. Price per copy 20 Cts, per dozen H2.00, incl. postage.

I. Birkner, No. 92 William St., New York.

The 17th and 18th volumes of "**Luther's People's Library**" have just left the press and are available from Aug. Wiebusch and Son here, bound in one volume, at a price of 50 cents. In order to indicate what an exceedingly rich treasure is again offered to you dear Lutheran Christians in this volume, it is sufficient, however, to merely set forth the titles of the magnificent writings of Luther contained therein, as: 1. That these words of Christ, "this is my body," 2c. still stand firm, against the swarming spirits; 2. Eight sermons of Dr. M. Luther, delivered after his return from the Wartburg against the iconoclasts; 3. Ninety-five theses or sayings of Dr. M. Luther, delivered after his return from the Wartburg against the iconoclasts; 4.

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(Receipt and thanks.	
For poor students, 13 shirts, 3 pr. woolen socks, 6 handkerchiefs C. F. W- Walther received from the worthy Women's Association in the Zions District here.	
To the Seminary Househ old: From Mr. Waitke in Lowell 1 case of soap; from Messrs. Berg and Müller in Collinsville 3 barrels and 3 sacks of flour; from Messrs. Millers Brockschmidt & Co. here 3 barrels of flour; from Pastor Muckels Gem. from the 3 Sievers Brothers & Mr. Hä- ring 400 lbs. of flour and 2 sides of bacon; by Rev. Katt- hain on the wedding of Mr. I. Maschhoff 510.05.	
For poor students: From the Women's Club at Lo- well 1 doz. Undershirts; by Past. John by F. Sitt- ner, thank offering 52; by Rev. A. Ernst on weddings ges. 54; by Past. Claus by Bro. G. Schürmann 53, by N. N. 51; by Past. Fischer's Gem. 517 for chaff- geler; at Mr. Past. Maak's wedding collected 55.30 for Barth.	A. Crämer.
On behalf of the Lutheran Immanuel congregation in Detroit, Mich., the undersigned acknowledges with heartfelt thanks that he has received from the Missions Society in Bavaria through Mr. Volk of Nuremberg the sum of 14 dollars for the benefit of the above-mentioned congregation.	
Detroit, Mich. 27 Jan. 1868.	K. L. Moll, Pastor.
For Teacher Weigle, who is ill, Untcr support goldern received from Sept. 29, 1867, to Jan. 27, 1868: From Teacher Brase, Concordia, Mo., 520; from N. N., Pittsburg, Pu., 510; from Teacher Dörfler in Michigan 51; from Teacher Steinbach in Chicago 53; from Teacher Dornseif in Madison County, Ill, 58.50; from Teacher Nolting in Jackson County, Ind. 57.15.	
Chicago, Jan. 27, 1868, Th. E. Bünger.	
Thankfully, the undersigned certifies to have received the following gifts of love for Wisconsin's sophomores:	
By Past. Georgii 53; by Past. F. Keller HochzeitS- Coll. at K. Gerlach 51; Kmdtauf - Coll. at Pape 53.75. From Past. Strasens parish 516.75, 531.50 u. 57.85. By W. Richter from W Kestncr, P. Grupe 50 CtS. each, D. Fritz sen. 51, K. Fritz 52. I. Fritz 25 Cts., E. Müller 53, I. Müller 51, W. Rupprecht and H. Dorn 25 CtS. each, Wwe. Dorn u. H. Schön each 51, W. Richter himself 51.25.; from I. N. Stauß 55, G. F. Mohn 51.50, P. Bräunling 53, Frau Mohn 53, I. Stecher 51, Ph. Stoffel 52.50, G. Kirchmeier, I. Förtsch, N. Stoffel, H. Köhler each 51, F. Schulz 62 CtS., I. Hagerer 55 CtS., Jak. Stoffel, I. Ritter, P. Bräunling each 51. By Past. I. M. Moll of s. Gem. 53 52. by Past. Hachenberger 52. by	

Paff. W. Kolb wedding coll. at A. Schulz 81.80, child baptism coll. at W-land 81.20, at Schröder 81.45, at F. Lücke §3.25, at E. Wehrmann 82.03, at L. Lücke §2, at Hcrzbrg 81, from sr. Gem. at Town 17, -3.80, Kinttauf- Coll. bsi Meier §4, by Körner §1, wedding coll. by Elj. Menke 82.04. By Past. Stecher by s. Gem. 86.36. By Past. Ottmann of G. Beck 84, by sr. Gcm. at Plymouth 88.85. at Falls 85.30, by H. Wcdepohl Sr. 82.13. By Past. F. Lochner of the Young Women's Society in Milwaukee 810, by G. Laudon 84, by C. Schubert 82, by himself 81.25. By C. Eißfeldt of the comm. in Milwaukee 859 68. By Past. Multanowski & sr. Gem. in Woodland 87, by I. Billgrün 82, by Past. Krum- sieg of s. Confirmands 82.60. By Past. Markworth 60 Cts. By Past. Estel 81. By Past. List 81, Kinktnuf- Coll. at Hillger 81. by Past. Werfelmann by his Gem. at Cedarburg 85 9 >, at Grafton 85, at Saukville 82.90 By Past. Steinbach's congreg. 814. by the Virginians' Association in Past. Strasen's parish 84.15.  
May the faithful God bless the kind givers abundantly in body and soul.  
Racine, WiS., Jan. 29, 1868. Engelbert, Past.

Received:

For poor sophomores: Bon Past. Cd. H. Löbers Gem. 812; from Mrs. B. Mever, thank-offering for happy delivery 85 ; Kindtauf-Cvll. at H. Olsen 82.15.; from Fr. Paul 81; from Brackbage in Past. Fleischmann's Gem. 84; wedding coll. at K. Schwier 810.05; by O. Klug in Past. Hacbenberger's Gem. 82; WeddingS-Coll. at W. Webrs 88.13 ; at Stellhorn 811.15; at Pflngsten's daughter in Schaumburg 818 25; Reform.-Fest-Coll. at Past. Meiscners Gem. 83 ; from the Women's Club of the DreieinigkeilS- Gem. in Milwaukee 12 sheets, 12 kissing covers, 12 bu- senbenden, 2 underpants, 1 woolen blanket; v. Women's Club in Past. GeyerS Gem. 4 kissing covers, 4 hand towels, 2 tea towels, 2 bed sheets, 1 p. woolen socks and from Bro. Roth 810 ; from Fraurnvcrein in Cincinnati 6 shirts, 6 bed üchrr, 8 kissing bc covers, 6 handkerchiefs, 6 hand towels, 2weens; from Bro. Schaafl in Past. Stürkens Gem. 85; from Fr. L. 81; from Frauenvcr. in Past. DaibS Gem. 811.

For individual pupils: for A. Schäfer Kind- tauf - Coll. with Lühr in New Haven, Ind., 83.32; for D. Walter Kindtauf-Eoll. bri L. Deierling 88 and at Bösche- meier 84, both by Past. Friedrich; for H. Käppel by Ebr. Meyer, Cleveland Westside, 85; for dens. by Chr. Ostermeycr8>0 and F. Ostcrmeier 85 from Indianapolis; for G. Ernst by H. Busche 810; for A. Gräbner, F. Häuser n. A. Trautmann 86 each from the Women's Club at Nose- ville, M'ch.; for G Hcid 810 from Past. Claus u. einige Gliedern s.Gem.; for H. Schmidt HochzeitS-Coll. bei W. Soft 85.25 for A. Schröppel from the Jünglingsverein in Collinsville 815, from the Jnngsraucnverein daselbst 810; for K. Gram, F. Lußky and Larven each 82 from Dr. Sihler as surplus travel money to Buffalo; for G. Ernst from Past. Huömann's Gem. 815; for G. Ärröning by Past. H. Hanser by s. Gem. in johannisburg K2.80, in Mar- tin4ville 8'.75, by O. Erk 82; for H. Siek by G. Schimpf 856.67; for K. Franke by Fr. Hermsdörfer ?; for S. Ernst by Past. HuSmanns Gem. 814 ; for A. Schröppel by Past. Wagners Gem. 820 ; for Ph. Lingke from K. Brust 815; for G. Ernst from H. Busche 810; for H. Wischmeyer from JünglingS-Verein in Past. Wyneken's Gem. 89 ; for K. Groß from Past. Dörmanns Gem. 84 ; for S- and G. Ernst of the same 86; for K. Franke of Schlepper 8l, of Becker 82 ; for G. Häffner HchzciitS- Collecte at Lempke 82, v. G. Balbach 81; for K. Franke HochzeitS-Collecte bri W. Müller 89, of the Frauen- Verein in Kendallville 86; for G. Löber of Frauenvcr. in Past. Beyers Gem. 85; for G. Johannes from M. Gratz 85, Kindtauf - Coll. at M. Mirly 81.35; for H. Wischmeyer Wedding Coll. at I. H. Heiel 810.60; for E. Dultz from the Young Men's Club in Buffalo 89; for D. Walter of Past. Niethammer's Gem. 811.25; for H. Käppel by Teacher E. H. Rolf of his Smgverein 82.75, by three unnamed 82.25; for S. Ernst by dens. Kindtauf- Eoll. by Th. Rausch 85, by a parishioner Pastor Nützels 81; for G. Heid by Past. I. Rupprechts Gem. 85.65. by himself 83 ; for Th. Bethke of the Frauenvcr. in Past. BcyerS Gcm. 85, from L-Hrer Bünger's school -1.64; for G. Birkmann, HochzeitS-CoU. at teacher List 85; for G. Heid from Mertz's Gem. 83; for H. Käppel by Past. Schäfer 85; for G. Müller by his uncle in Altenburg 82; for F. Lußky by the Gem. in Buffalo 816; for H. Fick by the Zionsgem. in New Orleans 850; for H. Diemrr vou G. Beckmann 810, F. Schneller 81.

For the household: by Schneidewknd, Belleville, Ill, 81; wedding coll. by Past. A. Stamm -9.25; by Past. Strecksuß'S Gem. 813.10; by I. Tordeck in his Gcm. 810; by the Gem. in Kendallville 811; by Past. BartholomcwS Gem. 85.15; by Past. Stürken's Gem. 840. G. Alex. Saxer.

Received:

To the college household and for poor students in Fort Wayne: AuS Past. EverScommunity 1 quart of beef. From Past. JäbkerS parish: from Eichhoff, 2 sheep, 1 sack of rye; from Mak, 2 bush. Corn; from Prange 1 sack of potatoes, 85 baar; from Koldewey 1 B. Beef; from several women das. 25 Jard Muslin, 3 towels, 3 pillow covers, 1 feather pillow, 2 Strück wool yarn, 1 sack turnips, 1 sack cabbage heads; fromN. N. 85baar. From Past. Stock'SGem.r From H. Rolenbeck 4 gall. Apple butter, 2gall. Syrup; from E. Schaber 85 baar; from werth Women's Society 824.90 for poor students. From Past. Fritzes Gem.: from H. Föl- linger 1 sheep; from Ch. Werke several cabbage heads; from H. Hodrat 1 sack of rye. From Past. Fleischmann's Gem.: from Mr. Griebel 1 pig; from Brakhage 85 cash. From Past. Ncichhart'S Gem.: From W. Luke 6 Bush. Corn, 2 Bush. Wheat, 1A Bush. Potatoes, half a hog, 1 Gall. Syrup, 81 cash for poor students; from Hauptmeyer 2 Bush. Corn, 3 Bush. Wheat. Ans Past. Bode's Gem.: from I. Jäcklein, half a hog. From Past. Sievers' Gem.: From the Women's Club, 2 pairs of woolen stockings. To Past. Wüstemann'sGem.: From the Women's Club, 24 towels; from H. Müller, 3 gallons. Apple butter. From Past. Zagcl'S Gem.: From F. Früchte kcht l Vrtl. Beef. From Past. Jox'S Filialgem. in Peru: 1 barrel of pork. From Past. Kühn's Gem.: 7 sacks of hulled grain, 2 sacks of oats, 2 sacks of wheat, 2 sacks of rye, 1 barrel of pork, 1 barrel of pickled cucumbers, 4 gal- lons of Apse! butter, 82 baar. AuS Past. St.lhorn's Gem., De Kalb Co, Ind: 7 sack hulled grain, 1 sack rye, 1 sack turnips, 1 sack potatoes, 824.55 baar. From Past. Eirich's Gem., ZaneSVille: collected at the wedding of Mr. S. Crooks 839.50. From Dr. Sihler's Gem.: From teacher Meyn 82; by Past. Stubnatzy by E. Buk 83 for C. Franke; collected at the wedding of Mr. Hockmeyer for pupils E. Frank and H. Fischer T 84 ; for C. Franke 82.75 as half of a coll., gesam. at the infant baptism of Mr. W. Roge in Past. Stubnatzy's Gem. by Past. Sihler: from H. Kruse 85 for pupil G. Kröning; from the laudable Women's Association here from January 1867 to 1868 27 shirts, 17 pairs of woollen stockings, jackets, waistcoats, skirts, trousers, bedding. 4 quilts worth 860 and a number of dresses were repaired.

W. Reinke.

Entered into -er race -of the middle district:

About the synodal treasury: From Past. Detzer's congregation 82. Past. Sauperts Gem. 89. H. Mönning 82. L. Griebel 85. Past. KühnS Filial 86 09. Past. Dotzerö Gcm. in Southridge 822 05; in Tefiance 819.25. Past. Zagels Gcm. 812 85. past. Schuster's branch in Mishawaka 82.90; in Woodland 81.81. Past. King's Gem. 816; Past. Jor' Gem. in Logansport 810; in Peru 89.20. Gustav Muller 83rd P st. Zagels Gem. 818.20. Past. Stocks Gcm. 812.12. Past. KUHns Gem. 810 31; its second branch 83\*54. Past. Saupert's Gem. 86.50. Past. Detzer's gem. near Florida §5.23. Past. Scholz's gem. 83. past. Seuc'l's Gem. jnbelfestcoll. 814.52. Past. JLBkcrs Gem. 88.50. Past. Jox's gem. in Logansport 820.50. Past. Lothmann's comm. jubilee coll. 87.50. Past. Saupert's parish jubilee coll. 868.70. Past. Nützel's parish 88.28. Past. StellhornS Gem. jubilee coll. 86. by Past. Saupert by Christoph Müller 81. Mrs. Mutschler 81. Mrs. Dänble, thanksgiving offering for happy delivery 83. childrens' Aufscoll. bri Däuble 87.25. Fr. Nuschmeier 81.70. K. Ruschmeier 35 Cts.  
ForPast. Röbbelen's widow: Past. Gottlieb's communion roll 89. by Rev. Schöneberg from an unnamed person 81.  
For inner mission: Past. BodeS Gem. 810. Past. Königs Gem. 84.35. Mrs. Eleonore Bohne, thank-offering for happy delivery 85. by Past. Seuel of the Women's Association in his Gem. 815. Rev. Dultz's parish 87.25. Rev. Schuster's parish 813.07. Rev. Bühl's St. Johann's parish 820.  
On the seminary building in Addison: Jakob Von- derau 83. past. Kühn's Gem. and Branches Second Mission

\*14. fr. Vollmer 82. g. Meyer 81. past. Saupert- Gem. 850. by Past. Scholz by W. Huhn 85th Bro. Mutzier, thank offering 82nd Past. Bühls St. Johannes-Gem. 86.

For teacher salaries: Don Past. Niethammers Gem. 87.50. By Past. Saupert Hochzritscoll. at Chr. Kahres 83.35. Kindtaufcoll. at Beck 85.50. Mrs. Däuble 83. Gottl. Lipps -4. past. Schuster's Gem. in Bremen 86; branch at Plymouth 86.04. Past. Michaels Gem. 810; Past. Küchlr's Gem. 818; by Past. Sauer by H. Bentcr 85; Ch. Hävener 81; by a wife 82; Past. Scholz's gem. 85.81. Past. Schuster's Gem. in Mishawaka 86; in Woodland 84.06.

For poor students: Through Past. Saupert by W. Schnute 82. by C. Trier collected at B. HermannS wedding 818. by Past. Sallmann for the students S. and H. Ernst, wedding coll. at Fr. Biller 87. by Past. Wichmann from a parishioner for the pupil Lāwen 825. by Past. Friedrich for the pupil D. Walther by Wittwe Brandts, Mrs. Westerhouse" 81 each; Plincke 81.50.

For heathen mission: By Past. Saupert by H. Krämer-1. Past. Schd'nebergS Gem. 812.50. Hil- donbrand 85. Past. Zagels Gem. 837.32. By Past. King of the be. Wittwe Schwaimeier 85. past. Schusters Gem. 83 16.

For Mr. Past. v. Kienbusch: Through Past. Saupert by Fr. Langele81. Fr. Schäfer 82nd Peter's home 50 Cts. Joh. Bayer 81st Past. Schumann's Gem. 85.25. Past. Michaels Gem. 810. Past. Saupert's parish 88.

For the hospital in St. LouiS: By Past. Saupert of B. Spindier 82. Tuition from college students: From A. Vogeler 812. Fr. Hammer 86. L. Stutz 854.

On the building of a church in Egg Harbor, N. J.r. By Rev. Bodes Gem. 84th C. Bonnct 81.

For the orphanage in St. Louis: By Past. Nützels Gem. 814. by Pastv. Stubnatzy from F. Böster 8l. By Pastv. Sauperts Gcm^ 813.35. by Pastv. Dulitz, weddingScoll. at Nodenberg 82.50. By Pastv. Scholz, wedding scoll. at Chr. MertaS 82.76. Ch. Scholz, thanksgiving offering for recovery 82. By Past. Buehl by F. D., thank offering for confinement 85" By Past. Lothmann by N. N. 81; by his daughter 25 Cts.

To the parish and teachers' widows' fund: By Past. Dulitz von Jung 81. past. Sauperts Gem. 810. by Past. Scholz by F. Völke 75 CtS. I. Kurtzdörser 10 Cts. Wedding coll. by Bro. Brooks 81.50.

For poor school seminarians: By Past. Weyels Gcm. 811.15. By teacher I. Hafner, high time scoll. at Kammeier 87. By Past. Jox by some members of his congregation in Peru for the pupil Strobel 816.50. By teacher Brust collectiirt for the pupil Fr. Theis 82.60. Mrs. I. R., thank-offering for recovery 82. B. Umbach8l. Maiden Kath. Keck 81. by Past. Sommer by the widow Engel Meidler 825.

For poor students in St. Louis: By Past. Weyels Gcm. 818.30. By Past. Sauer by the Wittve Engel Meitler 825. past. Buehl's Gem. jubilee coll. 819. by Eyden 81. past. Bühl, wedding coll. at Ch. Schumann 88.80. By Past. Michael for the Stud. Denke 815. by Past. Wcyel for the student Brüggemann by Mrs. teacher Emilie Brust 85. Mrs. D. Umbach, thank-offering for happy delivery 82. Dcsgl. "by Mrs. L. Hermien 82. B. Umbach 81. by an unnamed 81. virgin Ernstine Wcyel 81.

On the college building stay in St. Louis: by Past. Wyneken, Wedding Coll. at Hempe 810.

To the college household in Fort Wayne: By Past. Wyneken of H. G. H. AlberS 86.85.

Concerning the debt redemption fund in Fort Wayne: From Past. Scholz' Gem., Wcihnachtscollecte 85.15.

For Past. Brunns Seminar: Don Past. ZagclS Gem. 89.01.  
For the College at St. Louis: From Past. Michaels Gem. 811.  
For the seminary in Addison: From Past. Michaels Gem. 811.  
For the college at Fort Wayner Bon Past. Michaels Gem. 811. C. B o n n e t, Kassirer.  
Fort Wayne, Nov. 25, 1867.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.  
Vol. 24, St. Louis, Mo. March 1, 1868, No. 13.

<p>X.</p> <p>The chiliasm is false because it is quite inconsistent with the text of Revelation chapters 19 and 20.</p>	<p>We accept the interpretation which excludes the meaning intended by the Holy Spirit. We accept the interpretation which excludes the meaning of the words intended by the Holy Spirit. But while we preserve our liberty in interpreting, we must at the same time beware that we do not transgress the bounds of it. For it is said, "If any man have prophecy, let it be like unto faith," Rom. 12:7. Our interpretation, therefore, must not contradict the articles of our Christian faith, nor the bright and clear sayings of Holy Scripture. Our interpretation must not contradict the articles of our Christian faith and the clear and bright sayings of Holy Scripture, but must agree with them.</p> <p>For this reason we must also combat the chiliastic explanation of these two chapters, because, pretending to interpret the Word of God, it imposes upon it a meaning by which the clearest teachings of Scripture are denied. Let us first consider</p> <p>Chapter 19.</p> <p>In this the Chiliastes find three main things: 1. that Christ with his saints would visibly come to the millennial kingdom; 2. that at the beginning of it he would deliver a terrible battle to his enemies, and 3. that he would throw the Antichrist into the lake of fire.</p> <p>1 John says, "And I saw heaven opened, and behold a white horse, and he that sat on him was called Faithful and True, judging and contending with God.</p>	<p>righteousness. And after him followed the host of heaven upon white horses, clothed in white and pure silk. And I saw the beast and the kings of the earth gathered about their armies to make war with him that sat on the horse, and with his army," vv. 11, 14, 19. That the appearance of all this was shown to John in heaven, and that therefore these events are not to be taken bodily, but inauthentically, is proved by such expressions as "that a sharp sword proceeded out of his mouth. Furthermore, not a word is said about the fact that all these events will take place when Christ visibly comes from heaven.</p> <p>002 Then the chiliasts assert, on the basis of this chapter, that Christ, at the beginning of the millennial kingdom, will give a terrible battle to his enemies. John says: "And out of his mouth proceeded a sharp sword, that he might smite the heathen therewith: and he shall rule them with a rod of iron. And he treadeth the winepress of the fierce wrath of Almighty God. And I saw an angel standing in the sun; and he cried with a loud voice, saying unto all the fowls that fly under heaven, Come and gather yourselves together unto the supper of the great God, to eat the flesh of kings, and of captains, and the flesh of mighty men, and of horses, and of them that sit on them, and the flesh of all the flesh.</p>
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Freemen and bondmen, both of the small and great... And the rest were slain with the sword of him that sat on the horse, which proceeded out of his mouth: and all the fowls were filled with their flesh," v. 15, 17, 18, 21. Here also the chiliasts usually draw Rev. 14:20: "And the winepress was pressed without the city, and the blood went out of the winepress unto the bridles of the horses through a thousand six hundred highways." Of such a terrible day of the Lord's slaughter many other sayings are found. "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come," Joel 3:4. "The LORD at thy right hand shall smite kings in the time of his wrath. He shall judge among the heathen, he shall do great slaughter; he shall bruise the head of great countries," Ps. 110:5, 6. "And he shall judge among the heathen, and punish many nations," Isa. 2:4. "And I will execute vengeance with fury and wrath upon all the heathen that will not obey," Micah 5:14. "But the LORD will go forth to fight against these nations, as he is wont to fight in the time of war," Zech. 14:3. "And this shall be the plague, that the LORD shall afflict all the nations which have fought against Jerusalem: Their flesh shall rot, and they shall stand upon their feet, and their eyes shall rot in their holes, and their tongue shall rot in their mouths," Zech. 14:12.

The Chiliasts take all this in its true sense. As they believe, when Christ comes to the millennial kingdom, he will deliver a terrible battle to the armies of the hostile world powers, in which all the wicked will be strangled with his sword, and a horrible bloodbath will result. So many people will then be slaughtered that the blood will reach through 1600 country lanes, i. e., through 394 Prussian miles to the bridles of the horses. All this is to happen when the "storm from the west," "the great eastern war," begins, of which the Chiliastes talk so much.

This is neither in accordance with the mercy of the humiliated, nor with the majesty of the exalted Saviour. Here the hideous grimace of a false Messiah grins at us, a murderous despot who inaugurates his millennial kingdom with a general cannibalistic bloodbath. Such a false Messiah is perfectly suited to the false millennial kingdom and its carnal splendor, from which our Christ and our Bible are as far removed as heaven from hell. This is what happens when one interprets the Bible, which is not his own interpretation (2 Pet. 1:20), according to his own liking.

It is vain, however, to make dear Revelation the cloak of such chiliastic

To make abominations. It certainly says that the Lord will strike and slay the Gentiles with a sharp sword, just as the rest of Scripture says that he will judge, punish, deny, afflict, and crush them. But of what kind is this sharp sword? To prevent the gross carnal misunderstanding, as if Christ would cut down the Gentiles with a bodily sword, Revelation says, "And out of his mouth proceeded a sharp sword," "they were slain with the sword that proceeded out of his mouth," which Paul declares Eph. 6:17, "the sword of the Spirit, which is the word of God." With this sword Christ smites and slays the Gentiles; it is therefore a spiritual victory which Christ carries away over the world by his word. It now depends on the condition of man whether this victory of Christ is to serve him to eternal salvation or ruin. It is said: "The Holy Spirit will punish the world. Spirit shall convict the world of sin, and of righteousness, and of judgment," John 16:8. "The letter (the law) killeth, but the Spirit (the gospel) quickeneth," 2 Cor. 3:6. "We are unto God a good savour of Christ, both among them that are saved, and among them that are lost, to the former a savour of death unto death, and to the latter a savour of life unto life," 2 Cor. 2:15, 16. God's word proves its power in all them that hear it, first smiting them, punishing them, killing them, viz, convincing them that their wisdom, righteousness, and unbelief is folly and sin, and then offering them salvation in Christ. Whoever does not want to be punished, but persistently rejects Christ, his condemnation is already decided by his guilt. For the Lord says: "He who does not believe has already been judged, because he does not believe in the name of the only begotten Son of God. But this is the judgment, that the light is come into the world, and men loved darkness rather than light," John 3:18, 19. "I am come into this world to judgment, that they which see not might see, and they which see might become blind," John 9:39. This victory, this judgment of Christ over the unbelieving world is described in Rev. 19. The world, with its false philosophy, religion, wisdom, righteousness, and holiness, contends against Christ. But by the sharp two-edged sword of the divine Word, it is smitten and convinced that everything it puts forward against Christ is foolishness, and that its unbelief is sin. In spite of this, she continues to fight against Christ against her better judgment, and with an evil conscience she goes to eternal death. Thus the whole time of the New Testament is at once a time of grace and of judgment. Therefore the prophecies of the day of vengeance, Is. 61, 2., of the great terrible day of the Lord, are also called the Day of Judgment,

Mal. 4, 5. Joel 3, 4. and of the execution of the judgment to victory, Is. 42, 3. are expressly declared fulfilled in the New Testament, comp. Luc. 4, 18. 19. with 21, 22., Matth. 17,12., Acts 2,16-21., Matth. 12,17-20., Joh. 16,11. However, whatever may be the right sense of this passage that is intended by the Holy Spirit - the sense that the chiliastes assume not only has no reason in the wording but also contradicts the clear passages of the Holy Bible. The meaning that the chiliasts assume not only has no basis in the wording, but also contradicts the clear passages of Scripture. Scripture.

(3) Just as contrary to Scripture is the pretense of the chiliasts that Christ will throw the Antichrist into the lake of fire at his return to the millennial kingdom. As to what the Antichrist actually is, the Chiliastes are of very different opinions. Some consider the present Emperor Napoleon to be the Antichrist, others still expect him. But let us consider all the characteristics which the Holy Scriptures show of the Antichrist. If, however, we consider all the characteristics that Scripture gives of the Antichrist, and compare church history with them, we see that they are all found in the Roman Pontiff, and that he is therefore the prophesied Antichrist. Of him it is said, "And then shall that wicked man be revealed, whom the Lord shall destroy with the spirit of his mouth," 2 Thess. 2:8. The fulfillment of this prophecy began at the time of the Reformation, when Luther revealed the Antichrist. And wherever Christ causes His pure Word to be proclaimed, He kills the Antichrist in the hearts of His believers by the spirit of His mouth. This judgment of the Antichrist, which will be executed on him through the Word of God, is prophesied in Rev. 19:20. The final judgment on the last day is only mentioned in Rev. 20, 10; for the Lord will only "put an end to him by the appearing of his future", 2 Thess. 2, 8. Although one refers to Rev. 20, 10.where it says: "When the beast and the false prophet were"; but this little word "was" cannot be urged, because it is not found in the foundation, so from this passage the conclusion cannot be drawn that chapter 20 prophesies events that follow the chapter 19,20 in time.

If the text of Rev. 19 is thus cleansed of chiliastic glosses, it gives us the comforting promise that "the army," i.e., the church of Christ, shall triumph over its enemies, the world and the Antichrist, by the sharp sword that proceeds from its mouth, i.e., the word of God. Such a victory of the divine word is also described by St. Paul in 2 Cor. 10:4, 5: "The weapons of our knighthood are not carnal, but mighty in the sight of God, to destroy strongholds; that we may destroy the attempts, and every high thing that exalteth itself against the knowledge of God, and bring all reason into captivity unto the obedience of Christ."

(Conclusion follows.)

Is the pope the antichrist?

(Continued.)

We cite the following reasons:

1) The Antichrist, as his name already indicates, is presented in the Bible as the main enemy of Christ and His Church. All Christian parties agree on this: the Antichristian kingdom will not merely be a great world empire, like the Chinese, but the devil will set it up in opposition to Christ's kingdom and with the intention of displacing and destroying it on earth. This is also clearly stated in the Holy Scriptures wherever they speak of the Antichrist. Therefore, when we seek the Antichrist and his kingdom on earth, we must first of all simply ask: where is the greatest enmity against Christ and his Gospel? or where is the highest point of contradiction and opposition to the saving faith in Christ? History and experience show that the highest point of hatred and malice against Christ is not naked and simple unbelief and worldliness in itself (although it is certainly also enmity against God). Unbelief in itself is usually coupled with coldness and indifference to everything heavenly; the unbelieving blind worldling ridicules and scoffs at the Word of God, he flees and avoids the fellowship and worship of Christians, for the worldling seeks another pleasure and pasture, namely, the pleasure, goods, and glory of the earth, and if he only has these and can enjoy them undisturbed, he is satisfied and usually does not care much more about Christ and His church. And so it is to-day, on the whole and on a large scale: The unbelieving and apostate world wants to break the cords and ties where it still feels itself hindered and bound by Christ's church and by the preaching of the Gospel; it no longer wants to have and hear this preaching for its own part, but otherwise this unbelieving world usually leaves everyone his freedom; everyone may believe and do as he pleases; even today unbelief proclaims this as its solution; If, therefore, the believing Christians want to be such fools as one thinks, well, they may sit down in their corner and sing and pray as much as they like, mau lets them go and does not care about them any more. In a word, unbelief lets Christians have their heaven if it can only keep the world undisturbed to itself. So at least, individual cases taken aside, it is the general rule.

But the Scriptures tell us clearly where the greatest and real enmity against Christ and his gospel lies. To the Greeks, i.e. Gentiles and unbelievers in general, the word of the cross is foolishness, says the apostle 1 Cor. 1:23, but to the Jews it is an offense. And who again were the chief enemies of Christ among the Jews? Not the worldly-minded, unbelieving Sadducees, but the law-proud, self-righteous Pharisees.

sowers. These hated Christ most deadly. For, of course, in the Roman pagan persecutions of the first three centuries. Such masses of people as the papacy of the Pharisees, all their own wisdom andslaughtered at once and in heaps, such systematic, righteousness; therefore between them and Christ therecenturies-long persecution and extermination of the must be the deadliest enmity; either they must kill Christfaith, such select tortures and torments against the and annihilate him with his merit, or they, the Pharisees, faithful, steadfast confessors of Christ, as the history of must allow themselves to be killed by Christ, that is, give the papacy exhibits, are up all their merit, glory, and righteousness to death for never to be found, even from a distance, either in the Christ's sake. And so it is even now; as once with the history of the world or in the history of the Church. Think Jews, so also today the Pharisees are the true of the cruel, centuries-long persecutions of the antichrists, who kill and murder Christ and his own. Or, Waldenses and similar pious Christian sects in the in other words, the greatest and most deadly Middle Ages; think of the terrible tortures inflicted by the contradiction and opposition to Christ and his cross, to Roman courts of the Inquisition, which in many the gospel of free grace, lies not in naked unbelief and countries, such as Italy, Spain, etc., almost completely worldliness per se, but in man's wanting to set up his own eradicated the Gospel and suffocated it in blood, think of righteousness, works, and merit before God and put the streams of blood of evangelical confessors, with them in Christ's place. This is the deadliest sting to the which, after the Reformation, the soil of whole countries, proud heart of man, and inflames it to the bitterest such as the Netherlands, Bohemia, partly also France, hatred, when this is taken away from him, when his own Hungary, etc., has been fertilized, as it were: Then one merit and work are put to shame, when he is expected to learn to understand why the Revelation of John says lie at the feet of Jesus, completely naked, poor and that the Babylonian harlot is drunk with the blood of the miserable, and to give Him glory alone. saints; but forsooth, one also sees who is the Antichrist, the chief enemy, who sheds the martyrs' blood, not the Now there is no doubt that Pharisaism, i.e. that school of thought which, in opposition to the sole merit of Christ, unbelief of the present time, which as yet does not make wants to make man's own work and merit the basis of much of an appearance at all to shed Christians' blood, salvation, came to its greatest and highest development but it is the pope, the old arch-enemy of the cross of in the Roman papacy in the time of the New Testament. Christ, who has been drunk with Christians' blood for Pharisaism, the doctrine of the merit of one's own works, thousands of years. But

2) This is the main objection, that the papacy does not shed any more Christian blood, nor does it have any power to do so in most places, but that the whole power of the papacy seems to be broken, while on the other hand unbelief seems to take over the rule of the world more and more.

To this we must reply: First, if it be said that the pope is the right and proper chief antichrist, it is by no means denied that there are antichristian beings outside the Roman church. Even St. John, in his first epistle, says that there were many antichrists even now, in the time of John. That is why our ancient church fathers already said that the Holy Scriptures make the difference. This is why our ancient Church Fathers said that the Holy Scriptures make a distinction: they sometimes speak of antichrists in general, or of many antichrists \*), and that such are everywhere in Christendom; but soon the Scriptures speak of one in particular, who is called the antichrist, that is, as we said above, the chief enemy of Christ, the highest peak of satanic wickedness against Christ and his cross. The latter will always remain the pope, even if the antichristian spirit of the world manifests itself in many other forms.

Therefore, just look at history: what streams of martyrs' blood the Roman papacy has shed! Not the heathen, not the unbelieving world, no, but the Babylonian whore, i.e. the apostate Roman pabstical church, is drunk with the blood of all martyrs and saints, that as the Revelation of John says. It has been calculated that the number of martyrs who have fallen under the papacy is innumerable times greater than the number of saints who have fallen under the papacy.

\*) In this sense the Apology also says that the papacy is a "piece" of antichristianity, namely not the whole, according to time and space, but the highest, most distinguished piece, the top of the whole.

and figures in apostate Christendom, as is the case to-day. It would have to be the case that another would come who would re-establish the same Pabstreich, only in a new form and shape. If someone wanted to believe this, the Scriptures speak of a great world empire, in which we could let him; this new Pabstreich would then only be the Antichrist will reign as the supreme head, unite all the continuation and renewal of the old one and thus one world powers under his scepter, and in this way seek to and the same with it.

But if the Scriptures speak of a great world empire. If new form and shape. If someone wanted to believe this, the Scriptures speak of a great world empire, in which we could let him; this new Pabstreich would then only be the Antichrist will reign as the supreme head, unite all the continuation and renewal of the old one and thus one world powers under his scepter, and in this way seek to and the same with it. completely suppress and exterminate Christ and his church on earth, then there is no doubt that all this has already been completely fulfilled in the Roman papacy. Before the Reformation, as is publicly known, there was a time when the Roman Pontiff, as the representative of Christ and like an earthly god, as the symbols say, arrogated to himself the supreme power in the world and the church, and when it was actually given to him. The pope presumed to be lord even over all earthly royal crowns and countries, and to be able and permitted to bestow them according to his pleasure, and he often enough really did so; even the most powerful monarch of Christendom, the German emperor, had to bow before the pope; the pope summoned him to his seat of judgment to pronounce justice between emperor and subjects, and the emperor had to submit to him; indeed, it was a standing custom in the Middle Ages that the emperor had to hold the pope's stirrup in public when he mounted his horse, in order to show him his subservience. But what kind of empire and dominion was that which the pope had and led at that time? It was certainly not Christ's kingdom; so it was nothing but a worldly kingdom, set up by the forces of darkness, as is said of the kingdom of Antichrist in the Holy Scriptures. But how the pope in those days used all his power to persecute and exterminate the so-called heretics, and among them also the true believers on earth, and how all kings, princes, and authorities had to lend him their arms and power and serve him, these are all publicly known things.

But I would like to draw the attention of the dear readers to two things. For one thing, when the Scriptures speak of a great antichristian world empire. One, when the Holy Scriptures speak of a great antichristian world empire whose ruler or king is the Antichrist, we must by no means think of him merely as a worldly king who, like a conqueror, would come with a sword and subjugate the world. No, the Antichrist is mainly a spiritual ruler, who will establish and rule with spiritual weapons and powers of darkness. This is how he is described in Scripture: with satanic powers of lies, false teachings and seduction to unrighteousness, he will do his work, as it is said everywhere in the Holy Scriptures about the last days, especially in the Bible. In the latter chapter the Antichrist appears especially as one who sits down in the temple of God and performs false worship 2c. So this is not a naked world ruler, who is only connected with the

hundred, in the bloody persecutions of Christians at that time he once again gathered all his strength to assert his kingdom. But unstoppably the judgments of God progress over him until the last end at the last day. But the papacy will still remain until the end, as also the fathers already said. And this we truly see mightily to this day. Outwardly, much of the political power of the papacy has been taken away, but it is certainly not perishing. Not a letter of all his old claims has the pope ever given up, and he does not think of vacating the field. The more the world diminishes and reviles him, the more proudly, on the contrary, he lifts up his head, gathers around him in the greatest splendor all his bishops and dignitaries in Rome, holds his conciliarities, and, especially in our times, still makes new doctrines to dcn old ones. In addition, Catholicism is spreading in many places, e.g. England, North America, etc., most powerfully and actively, and its spirit is inwardly still completely unweakened, but rather sits more firmly than ever in many thousands of hearts.

While in this way nothing prevents us from seeing fulfilled in the Roman coup d'état all that the Holy Scriptures and their prophecy teach us of the external earthly power and rule of Antichrist. While there is nothing to prevent us from seeing in the Roman Pabst empire everything that Holy Scripture and its prophecy teach us about the external earthly power and rule of the Antichrist, history and experience show just as clearly that we can never trust the naked unbelief and free spirit with the power to produce a similar kingdom like the Pabstacy. What irrefutable proofs of this do modern times give us! In 1848, and even more completely in the French Revolution of 1789, we see the unbelief and free spirit shake off all the bonds of worldly authority and religion and attempt to place itself on the throne and form a world empire according to its principles. But how miserably did he come to shame in both cases! How briefly and quickly his power and glory came to an end! Especially in the French Revolution we see the most powerful attempt of the unbelieving spirit of the world to publicly abolish Christianity, even the belief in a God, by official decree, and really we see here for a short time a world empire where one wants to root out with fire and sword everything that still clings to Christianity. But how impotent, how completely unsuccessful the plans of unbelief appear just here, how quickly its empire dissolves into complete confusion and anarchy, and how hastily one must flee back to the abandoned religion and church again, if everything is not to disintegrate. We must therefore entirely deny to naked unbelief in itself the spiritual inner power to found a dominion of such importance, duration and effect on earth as that of the Antichrist must be.

(To be continued.)

Some patterns of princely godliness from the Reformation century.

(Continued.)

2) Heartfelt Prayer Offering of Lutheran Princely Persons together with Preparations for the Hour of Death.

a) Not long before her death († 1569), Princess Agnes of Anhalt gave her husband and sovereign Johann Ernst a document containing the following summary of her daily prayers: "First, I say: God, Father, Son, and Holy Spirit, rule. Then the Our Father, faith, and prayer: I thank thee 2c, (from Dr. Luther's Small Catechism). Almighty God, I commend myself through JEsu Christum, Thy dear Son, at His divine command, into Thy gracious, merciful hands, since He speaks: All things whatsoever ye shall ask the Father in my name, that will He give you, I also come to Thee as Thy creature and handiwork, and thank Thee first of all, Almighty, Eternal God, that Thou hast created me a rational man, and hast given me body and soul, eyes, ears, reason, and all senses, for which I give Thee praise and thanks. For all these things I thank Thee also with all my heart, that Thou hast taught me to know Thy dear Son Jesus Christ, and I pray Thee that Thou wilt graciously keep me in this knowledge. I also thank Thee, dear Lord Jesus Christ, that Thou hast humbled Thyself so deeply, and hast taken upon Thyself our poor flesh and blood, and hast become man for the sake of my sins. I also thank Thee for Thy holy circumcision, on account of Thy holy bitter suffering and death, full on account of Thy holy resurrection and ascension, and beseech Thee, my most beloved Beatificator, let Thy holy birth and Thy holy bitter leading and dying not be lost on me poor sinner. And pray also that You will send Your Holy Spirit into my heart. And also beseech Thee to send into my heart Thy Holy Spirit, which proceedeth from The Father and Thee, and which governeth me and leadeth me into all truth. Oh God, Creator Holy Spirit, come and kindle in me the fire of Your divine love and keep me on the right path, and lead me out of this miserable life to eternal joy and be my guide. I also beseech Thee, O Holy Trinity, for all the distress of Christendom, for all sinners and sinners' wives, for all the sick and prisoners, for all afflicted widows and orphans, for all my brethren and also my sisters, and beseech Thee to take care of my poor sister, to protect her from sins and disgraces, and also to provide for her according to Thy divine and very best will. And pray also for the poor, afflicted people in the Low Countries, Thou wilt give them patience and constancy of their faith, and graciously control this tyrant, and also graciously guard them for his tyranny. O faithful God, for there are many signs in the sky every day.

mel, that Thou mayest, as a pious father, guide us in the way of the rod, I beseech Thee, as Thy dear child, who can do no more than reach into the rod, that Thou wouldest not look upon our sin, but upon Thy dear Son, Jesus Christ alone, and wouldest not enter into judgment with us, for for Thee no living man is righteous. I also beseech Thee, O Thou dear and faithful God, for my dear Lord, and thank Thee that Thou hast given him to me, and pray that Thou wouldst keep us in Thy fear, love, and protect us from the Pope, the Turks and all the enemies his subjects with reason, and turn my dear Lord's heart to love nothing according to Thy word, ...that he, according to thy word, may have nothing better than me, nor I the same... ...and keep and preserve him from all fornication and lewdness... ...and grant that our marriage bed may be undefiled... ...and give me thy grace to perform all that may be pleasing to thee, my God, and afterward to my good lord. I also thank Thee, O faithful God, that Thou hast given me the dear little children with such great graces, and I beseech Thee to bestow Thy grace, that they may be brought up in Thy fear. And especially, let these two dear little sons be in your command, and may you be eternally thanked for having given them to me. And help, O faithful God, that they may all grow and increase in Thy fear, may become true lovers of Thy Word, and keep them in the pure and unadulterated teaching of Thy saving Word, and make of the dear little sons sensible Christian rulers, that they may govern their subjects with reason. O Lord, keep them in Your honor, and guide them on the right path; let them never be torn from Your hands, for they are Your children; I have them from You alone, You gave them to me; therefore I give them back to You, keep them in soul and body. Oh, Lord, I thank you for all the good things you have done me in body and soul, and I can never thank you enough. You have preserved me wonderfully from my youth. Let my dear little daughters also be commanded to Thee, and grant me wisdom and understanding to bring them up with reason to Thy divine praise and glory, and help that they may follow me with childlike hearts and obedience, and keep them from lewd hearts, and grant them the pure chastity in which Thou art pleased, and keep them from everything that displeases Thee, to Thee alone I entrust them entirely, through our Lord Jesus Christ. I also beseech Thee, Thou faithful God, for all my dear lord's subjects, let them be in thy command, body and soul, and give them a faithful, submissive heart toward their lord, and restore to them this esteem a hundredfold, and help that they may be able to be a good lord.

Let them not lack nourishment, and help my lord in his great affliction; You alone must bless, or it will all be in vain, but that it may all be to Your honor. Oh, let all my wives be in your command; keep them in your fear; grant them right obedience to me. And I beseech Thee in sum all that I owe to beseech Thee, even those who beseech Thee, of whose need and command, let them all be commanded with patience. O turn away from us war, destruction and pestilence, and govern him by Thy Holy Lord, turn away from us the Pope, the Turks and all the enemies of the world, and do not take the dear word from us because of our ingratitude, O be merciful and turn away Thy wrath. I also beseech Thee, O faithful God, when Thou hast appointed my hour, that Thou wouldst come with grace, and grant me a blessed, happy hour of death, and let me live with Thee and all the faithful for eternity, which Thy dear Son alone has purchased for me. For this be eternal thanks to Thee, and let me fall asleep in peace and joy in such faith. Amen. O Holy Trinity, to Thee I surrender myself entirely, in Thee I live and die, Thine I am, let me never be torn from Thy hands. Amen. Amen." (Ev. Zehend. III, 285. ff.)

d) The blessed preparation for death of Prince Bernhard of Anhalt, as it was drawn up by the Lutheran pastor of the time, M. Joh. Gesen of Dessau.

"Before his end, the godly prince said to his confessor: "Dear Reverend Sir, you will have heard how things have gone for me. Although I know and believe that God's hand cannot shorten, but can awaken in the midst of death, I still want to be careful with quite a bit of ability and reason for the most necessary, and for this reason I ask that you have it reported tomorrow in both parish churches in Zerbst and also report it yourself: First, that I thank my dear, faithful subjects there and in other places diligently because of the submissive loyalty and obedience, which they have rendered and proven to me in God's stead until now. Secondly, that they will faithfully pray for me from now on, as they have done until now, but not otherwise than that God will graciously preserve me in his granted comfort, faith, patience and invocation until my blessed end, and help me through it with grace. Thirdly, although I am not aware that I have burdened anyone with injustice during my reign, as I have a good conscience for this reason, only that I must recognize and confess that I am a poor sinner for God in everything, however, if something might have happened and I was not aware of it, then for the sake of God and Christian love, I would like to be forgiven for it and for human weakness.

to this. I hereby do the same with all my heart. And finally, since the Almighty would accomplish His fatherly will for this time and deliver me from this pit of misery, I hereby want to command these and all my dear subjects to God, and to have blessed them from the bottom of my heart in a Christian way.

"He also gave me the same order to commemorate this in the pulpit here in the church at Dessau, as it was faithfully performed by me according to my ability, in the presence of Prince Joachim Ernsten, and such his last *valediction* (farewell), thanksgiving and admonition heard by men not without many tears and heartfelt sighs.

"On the evening of the same Saturday before Invocavit he made his confession again, with heartfelt devotion and humility for God, as he also made a special *confession* himself, in which all sins, both inward and outward, against God's law were recorded and understood, and for this reason, out of serious and humble contemplation of the same sin, in which we are conceived, born, and also committed ourselves, he began to pray verses 7 and 11 from the 25th Psalm. For although, he said, I am not conscious of gross, outward sin and vice, for which reason I also give thanks with all my heart to the dear God, who guards and governs my course, I nevertheless know that the inherent original sin is no small harm, which is still active in all of us human beings, and hinders us not to fear, love, and trust God above all things as we ought, nor to call upon him with such earnestness, nor to thank him for his benefits, nor to obey him in all our lives according to his commandments. For I find in myself a law, that I will do good, and that evil is upon me: I will, but I find not to do good, 2c. But when, on such humble acknowledgment of his sin, by the command of Christ, and by the power of absolution, he again felt true, inward consolation and joy, in his heart, and thanked the dear God for the unspeakable grace and benefit, that he had established among us the ministry of reconciliation, and also given the word which preaches reconciliation. I also (he continued) thank the dear God from the bottom of my heart that he has called me to his right knowledge, and I ask his mercy that he may graciously preserve me and my whole family, along with our subjects, in this. And for these necessary things I will also ask with right, perfect earnestness in the eternal future kingdom of God, because I do not doubt that the elect saints of God will ask in that life for the Christian church here on earth. \*)

\*)From this hope of the blessed Prince Bernard we see that even otherwise pious, discerning Christians often still entertain false opinions out of weakness; cf. Isa. 63:16.

"On the following Sunday, Invocavit, he received the reverend Sacrament of the true Body and Blood of our Lord Jesus Christ for the second time in his parlor for the comfort and strengthening of his faith, and thereby completely commanded and surrendered himself to the dear God according to His gracious, fatherly will. He has also always had an earnest, heartfelt longing and desire for the life to come, made a beautiful Christian, devotional prayer himself with very moving, fiery words, and wrote it with his own hand, which reads from word to word (as I have written it from his own copy or *autograph* [handwriting]):

O dear Lord Jesus Christ, I know that the orphan seed bears no fruit, for it dies, so that I too, living here on earth, subject to sin and death, can do nothing perfectly good, but, because flesh and blood are alive in me, do and accomplish all evil, and such will not cease completely in me, for this earthly body of mine also dies first in its mother, the earth, so that a new, good plant may grow from it; Therefore I beseech Thee, my Lord Christ, consume me no longer, but dissolve me, let me die here in the life of sins, and be buried in Thy death, that when I shall rise again from corruption, by Thy powerful redemption and resurrection, I may be a beautiful, green little grass in Thy seed, and a glorious, beautiful, fruitful, complete ear. For it is enough for me if I may only keep the door of my God's house and attain the unfading crown of glory, so that I may behold You face to face, see You, and praise, honor, and glorify You for all eternity. This, though I am altogether unworthy, yea, rather deserving of contradiction, yet I know that Thou hast joined Thyself unto us, and hast taken unto Thyself our flesh and blood (yet without sin), and hast established with us an everlasting inseparable brotherhood and friendship, the covenant of grace, and remission of sins, and redemption from all iniquity. Whether we have now fallen short of you, and have profaned such a covenant, have not kept it, and have been deprived of it, and whether you would have had the power and authority to revoke this covenant of your grace, and it would have served us right, I still know that your unspeakable brotherly love, which you have borne to us from eternity and still bear to us, is so great and compels you that you cannot leave us as a brother out of loyal love and a pious, pure heart; For Thou knowest our creature, that we are flesh and blood, a wind that leadeth thither, and comest not again, for which cause Thou dost still daily deliver us, and represent us against the enemy, who accuseth against us without ceasing for our heavenly Father. I pray thee, stand

help me, without doubt, you do it, help me, O Lord, to end this battle blessedly; O Lord, help, O Lord, let it be well. O Lord, come and consume not; O Lord, let this be the day which thou hast ordained for me to enter into everlasting life. O Lord, help me to rejoice in Thee; yea, Lord, the swallow hath found her nest, where she may dwell safely within. Now, O Lord Christ, come with peace, for my eyes of heart have known Thee, through Thy Holy Spirit and the preached word, as a true Saviour and Maker of salvation, though in great weakness; Thou art the light of us all, of the Gentiles as well as of Thy people Israel. Enlighten now, O Lord, mine eyes, that I fall not asleep unto eternal death and destruction, but be thou my light that leadeth me into the land of the living. O Lord, into Thy hands I commend my spirit; Thou hast redeemed me, and art yet my Redeemer, Thou faithful God, O Lord, help, O Lord, prosper. Amen."" (Ev. Zehend. IV, 5. ff.)

c) Duke Ludwig of Württemberg † 1593 left the following apt verses as his Christian farewell song:

Because my hour is at hand, that I should go my way, I beseech thee, O Lord Jesus Christ, that thou wouldest not forsake me;  
My body and soul, my people and land, I commend to thee in thy hand, thou shalt preserve it well.

Now give me to thee wholly and completely, Thou wilt protect my spouse From all accident and danger And from the enemy's rage;  
I beseech the dear father mine: Will be my country's shepherd In trouble and in danger.

My" subjects poor and rich I will give at last  
To 'm prince a kingdom of peace,\*) To remember me thereby.  
Oh, God, what a joy it is when subjects and authorities are together in peace.

According to God's will I go, For Christ is my life And dying is now my gain: A better shall I have;  
And for my temporal principality The everlasting joy I overcame, That God wants eternally! Amen.

(Neues württb. Gesangbuch No. 596.)

To the ecclesiastical chronicle.

The materialists are people who say that man has no thinking soul, but only walking affections, and that therefore there is no truth but only fantasy; and these people then also have a particularly great desire to execute the ape as the first member of their family tree. One scholar thinks that one should let these people have their desire, only perhaps

\*) An allusion to his cousin Friedrich of Württemberg - Mömpelgard, who succeeded Duke Ludwig, who died childless, in the government of the duchy as Friederich I, but was admittedly not such an excellent, Christian prince as his predecessors Christoph and Ludwig.

a doubt justified, whether not instead of the monkey the head freezes, especially if the hair growth should be thin, the donkey would like to be her ancestor. The man was quite or if there should even be the beginning of an incipient right. For it would certainly be difficult even for a plate. Taking this into careful consideration and moving from the waters of the deep mentioned in verse 2 that dear animal, for even a donkey cannot be denied brain the guidance of its two young preachers who are also the call of light in verse 3 was preceded by a effects. When the latter is hungry, for example, and sees zealous for humanity, issued the following appeal in the corresponding call of water, that therefore a a manger full of oats in front of him, then the stomach "Braunschweiger Tageblatt": "To our fellow citizens! corresponding neptunian uraetheric law had already affects the brain, and this the chewing organism, that he Since our churches are more or less very cold, or rather, been promulgated before the plutonic uraetheric law." now happily eats; and is not the same also found with a very draughty, but thereby the attendance of the service So, that is enough, now the matter is clear!

trained and otherwise healthy materialist ? But if such a is partly weakened, because one, bareheaded, very Z.  
one passes over to spiritual things, then these can only easily catches cold, the undersigned have agreed that

be, according to his own doctrine, fancies, to which then from Sunday, the 10th of March (Nov.) 1867 "during the

also the signature of the ancestor will still find itself clearly service in church the head covering should be kept on,

pronounced. Thus, for instance, such a brain aficionado and we therefore request our parishioners, as well as all

says of human nature: "Man is a product of nature, i. e. our fellow citizens, to do the same when attending the

his whole being, body as well as mind, is the result of the service. The church council of St. Ulrici." When one

composition and mixture of various elements or simple considers that these "members" and "fellow-citizens" go

constituent parts of matter. We ask, who then mixes and to church perhaps once every quarter of a year, this

composes the elements? The materialist answers: tender consideration is really a true flowering of humane

Nature. We ask: How does he know this? Answer This is progress. - A farmer from Brunswick does not seem to

a family tradition from the ancestor. The materialist be able to understand this, and has therefore had the

continues: "From the way in which these elements are following article inserted in the same newspaper under

mixed and arranged in the individual case depends what the heading: "No progress": "In the Bronswiksche

we call individuality, the peculiarity of the person, and the Dagebladde No. 306 it says: "An use Metbörger" from

character of a man is nothing more than the result, the the Kärkenvorstanne St. Ulrici, dei will dei

total picture, the sum of the elements which compose the Kopbedeckung (eck verstahe darunder den Haut) in der

body of the individual man. On the size of the brain, on Kerke uppe beholen. Where is the reverence for God

the nature of its substance, on the arrangement and and his house? It's really strange that ole Lüe, who can't

distribution of its mass, on the quantity and depth of its wear a cover on his head, puts on a bundle of clothes,

convolutions" (in the donkey, very deep convolutions of but doesn't keep the skin on. If the Americans want to

the brain are said to go as far as the tips of the ears, keep the skin in the kerb, you can't take it away from

hence the strong formation of this organ at the expense them, because it won't last any longer; but if the

of the former) "depends the peculiarity of every one Bronswik citizens see it, they must be ashamed in their

among us, depends whether he is to be a genius or a fool, souls. In front of the free Nelgoners it might fit well,

a benefactor or an enemy of the human race. . . Every because they have to preach about it in the innkeepers'

man is capable of resisting the impulses to evil just so far shops. Dat will ek noch seggen, wenn ek Pastor wörre,

as his innate and unalterable organization permits him." sau wolle ek saunen Flegels, dei den Haut in der Kerke

According to this doctrine, then, there is in truth neither uppe beholct, niks preddigen. En Buer von Lannc." The

virtue nor sin, as there is in general neither God nor farmer is quite right, only that he says: "The wild

responsibility. Every one lives according to his Americans kept their hats on in church," he must not

"organization," some, for example, dig in the earth with have been well reported by a cousin in America. -

their trunks and roll in the dung, and others, the especially Since we are on the subject of "progress," I will also

gifted, especially in ear and voice, then sing of this life share a small sample of the extraordinary things that are

"full of delight," this materialist paradise. - now being delivered, e. g., in the interpretation of the

By the way, there are different kinds of materialists, biblical story of Creation by "the higher power of thought

crude and more delicate, quite scientific and quite of the Christian worldview, which has been gained in the

practical, and the present humane church council of St. progress of science. The first day's work is explained

Ulrici in the good old German city of Braunschweig is thus: "Heaven and earth, this spiritual-bodily cosmic

probably one of the latter. It is no small thing, after all, to primordial being, received its temporal development and

look at the division in the six-day work through repeated divine

awakenings. On the first day, through the diffrence of

the cosmic Urseius

By means of the water-cry: "Let there be water!" and the

light-cry: "Let there be light!" the neptunian-plutonic

uraether comes into existence. For it is to be concluded

from the waters of the deep mentioned in verse 2 that

corresponding call of water, that therefore a

corresponding neptunian uraetheric law had already

been promulgated before the plutonic uraetheric law."

So, that is enough, now the matter is clear!

Z.

## Church News.

For some time already, several fellow believers who

had moved to Nebraska had asked for a preacher of the

gospel from our synod; they had then also united into a

congregation and sent in an appeal. Now, at last, a

preacher could be sent to them, as Candidate A. W.

Frese, of Sievern, Hanover, had completed his studies

at the local seminary, and had accepted the call of the

Lutheran congregation in Cnmming, Nebr. He was

ordained by me on the third Sunday after Epiphany,

January 26, in the local Immanuel Church, assisted by

Pastor Brohm, and committed to all the confessions of

the Lutheran Church, since it was difficult for another

preacher to travel with him to his congregation in

faraway Nebraska and in the present winter season to

perform the ordination. The ordained man then started

on his journey by way of Chicago, Dubuque and

Omaha, and under God's guidance has now happily

arrived at the place of his destination. The township is

on Rock Creek, forty miles from Fremont. Since the

congregation expressly permits its preacher to visit the

abandoned fellow believers in Nebraska, Mr. Frese will

do his missionary work in the new state, which has been

chosen by many German and Lutheran immigrants.

Also, the mission congregation in Effingham, the

cornt town of Effingham County, in the State of Illinois,

which has now been served monthly for over four years

by Pastor Mertens and then by Pastor C. Meyer, has

received its own preacher in the person of Candidate

Hermann Heinrich Holtermann from the Stade District

Council in Hanover. He was prepared in the mission

house of Pastor Harms in Hermannsburg and was

examined and ordained by the Hanoverian Consistory.

On his journey to St. Louis, he was met on the railroad

by one of the leaders of the congregation, who asked

him to stay in Effingham on Sundays and preach a

sermon. A vocation to him soon followed from the

congregation at Effingham, and from the congregation

at Blue Point Prairie, nine miles distant. This calling,

after cingeholde counsel, he recognized to be a divine

one, and has followed it. On Sunday Septuagesimâ, the

9th of February, happened from me the introduction.

The field of labor is indeed an arduous one, as he has

not only to preach in both places, but also to

school, but also a promising one in the town of 1500

inhabitants and in the surrounding area, which is

densely populated with Germans.

May the Lord fill the two dear labourers in his

vineyard with wisdom, strength and

And by them make much fruit unto life eternal.  
St. Louis, Mo. 12 Feb. 1868.

J. F. Büng e r.

The addresses are:

Nev. IV. IreZo,  
Oewitt k. O., GurnminZ Oo., Redr.  
Rev. 8. 8. Lolterwann,  
LEvAliLnr Oo., III.

### Sincere invitation.

On the 22nd of March this year, on the Sunday of Lätare, and the following Monday, God willing, our new Immanuel Church will be solemnly consecrated; to which all dear fellow believers in the vicinity, who want to and can participate in our joy, are hereby cordially invited.

St. Louis, Mo. 26 Feb. 1868.

I. F. Bünger, Pastor.

### Communion utensils.

At Mr. C. F. Lange's, No. 407 Franklin Avenue here are to be had:

Set no. 1. jug, host box, plate and the chalice gilded inside. H20.00. - Set No. 2. chalice not gilded. \$15.00.- Set No. 1. well plated and the chalice gilt inside. \$31.00. - A small set for sick communion, complete. \$5.00, which we have seen ourselves and can only recommend.

\_\_\_\_\_ C.

### Books - Ads.

Just published:  
**Public Colloquium** held from the 13th to the 19th of November, 1867, at Trinity Lutheran Church, Milwaukee, Wis. between the representatives of the Lutheran Synod of Missouri, Ohio, and other States, and the Lutheran Synod of Iowa, and to be had at M. C. Barthel, St. Louis, Mo. price 10 cts. the er., the doz. \$1.00.

Besides, the same may be said of Messrs. Hewes & Brauns, of Chicago, Ills, Siemon Bro. ". Co. at Fort Wayne, Ind. and I. Birkner, 92 William Street, New York.

(From Brobst's "Lutheran Magazine.")

**The Secret of Wickedness** in the Roman Papacy Presented from its Teachings and Works. According to the most reliable sources. By **C. J. H. Fick**, Lutheran Pastor.

This is the title of a booklet published last year, which has the purpose of showing what Pabstianism is, namely, Antichristianism. The proof is most convincingly given. In the first part, the false teachings of Pabstism are discussed, and the second part gives fragments from the history of Pabstism, as far as they correspond to the purpose of this writing. The preceding introduction is no less valuable; it gives a concise overview of the prophecies of the Holy Scriptures concerning the Antichrist. Scripture of the Antichrist;

about the testimonies of the older church that the pope is the antichrist; how Luther, who was indeed a zealous follower of the pope, also recognized him as such, and how earnestly and steadfastly he warned against the pope, as the antichrist, to his blessed end; also it is shown how our confessional writings express themselves about the pope.

Dear Lutheran Christian, you have just celebrated the 350th anniversary of the Reformation and thanked God for the great good deed of the Lutheran Church Reformation, through which you were delivered from the servile yoke of the papacy. Whether your thanks were heartfelt, I cannot know, but I do know that it was a matter of the heart for all those who recognized the nature of Pabstism in the light of divine truth. If you are now interested in learning why this 350-year jubilee of the Reformation was actually celebrated, and in recognizing that we really had cause to celebrate such a feast of praise and thanksgiving, then read this booklet; it will give you a thorough account of the false papist teachings and prove with historical evidence how tyrannically the popes acted. With astonishment you will see what you had not suspected, you will thank God with a glad heart for his great good deed of the Lutheran church reformation, and with David you will shout with joy: "The Lord has done great things for us, and we are glad of them. (Ps. 126:3).

Even those who are familiar with the doctrine and history of the Papacy will put this booklet out of their hands with satisfaction; they will probably also find many things in it that were unknown to them until now.

#### (Receipt and thanks.

Having received fifty dollars from the treasury for inner mission through Dr. Sihler, hereby certifies with heartfelt gratitude  
Nicolet, Minn, Feb 10, 1868. i. Rennicke.

Received in the Raffe of the Western District:  
To the synodical treasury of western district, Rev. Buszins congregation Champaign, Ill. \$5.85. Rev. Mennikes congregation, Rock Island, Ill. \$18.50. From teacher Brakesühler there, \$2. Two collects of St. John's congregation of the Rev. Love, New Orleans, La., \$50. from two unnamed that, \$20. Past. Kä'hler's Christmas Collecte, Chariten Co. of, Mo. \$12. Past. Beyrr's parish collecte, Chicago, Ill, \$28.50. From Bro. Andre the. \$1.25. of Mrs. H. Staats the same \$2. of Rev. Claus's congregation, St. Louis Mo. the same, \$50. of Rev. Schmidt's congregation coll. of, Elk Grove, Ill. the same \$6.62. of the same congregation coll. of, Dunton, Ill. the same, \$6.35." Rev Kniefs Gem. on Second Creek, Mo., \$5. pastor HollS'Gem., Columbia, Ill. \$21.75. same Cross Gem., St. Clair County, Ill., \$8. same Gem., Centreville Ill., \$3. past. Wunders Gem. of, Chicago, Ill. \$232.37. Past. Zuckers Gem. of, Proviso, Ill. \$24.25. Past. Heid's Gem. of, Peoria, Ill. \$8. Same Gem. of Groveland Ill. \$5.80. Three Collects in Rev. Traub's Gem. of, Trete, Will, Co. of, Ill. \$46.43. Don Past. Mucket, Staunten, Ill., \$2. Past. Polack's Gem. Weih- nachtsrollecte, Trete, Ill., \$20.50. Past. H. Meier's Gem. of, Litchfield Ill, \$9. Of Trinity District, St. Louis, \$27.10. Past. Beyers Gem. of Chicago \$80. Past. Heit- müllers Gemein e, Rodenberg, Ill, \$8.45. Past. Franke's congregation, Addison, Ill, \$42.90. Past. Bissel's congregation, Matteson Ill., \$19.25. Collecte of the ZionS district in St. Louis, \$57., of the same \$17. Of the Rev. Schnricht's St. Paul congregation, Petersburg, Ill., \$10.25. Rev Lrhmann's St. PaulSgrm, in St. Louis County \$12.

To the college maintenance fund: two eotzekü in Rev. Biltz's Gem., Lafayette County, Mo., \$zM K. Bergmann by dens., \$1.50. Of one in Collinsville, Ill. \$5. Past. Mueller's Gem. collecte, Pittsburg, Pa. \$20? Of one in St. Louis, \$11. Of the Zmmanuels district there Of Heinrich Bode by Past. Stephan, Ehester, Ill, UrWW To the Synodal MissionSkasse: Past. RuhltMDW Gem, Pleasant Ridge, Ill, W.HO. Past. phaniaScoll., Carlinville, Ill. m. Don an unnamed in Collinsville, Ill., \$1. From Trinity District in St. Louis, \$3.60. From Teacher Luecke's school children in Chicago, Ill., \$5. Rev. Schuricht Filialgem. on Satt Creek near Petersburg, Ill., \$6.98.

For internal mission: Toll, of the branch parish of- Past. Hahn, Richland, Morgan Co, Mo, \$1.40. Rev. Beyer's parish coll. Chicago, Ill, \$14. Dou an unnamed in Collinsville, Ill, \$1.

Concerning seminary building in Addison: Rev. Hahn- , congregation, Benton County, Mo., \$10. Past. Heinemarm- , congregation, New Gehlenbeck, IN., \$13.35. Past. Kilians Gem., Serbin, Texas, \$50.85. ?

On college construction in Fort Wayne: BonPast. Dear St. IohanneSgem. of, New Orleans, La., \$40. by an unnamed person by dens., \$10. jubilee coll. of the Gem. of the Past. Biltz, Lafayette Co, Mo, \$10. by the same from H. Stünkel \$3; C. Stünkel \$2; Aammeier, F. Dedeke and I. Vogt each \$1, together \$8. by G. Sauer, St. Louis, \$2. Rev. Mangelsdorf's congregation, Belleville, Ill, \$13.50. by Rev. Heitmueller of I. Hebel, Long Island, N.I.. \$15. by Rev. John in Diffen, Mo. by Bro. Sewing \$2, Bro. Grossheider \$1, together \$3. By Past. Heinemann's congregation, New Gehlenbeck, Ill , \$26.65. Rev. Kilian's congregation, ' Serbin, Texas, \$84.75. Rev. N. N. by Prof. Brauer \$50.

For Past. Brunn's institution: by an unnamed person in Collinsville, Ill. \$1. Past. Traubs Gemeindecollecte, Crete, Will Co, Ill, \$16.09.

For poor students in Fort Wayne: Don Mr. Schneidewind, Belleville, Ill, \$2. From Mrs. Schuettenberg the. \$3. Rev. Schlecht's parish college ; in Shelby county, Ill, \$7.40.

For poor students: By teacher Sauer, New j Orleans, La., \$20. By an unnamed person at Collinsville, Ill., \$2.

For the New York emigrant mission: Past. Hahn's parish coll., Benton County, Mo., \$13.85. Coll. on W. Bruns' wedding gcs., Lafayette County, Mo., : \$10.50. From G. Vetter in St. Louis \$1.

For Rev. G. von Kienbuschr From Karl Kohsten's infant baptism ges. at Pleasant Ridge, Ill, \$4.50.

For the Cape Girardeau congregation, Advent coll. of the Rev. Hahn's congregation, Benton Co, Mo, \$10.

For the congregation in Richmond, Va: Don Past. Heinemann's parish, New Gehlenbeck, Ill, \$8.65. ' . Ed. Roschke.

#### Addendum

To the receipt in No. 11 of the "Lutheran" for synodical treasury: From the congreg. at Sheboygan, Wis. reformation-- fest-Coll. \$11.50. F. Kvhn, Jr. at Sheboygan \$2. From W. Schneidewind there \$1.75. C. Eißfeldt.

Annual accounts of the Lutheran Young Men's VercinS in St. Louis, Mo.

Cassenbestand am 1. Jan. 1867 .....	" \$195.10
Revenue from monthly contributions ""	212.30
Collecte at the foundation feast (May 7) - ""	57.60
Total revenue and inventory .....	\$465.00
Issues:	
In monthly allowances for three students .....	70.M
For dresses .....	159.25
For books .....	6.50
For board and fire .....	50.00
The cost of unification- .....	4.00
total expenditures .....	289.75
Remains stock on Jan. 1, 1868 .....	175.65
F. W. Wib rächt, Pres. I. Bret scher, Lass.	

**Corrected address:** ?. Teacher, Lox 739. l'ort luä.

# Der Lutheraner.

Und ich sah einen Engel  
fliegen mitten durch den Him-  
mel, der hatte ein ewig Evan-  
gelium, zu verkündigen denen,  
die auf Erden sitzen und wohn-  
en, und allen Heiden, und Ge-  
schlechtern, und Sprachen, und  
Völkern.  
Offenb. Joh. 14, 6.

Und sprach mit großer Stim-  
me: Fürchtet Gott, und gebet  
ihm die Ehre; denn die Zeit  
seines Gerichts ist kommen, und  
belet an den, der gemacht hat  
Himmel und Erde, und Meer,  
und die Wasserbrunnen.  
Offenb. Joh. 14, 7.

Gottes Wort und Luthers Lehr bergeth nun und nimmermehr.

ST. LOUIS, MO.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 24, St. Louis, Mo. March 15, 1868, No. 14.

X.  
**The chiliasm is wrong because it contradicts the text of Revelation chapters 19 and 20.**  
(Conclusion.)

Before we proceed to examine the twentieth chapter of Revelation more closely, we must call attention to an error that is very pernicious to the proper understanding of it. Many claim that Revelation prophesies the future events in strict chronological order, i.e., as they would follow one another in time; therefore, one must necessarily assume that the events prophesied in Rev. 20:1-7, which according to vv. 10-15 are immediately followed by the last day, have not yet occurred, but are only to be expected as future events.

The most beautiful order prevails in the book of Revelation, but it is different from such an outward chronological order. It would obviously be quite contrary to the model of the other prophetic books of sacred Scripture if Revelation were to calculate chapter by chapter what would happen century by century. Revelation itself gives us the clearest indications that we should not look for a strictly chronological order in it. The reader knows that only with chapter 6 of the revelation the actual prophecies

begin. In this chapter it is proclaimed that the world will be afflicted with war, famine and pestilence. With an exact chronological description one would have to assume that these plagues only existed in the beginning of the Christian church, which would obviously be wrong. But especially strange is v. 9-12. After there was no mention of any persecution of Christians before, John already sees "the souls of those who were slain because of the word of God and because of the testimony they had". Then only in chapter 11, v. 7, the martyrs are mentioned again, and only in chapter 13 the "beast" is described, which would overcome them. Then, already in the following 7th chapter, the glory of the triumphant church and the joy of eternal life are described in detail, which is also incompatible with the assumption of a strictly chronological order.

Therefore it cannot be proven that the prophecy Rev. 20, 1-7 must necessarily be fulfilled first. As we have seen, it is beyond all doubt that the revelation does not keep a strict time sequence in the proclamation of the future events. It is therefore quite possible that the prophecy of Rev. 20:1-7 has already been fulfilled. This is indeed claimed by the most proven interpreters, e.g. almost all theologians from the best time of our

Church. However, we do not want to put any more emphasis on it here. It is enough for us that the revelation itself cannot prove that the prophecy of chapter 20, vv. 1-7, has not yet been fulfilled and must necessarily be fulfilled first. This must be admitted by every one who reads the revelation impartially and pays some attention to it, as to God's word. But with this the whole chiliasm coincides. For whoever recognizes from Revelation that the prophecy of chapter 20, vv. 1-7, can possibly already be fulfilled and does not necessarily have to be fulfilled, will be careful not to make the millennial kingdom a Bible doctrine.

Hereupon we shall show that chiliasm is thoroughly in contradiction with the text of chap. 20. itself, the following points being chiefly in view:

(1) The binding of Satan, vv. 1-3: This is what the chiliasts think, that in the millennial kingdom the devil would so completely lose all his power that he would then no longer be able to provoke or challenge any man to sin. But this is contrary to our text. The rest of Scripture also expresses in a similar way that Christ overcame the devil. "The (evil) angels ... The Lord hath reserved them for the judgment of the great day, with everlasting bands of darkness," Judg. 6. "God hath cast out the angels that sinned, ... with chains of darkness into hell, and delivered them up, that they should not be tempted.

"Christ hath taken off the principalities and the powers, and judgment was given unto them." Here the Holy Spirit and hath made a public display of them, and hath made a triumph of them by himself," Col. 2, 15. According to Luc. 11, 22. Christ overcame the devil and took away his armor. "The prince of this world is judged", Joh. 16, 11. "Now judgment is coming upon the world, now the prince of this world will be cast out", Joh. 12, 31. According to Ebr. 2, 14. God the Son became man, "that through death He might take away the power of him that had the power of death, that is, the devil".

Although Christ overcame the devil and took away his power, he is still allowed to tempt and persecute Christians to evil. "Your adversary the devil walketh about as a roaring lion, seeking whom he may devour," 1 Pet. 5:8. "We have not to do battle with flesh and blood, but with rulers and mighty men, even with the lords of the world, which reign in the darkness of this world, with the evil spirits which are under heaven," Eph. 6:12. As is known from Scripture, Satan's battle against the faithful will not come to an end until the last day. By the way, our text does not say with a single word that Satan will cease to fight the church before the last day. It only says that the angel bound the devil "that he should no more deceive the Gentiles. So only a partial limitation of Satan's power is prophesied, which is to happen for the purpose of overthrowing the abominable pagan idolatry.

2) A thousand years. It is almost an article of faith among the Chiliastes that these thousand years here mean ordinary calendar years or civil years. But the chiliasts can never prove this. These thousand years are a prophetic number, which may as well signify a shorter as a longer period of time. We are reminded of the seventy weeks of the prophet Daniel, chap. 9, by which are meant not mere calendar weeks, but weeks of which each day signifies a year, or weeks of years. Only the fulfilment will make it clear what period is here to be understood by the thousand years. Until then we must be humble in confessing that we do not know the measure of time prophesied under the thousand years. If someone wants to make it a mere supposition that these thousand years are to be taken for civil years, we naturally have no objection to this; but if someone asserts that these thousand years must necessarily be regarded as thousand civil years, we must reject this on the basis of Scripture as a vain delusion that has not been proved at all.

3) John says v. 4: "And I saw chairs, and they sat down thereon." Therefore, when the chiliasts say that the martyrs, or the resurrected, or they themselves, sat on them, it is without any reason given in the Scriptures. Scripture. 4) "And the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor upon their hands, these lived and reigned with Christ a thousand years." Now this is ostensibly the stronghold of the Chiliastes; in these words is said to be the millennial kingdom; herein they seek it, without ever being able to find it therein. For a. Who shall reign a thousand years? Answer: The souls of the beheaded for the testimony of Jesus and for the word of God. It is therefore a reign of souls that is prophesied here. But souls are invisible, therefore their government must also be invisible to the human eye. How carefully the Holy Spirit uses all his words here to guide us. He knows, of course, when he prophesies of "negation," how our old man immediately pricks up his ears and smiles, thinking that a fat morsel will probably fall for him here. So that we do not fall into chiliastic temptation, the Holy Spirit expressly says: "The souls of those who are enraptured. The Holy Spirit expressly says that the souls of the beheaded shall reign, so that there is no outward glory to be thought of here. b. In addition, the following shall also reign: "those who did not worship the beast or his image, and who did not take his mark on their foreheads and on their hands. But so are all the regents. Apart from the souls of the beheaded and these confessors, no one is to reign with Christ for a thousand years, for only and exclusively to these is the government granted. How is it then that the chiliasts flatter themselves with the hope that they may also reign? This is not promised to them in a single word; therefore it is a quite groundless and ridiculous conceit of theirs. A king makes it publicly known that Caius and Caejusus Caius and Caejusus shall reign with me. Now if Hans and Kunz were to conclude from this that they would also reign with me, they would obviously be acting very foolishly. The chiliasts act just as foolishly. This thousand-year reign is promised only to two classes of the blessed, namely the souls of the beheaded and the "conquerors" of the beast. Nevertheless, thus contrary to the clear text, the chiliasts imagine that they would reign with them, and thus only prove how little they esteem the revelation.

c. Where will they rule? The open

If they were to "only present it as a possibility," this would certainly not be heresy, though it would be something very inconsistent. But they maintain that this government must necessarily take place "on earth. We do not allow this view to be imposed upon us. Since Revelation does not say where they will reign, no man can state this with divine certainty. Only the fulfillment will show it. Since the Chiliastes nevertheless expect a thousand-year kingdom "on earth," this is absolutely without any scriptural foundation and nothing but a foolish delusion.

d. How will they reign? The chiliasts say: in glory, which they imagine to be sometimes coarser, sometimes finer and more spiritual. But all these dreams of glory are vain, for Revelation says nothing about them. Rather, we conclude from the fact that they will reign with Christ and be priests of God and Christ, with full right, that their government will not be an earthly, temporal, invisible one, but a heavenly, spiritual, and invisible one. For Christ reigneth, that is, reigneth and triumpheth by his word over all the enemies of our salvation, the world, Satan, etc. Since they are to take part in this government, their government can only be an invisible one, of which the world will not be outwardly aware, and not a coarse worldly one, such as the Turkish sultan leads.

5) "But the rest of them which were dead did not live again until the thousand years were finished. This is the first resurrection." V. 5. The chiliasts force and press this passage to mean a bodily resurrection. That they thus deny an article of the Christian faith, is already proved. To him, by the way, who will only pay attention to the context, the meaning of our passage cannot be doubtful. Before, the souls of the beheaded and of the confessors were promised that they should live and reign with Christ. Our text now points to this and says: this, namely, this living and ruling with Christ, is the first resurrection. It is, therefore, to play games with the revelation, if, contrary to the clear sense of these words and to the whole testimony of the Scriptures, they are nevertheless assumed to be a bodily resurrection. The first resurrection of Christ was the first resurrection of the body.

6) "Blessed is he, and holy, that hath part in the first resurrection: over such the other death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Here it is said that neither the beatitude refers to the above-mentioned persons or, according to Rev. 1:6 and 5:10, to all those who have died in faith, but not to their other supposed chosen participants in the millennial kingdom.

Thus we have seen that the chiliastic doctrine cannot stand before the touchstone and the judgment seat of the Holy Scriptures. The Bible is the only one that can stand, but is rejected by it as a false and pernicious delusion. Help us then

barung says about it keilt word. But the chiliasts say: on earth. If they do this

the gracious God, that we "take heed" not to hope in kingdoms and things contrary to the Scriptures, but that we long all the more ardently for the dear last day and the kingdom of glory, and therefore pray with all believers according to Rev. 22:20: "Yes, come, Lord Jesus.

(From Past. Brunn's Mittheilungen.)

Is the pope the antichrist?

(Continued.)

3) The main foundation on which we have to base our doctrine of the Antichrist, which is also the foundation of the old fathers and the symbols, is 2 Thess. 2, 1-12. Only on the basis of this bible passage we can really speak of faith and certainty of faith concerning the doctrine of the Antichrist, because in this passage there are not really historical prophecies of individual events, which are limited to certain times, as it often happens with the prophet Daniel and in the Revelation of John. Instead, in 2 Thess. 2, the apostle teaches us about the Antichrist according to his inner nature in great characteristic features, apart from all deceptive time calculations and turns of external history. Therefore, we are not only talking about historical events concerning the Antichrist and his kingdom, but about a matter of doctrine; therefore, on the basis of 2 Thess. 2, we can also say: What do our symbols "teach" about the Antichrist? and we can make the demand of every Lutheran to be faithful to the creed of his church in this doctrine. But the conclusion is quite infallible: where all that is found in a quite perfect measure, which the holy Scriptures teach of the inward nature and nature of the Antichrist, is found, we may say: What do our symbols teach of the Antichrist? The only way to be sure of this is to be faithful in this doctrine to the creed of his church.

The fourth verse of 2 Thessalonians 2 is especially characteristic. From this saying, our symbols in the passage in the Schmalkaldic Articles, already mentioned at the beginning, draw the lesson: 1. that the Antichrist sets himself up in the likeness of Christ, i.e. in Christ's place. Therefore Luther, in particular, so often and strongly points out that the Antichrist sits "in the temple of God," that is, as Luther says, not in a pigsty, but in the church. According to this, then, the Antichrist cannot be merely a temporal ruler, but primarily and first of all he sets himself up as the regent and head of the church. Then the symbols say, according to the words of St. Paul, that Antichrist sets himself above Christ, or above all that is called God and divine service, i.e., he wants to be the lord and master of God's word and commandments, to turn and change them according to his own pleasure, to change his

Putting commandments above God's commandments and pretending to be God's commandments. This is also the deepest meaning of the biblical expressions that describe the Antichrist as "the repulsive, the lawless one". Hence the main characteristic of the Antichrist, as the symbols say, is that he does not want Christians to be saved "without his power, which actually means to set himself above and against God; neither Turk nor Tartar (i.e., a mere world ruler) do that." The Antichrist, then, boasts that he has the only true and right Christian religion; he claims his commandments to be the true and right commandments of God and Christ, and binds the faith, conscience, and blessedness of Christians to them. Thus our symbols mean, according to 2 Thess. 2, 4. And finally, 3. Antichrist pretends to be God, i.e., as the symbols say, he badly lets himself boast of an earthly God, and that by badly assuming and arrogating to himself all divine authority in heaven and on earth, and not only claiming to be the supreme head of the world and the church, but even "commanding" himself to the angels. - With reference to the latter, more recent men have, of course, asserted that the words of the apostle, that the Antichrist "pretends to be God," overturn the very doctrine of our symbols of the pope, for the apostle here means that the Antichrist pretends to be God in the Christ himself in person, so that he then presumes, like Christ, to be of divine nature, i. e., eternal, omnipotent, and omnipotent. i. eternal, omnipotent, omniscient, omniscient, 2c. But this we shall have to reject altogether, and that for these reasons: 1. If the symbols say that the Antichrist or the pope makes himself equal to God by power, and thus pretends to be God himself, then the words of the apostle are fully and truly fulfilled, and it is not necessary, indeed, to want to infer anything else or more from Paul's words. He who would do the latter, and assert something so monstrous, namely, that the Antichrist, who is after all a human person, attaches to himself not only God's power, but God's essence, would first have to prove it from other clear passages in the Holy Scriptures. Scripture. But 2. this is utterly impossible, for if in this sense the Antichrist should consider himself the actual Christ, i. e. If, in this sense, the Antichrist declared himself to be the personal, eternal, almighty Son of God, he would have completely rejected and abolished the real Christ and Christianity; it could not then be said that he sat in the temple of God, that he exalted himself above God's word; But then it would have to be said that the Antichrist completely tears down the temple of God, the Christian church, and puts himself and his building in its place; he does it as the false Messiahs of the Jews once did, namely, they rejected the true Messiah and gave themselves up for the Messiah, for the true Savior of the Well ans. Of course, the Antichrist wants to be the latter, but under the semblance of the name of the Messiah.

Christ, because he places himself in the real "temple of God," that is, in the Christian church. And, finally, we cannot refrain from adding that it is indeed scarcely conceivable, as in our last times, when all the world is so full of unbelief and rational wisdom, and the human mind seeks to puzzle out everything, how a man on earth could come forth with the assertion that he is omnipotent, omniscient, omnipresent, like God Himself, without being ridiculed and soon being convicted of the contrary by proofs of fact.

If we now take what our symbols teach from 2 Thess. 2,4. for the correct apostolic teaching, which is laid down in this passage, it is quite obvious how all this has not only been fulfilled so unquestionably, but also so completely in the Roman Pontiff, that he must necessarily be the Antichrist described here. The pope has in the highest degree and extent put himself in Christ's place as Christ's governor on earth, has arrogated to himself all divine majesty and power, not only the key over heaven and hell, but also the supreme dominion over the world and the church, nay, he has arrogated to himself He has even arrogated to himself the power to command the angels, by pronouncing men blessed even after their death, and thus has assumed a power even beyond the limits of earthly life, and he has entrusted the angels, according to his command, with the task of fetching a soul that is already in hell or in purgatory and carrying it to heaven. The pope, at last, masters God's word and all Christian worship with his human commandments, equates the latter directly and completely with God's word, ties salvation to obedience to his papal teachings and commandments, and threatens everyone with death and damnation who does not acknowledge him in his power and dignity. And in this arrogated power and dominion the Roman papacy really and actually existed for centuries, as the streams of blood of the martyrs testify and seal to us, which it shed for this reason, because they did not worship the beast, nor did they take his image and mark. And still today the Roman papacy would do the same as before, and thus reveal itself as the same true Antichrist as of old, if God's judgments had not fallen upon it and held its arm.

It is obvious that what is written in 2 Thess. 2, 4. about the Antichrist does not fit the gross unbelief and free spirit of today or the naked materialism and mammon service. The unbelieving spirit of the world does not sit down in the temple of God, but tears it down; it does not exalt itself above Christianity and divine service, but abandons and shuns it; it does not pretend to be God, but blasphemes, rejects, and denies everything that is called God and divine being and life. Should from this spirit of naked, pure unbelief.

the Antichrist would come, then our fathers would have been completely wrong in their teaching, which they drew from 2 Thess. 2, 4. - But if we were to suppose that the world of today, with its unbelief, would once more unite with the papacy, and that out of this union of world and papacy the last and greatest manifestation of the antichristian world empire would arise, this could be the case, but it would have to happen in such a way that the pope would retain his dignity and supremacy, even if only outwardly. Roman papacy we have to see the true antichristian empire. For no matter how firmly we assert this, we must always leave it entirely up to divine fate to decide what destinies and perhaps also what further developments of its power are still reserved for the papacy until the last day (although all the signs of the times indicate that both the papacy and the world in general will not be given too much more time).

(To be continued.)

To the ecclesiastical chronicle.

**That** too much is done **at funerals** here in the country from time to time by excessive mourning and lamentation, and especially by the passionate and unseemly kissing of the dead, cannot be denied, but if it is true what the "American Ambassador" tells his readers in all seriousness, the ceremonial which Sardinian widows must undergo at the funeral of their husbands, according to the custom of the country, whether with or without mourning of the heart, is a very difficult task indeed, and one which can only be performed in fear and anxiety, and is in fact a real scandal. The ambassador says: "The most unhappy widows in Europe are to be found in Sardinia; we do not mean to say that the women there have a stronger love for their husbands, but only that their grief is heavier and more sensitive. At the funeral the widow must walk behind her husband's bier and pretend to be mad with grief, weeping and crying out, however much the deceased may have been full of vices and faults. If she does not do so, she is regarded as a loveless woman and falls into general contempt. The hardest test, however, comes in the churchyard; it has already cost many a widow her life. As soon as the priest strikes the cross over the coffin, which has been lowered into the grave, all the women fall upon her, shower her with reproaches for having put her husband in the ground, ruffle her, scratch her, push her, and beat her, so that her eyes glaze over with pain, and she forgets the actual pain of her soul because of fear and sorrow, especially when a pair of neighbors have an old grudge to bear against her. When this is happily over, she must have a

keep on for a whole year the clothes she wore on the day of her burial, and if they fall off piece by piece." - Mau should think that it is not too difficult to see that the union is a wrong thing before God. The word of God knows only one faith and not a union of many faiths. It says in Eph. 4:5, "One Lord, one faith," and Rom. 16 warns that one should "depart" from false believers and not unite with them. But the General Synod Lutherans are peculiar people, they have so much love, so very much love, that they lose sight and hearing for sheer love, as one is wont to say, and that they would like to exclaim with Schiller: "A kiss to the whole world" (perhaps only with the exception of the too unlovable symbolists). They are like those preachers who, in order not to be disturbed by their surroundings, squint their eyes in prayer before deep devotion; so these see and hear nothing of God's word and will, when they are busy in love and religious menagerie, then they feel so happy, so blessed, so pious, so quite contented. This was shown again the other day at a church consecration, about which the "Lutherische Kirchenzeitung" says: "How very 'badly' beautiful and touching it must have been the other day, up there in Aschlaud, Ohio, at the church consecration of the so-called Lutheran church there, which belongs to the General Synod! A correspondent reports about it to the 'Observer' and hardly knows how to express his exuberant feelings with 'human words'. But mainly he is so blissful because the following occurred: After the dedication the Holy Communion was served. Holy Communion was distributed. A large number of Christians from all the different churches of the city gathered around the altar and remembered the suffering and death of their Lord. Before the distribution began, Nev. Mr. Robinson, of the Presbyterian Church, and the Rev. Seely, of the Methodist, came to assist the Rev. I. W. Swick in the administration of the Holy Supper. This actual representation of a Christian Union gave an impressive solemnity to the whole feast. All who were present felt that it was so beautiful and good to be there.' Carpzov belonged, and which gave the following answer After this the writer went home to Bucyrus, and must have sung, and probably still sings, "Heart, my heart, what more dost thou want!" - Incidentally, these General Lutherans do not always soar to these transfigured heights; they can also at times become earthly, practical, business-like, even, if need be, boastful, humbug. Thus a correspondent -----had written in the "Observer" that with reasonable effort the number of signers of the "Observer" could be "swelled" to 10,000. To this the Observer replied that it "felt justified" in believing that, the end of this

The "Observer" is so moved by its own value, its own great significance and importance, that it sees again; it closes its eyes and - "feels". The "Observer" is so moved by his own value, his own great significance and importance, that he loses his sight again; he closes his eyes and - "feels"! Of course, the "Observer" knows very little or nothing of the lists of signers of all the other Lutheran papers, but that does not matter; on the contrary, the less a general Lutheran knows, the better and more certainly he "feels". Z.

**Christian humility of a princess.**

When the godly wife of Prince Churfürst When Anna, the daughter of Augustus, became fatally ill in the year 581, she herself composed the intercession to be read for her from the pulpits, which was to begin with the following words: "A common Christian prayer is desired for a poor sinner whose dying hour is at hand"

**"Sustain us, O Lord, in thy word."**

When Elector Frederick Augustus of Saxony, in order to become King of Poland, became a Roman Catholic, he was able in 1697 to give the solemn assurance demanded of him by the estates that he would not force anyone in Saxony to the so-called Catholic religion, but would rather protect his Lutheran subjects in all their rights; but already in the following year he issued the order from Warsaw, among other things: "That no preaching against the Catholic religion be done in the Saxon pulpits to the annoyance of his co-religionists, and that the public chanting of the two songs: Preserve us, O Lord, by thy word, and prevent the murder of the Pabst and the Turk, and: O Herr Gott, dein göttlich Wort ist lang verdunkelt blieben - be seriously forbidden by the Oberconsistorium." However, at that time there was still in Saxony a faithful, undaunted Oberconsistorium, to which, among others, Dr. S. B. Carpzov belonged, and which gave the following answer in writing: "One obeys His Majesty willingly in everything, that does not concern conscience, but one cannot inhibit the office of the Holy Spirit, which is wrong. But one cannot inhibit the office of the Holy Spirit, which commands to refute false doctrine, otherwise one would incur God's punishment and the curse of the whole country, and no conscientious pastor could obey in this; one must not overlook the resulting sighs of the Lutheran congregations; and furthermore, the content of those songs is a part of the scriptural confession of our church against the pope as antichrist; the prohibition of such songs conflicts with the king's religious security as well as with the religious freedom of the subjects, against whom one would prove to be a hireling by prohibition. Accordingly, Your Royal Majesty would like to leave our church with its freedom, which we, according to our existing Swiss religion, do not want.

and conscience and cannot refrain from doing so for the glory of God and the preservation of the church. Here, for once, a state consistory proved itself to be what it should be, namely, a real guardian of the church, and behold! God guided the king's heart; things remained as they were; and so it has been sung over and over again in Saxony before the rulers of the Catholic king to this day: "Preserve us, O Lord, by thy word, and prevent the murder of the Pabst and the Turk, who want to overthrow Jesus Christ, thy Son, from thy throne .

A parable.

(In Braunschwiger Plattdeutsch.) Ein Garrner wiset sinen willen Böömen Dei guen Appel, dei se schögen Und well, datt sei en Muster sick schöllt An öhrer Seutigkeit, dei hei verweisst. His own strength he shall rapture, His own juice he shall pour out with his fly. And then with first turn a bed; Sik sülwest bätern und gut Owet (fruit) bringen.

Sow nimmet vull  
Garrner sin Mul  
Ok geiht sine Preddige schene;  
Allene, allene, allene

The buns and apples are full. Another warrior fetches his mul in the toome Because he wants to stand far, like a willful tree, And he props up every willful tree A noble giant ar (as) like a quiet child In his tribe; he joins there great desires And calmly teuwet af de rechte Stunne, Wo Ries und Stamm tesame stussen stnt, Und sik de guten Appel dann von sülwest sinnt.

Nin nature  
Bring now forth Oehre guen Appel  
allene Sau schene, sau schene, sau schene datt'r  
Gott sine Luft anne sinnt. Up gut Dütsch hett de Sake awer sau: De moralischen Flegel döschet alle bott Ganss leddige Garben tau Hohn un Spott Et Gesetze drift ut er verdorben Hut Unmöglich en nie" Minschen herut.

Awer  
If Christ was preached to us in the hard sow, it would bear fruit of the right kind;  
A law must be built that Christ's Spirit can make light.

Dietr. Krüger.

(From the Hermannsburg Missionary Gazette.)

My brother's life.  
As mi distributed is.

When a man wakes up from his sleep, it happens that he is not quite clear and sure what he wants, if he wants the best. That's how it happened to a young brother, who had died to the Saviour, and who wanted to go to him, but didn't quite know where. He had a pastor who wouldn't preach God's word, and he knew it. It's a great blessing when a man knows whether God's word is preached or not; most men don't know, and they're as puzzled whether it's preached or not. When he now came to the Ute Kerk,

When God's word was not preached, he said in the churchyard to the pastor: "You have been preaching lies. Other people hear this as the pastor and he and say to the pastor: "You must not let this happen, he has publicly insulted you, and if you do not accuse him, we will accuse you. The pastor was charged, and the good brother was sentenced to be locked up for two and a half hours. He went to my brother in Lünborg, and handed over everything. My brother said: Gal) you can go into the lock with confidence, you've done it wrong, because you've told your brother about it, but I'm sure that the seven and twenty stuns will be the most beautiful in all of your life. He went into the lock and the seven and a half hours were the most beautiful in his country, because his Christian brothers came and the slap did not come when they prayed and sang and thanked God. As he nt dat Lock rnt kem, güng he wedder to min Broder un säd: I came back from Lock nn Se hewwt recht hadd, dat wör de schönste Dag in min Leben. Yes, said my brother, but when you come home now, take your first walk into the parish and go there and ask the pastor for forgiveness that you started in a strange churchyard. The old man put his hands behind his ears and said, that was too hard. All of him went. When he returned to the pastor, he said: "I came to you to ask for forgiveness for what I said in a strange churchyard: You are preaching nonsense. Will you forgive me? The pastor was all confused and sad: He'd like to forgive you. Well, he said, that's fine; but after all, I have to explain to you that you don't preach anything as a sausage. Goodbye, Mr. Pastohr. - Den Mann güng dat to Harten, lep tör Busch un Heid und güng to min selgen Broder, den he his Hart apeubahren däh. - He'll soon be as happy as a lion can be.

Jesuits, liberals, Christians.

Jesuits.

We come like lambs, To rule like wolves,  
Driven out like dogs, We rise like eagles.  
)

Liberals and the like.

We come like eagles, To rule like wolves,  
Driven like dogs, we stray like lambs.

Christians.

Mocked like dogs, Driven out like eagles,  
We drive out the wolves, To rule like lambs.

("Sounds of Zion" by Past. N. Rudel.)

There's still room!

It happened on the second Sunday after Trinity, when mau preached of the great supper (Luc. 14, 16-24), when at Schwabach in the

\*) With these words the Jesuit General Borgla prophesied from the Jesuit Order.

Church two landsknechts sit and listen to the sermon. When they heard how the poor and the crippled and the lame were being loaded and how there was still room for the beggars, one of them was moved in his heart and said to his companion: "God, my dear brother, if we have to go to the field and death beats the drum, then we will be accepted at the table of Christ and His saints. We are also from the country roads and fences, merciful God, and real beggars!" and thus pointed to the miserable life that "Brother Vitus" (that is what the lansquenets were called in those days) must lead when there is no war and he does not want to steal. As they were leaving the church, they heard great shouting and the beating of drums through the streets. The Margraves had approached unexpectedly and wanted to attack the little town. The poor lansquenet had to go along, put on his helmet, took his spear and followed the drum with his ensign, but was soon mortally wounded. When the margraves are defeated, his comrade wants to look after him. There he sits by a tree, still alive and with his eyes turned toward heaven; but when the other asks him how things stand, he says nothing more than, "Brother, there is still room!" and is thus blessedly asleep.

(Sunday messenger.)

Church News.

On Sunday Quinquagesimä or Estomihi, Candidate August Wilhelm Zschocke, after he had received and accepted a regular call from the newly founded congregation near Paola, Miami Co., Kansas, was ordained by me on behalf of the church president of the middle district in the midst of his congregation according to the regulations and inducted into his office.

May the Lord of the harvest also give this servant of his church wisdom and strength, so that his work may be a blessing to many.

W m. Lang e.  
Address: Uev. W.  
Uox 132. kuolu, öliaini Oo., Laus.

(Delayed because the first letter with this ad was lost).

The Rev. C. Ch. Metz, formerly pastor of a congregation at New Orleans, La. having received and accepted a regular appointment from my former congregation at Jacksonville, Ills. the same was installed in his new office on the nineteenth Sunday after Trinity, 1867, by the undersigned, by order of the Reverend Presidency of the Western District.

But may the Lord also make the dear brother a blessing to many in this church.

F. O. Lehmann, Past.  
Address: ksv. 0. Ob. Nots,  
Lox 22nd ^LebsonvUis, IIIs.

Rev. H. Schmidt, formerly pastor at Elkgrovc and Dunton, having responded to a call from the Lutheran congregation at Dundee, Kane Co, Ills, the same, by order of the Most Reverend Vice-President Western District of

the undersigned was installed into his office on the Sunday of SIXDAYSIME.

May the Lord bless his labourer also in this new vineyard, that he may bring forth much fruit unto life eternal.

F. W. Richmann.

Dear Brother's address is:

Rsv. 8. Leiimitlt, Ounäss, Irrens 60th, IU8.

Preliminary Synodical Ad.

This year's meetings of the Missouri 2c. Western District Synod will be held, God willing, on the Wednesday before Cantate, May 6, and following days, at the new Immanuel Church here.

Changed Conference - Display.

The "Cincinnati Pastoral Conference" is meeting this year in Aurora, Ind. at the request of the Rev. Runkel and his congregation, and not in Cincinnati. It will commence Thursday after Easter (morning) April 16, and continue until the evening of the 20th. Subject of the proceedings, "The principal rules in interpreting the sacred. Scripture."

Mrs. King.

The brothers are requested to study Thesis 16 of the paper: "The Lutheran Church the True Visible Church of God on Earth" thoroughly and also to bring the paper to the conference.

The Cleveland Districts Conference will assemble, God willing, at the home of Rev. K. Mees, in Columbus, on Sunday, Quasimodogeniti, and will continue until April 22, inclusive.

I. Nupprecht.

Indication.

The undersigned has just opened a Lutheran theological book and antiquarian bookstore. By establishing a direct connection with Germany, he is in a position to execute all orders for old and new works quickly and cheaply. I keep all publications of the Missouri Synod 2c. in stock. At the same time I note that recently the valuable but increasingly rare work "Der getreue Seelenhirte von Nik. Haas" will appear again in my publishing house.

St. Louis, Mo. March 5, 1868.

Mrs. Dette.

(906 North 5th Street, near Franklin Av.)

"Receipt and thanks.

For poor students received through Past. Katthein collected on the infant baptism of Mr. Ernst Kasten's \$4.50

C. F. W. Walther.

Received to the Seminaryh auShalt: Don Pastor Streckfuß' congregation circa 1800 lbs. flour, \$19 45 cash, 2 Bush. Apple slices and 3 Pr. woollen stockings; by Mr. Past. I. M. Hahn \$2.35; by the Women's Club at Lochest 3 Gast. Fat, 5 doz. Eggs, 8 sausages, 17 underpants;

From Mr. Covert, gardener, there, 1 barrel of cabbage and soup cabbage, C. Schoenbeck 1 p. oats, 1 p. grain, Z p. turnips; G. Meier 4 p. turnips; F. 1 bush, yellow turnips, 1 do. white and 1 do. red; from N. N. there, thank-Nohl 1 p. oats; C. Nohl 1s. do.; C. Niemeysr 1 p. oats, 2 p. potatoes, 1 p. offering \$50S; from Mr. Klauon- berg, of Babstown, 1 shoulder, 1 side of turnips ; H. Stege 1 p. grain, 1 p. oats. 2 S. turnips, 1 S. cabbage; F. Nebel bacon, 3 dozen eggs, 1 guest, preserved pears; from Mr. Ch. Büsten, there, 1 S. grain, 1 S. potatoes, 1 S. cabbage & turnips; H. Fache H S. potatoes ; 1 shoulder, 1 side of bacon. Eggs, 1 guest, preserved pears ; from Mr. Ch. L- Volberding 1 S. oats; H. Mefhert 1 S. grain; C. Geils 2 p. do.; O. Bolle H Büsten there 1 shoulder, 1 side of bacon; from Mr. Chr. Kuthe of Past. p. potatoes, peck beans; C. Hoffmeier 1 p. cabbage, 1 p. oats, 1 p. grain; Rösch's Gem. 5 dost, and 1 pot of fat; from Past. I. M. Hahn's Gem. \$76.35 H. Piepenbrink 4 p. potatoes, H peck apples, peck beans; C. Wittenkamp z and 1 sack of dried fruit.

For poor students: Don Herr Past. Haller- berg's congregation 3 dollars, Bremer z S. beans, 1 S. car- toffles; H. Engelking 1 S" grain; N. N. 1 S. 2 pairs of woollen stockings and 1 skein of woollen yarn; by Mr. Past. Bergt grain; L. Katz 1 S. potatoes, 1 S. roots, 1 S. cabbage; H. Engelking 1 S. collected at Bro. Menert's wedding. \$5.85 for Ahner; by the Woman's Club grain; H. Himberg 1 S. grain; O. Engel- king 4 p. potatoes; W. Langhorst 1 in Cape Girardeau 3 quiltS, 6 undershirts, 1 pr. stockings; by Mr. Rev. Sauer p. Oats; F. Ging 1 p. potatoes, 1 p. roots; von Segewald 1 dollar; F. from W. Duwe ges. at his daughter's wedding \$6.25; by Rev. Muckel from Arnsburg iz Bush. Wheat; F. Kirchhofs 1 p. corn, 1 p. oats; von Rüssel 1 p. G. Schlaginhauf \$3. A. Cramer.

Addison, Ill, 14 Feb. 1868. H Gehrke.

In the last year 1857 the sewing association of the Lutheran Immanuel District in St. LouiS gave to poor students of the Concordia College 30 pcs. Bust shirts, 12 handkerchiefs, 6 undershirts, 6 p. Underpants, 8 Hand Towels, 13 Pr. Stockings, 5 Bed Sheets, 9 Pillow Covers. College Administration.

With heartfelt thanks to God and the kind givers, I certify in the name of my congregation, for whose church building from Past. Stechers communities in Sheboygan and Wilson to have received ten dollars.

Faribault, Minn, March 6, 1868.

C. G. T. Krause, Pastor.

To the school-seminary -maintenance fund the following kind gifts have been received.- Collecte on the 2nd day of the jubilee at Addison \$167.50. Coll. on Mr. W. Heuer's wedding there \$42.20. Coll. on Mr. H. Fi- schers wedding the. \$25.25. Coll. on Mr. W. Drechsler's baptism of a child \$4.60.

For the household: Don Past. Kilian's congregation in TeraS \$55.60. Don Past. Löber's comm. in Thornton Station, Ill, \$21. By Mr. Kassirer Birkner \$7.50. From the comm. in Addison: Bon Wittwe Backhaus 1 p. flour, 2 p. oats, 1 piece of bacon, 17 p. butter; from H. Frömmling 1 p. flour, 2 p. grain, 1 p. oats; from Bro. Gchrke 5 p. oats, 2 p. potatoes; F. Krage 8 p. Oats, 225 p. meat, 8 p. Potatoes, 30 p. butter, 1 fdr. hay; Dietr. Kruse 2 p. apples, 6 p. potatoes; W. Precht 1 fdr. hay, 2 p. oats, 4 p. apples, 1 p. grain; H. Hachmister 2 p. potatoes, 3 p. apples; H. Mar- quardt 4 p. potatoes, 3 p. oats, 1 p. flour, 2 ounces hay; W. Nabe 3 p. potatoes, 1 p. apples; Joachim Thiemann 2 p. apples; B. Wilken 5 p. potatoes; W. Fiene 5 p. oats, 6 p. potatoes; Bro. Kruse, Sr. 3 p. potatoes, 11 lbs. butter; H. Neuhaus 3 p. potatoes, 1 p. oats; W. Heuer 225 lbs. meat, 3 rolls butter, 2p. Flour; H. Oehierking 4 p. oats, 1 p. flour. 1 S. rye, 1 Vtl. beef; F. Buchholz 4 D. Potatoes ; D. Nosenwinkel 1 Vrtl. Beef, 20 Psd. butter; W. Drechsler 1 S. wheat, 1 S. grain, 1 S. oats, 1 S. rye; H. Heitmann 1 S. wheat, 1 S. oats, 2 S. potatoes, 2 St. bacon; W. Bnchholz 2 S. flour, 2 S. oats, 2 S. potatoes; Bro. Fiene 1 S. flour, 4 S. potatoes, 2 S. oats; E. Ahrens 1 S- wheat. 2 p. oats, 1 p. cabbage, 1 p. potatoes; Bro. Leseberg 5 p. potatoes, 4 p. kernels; H. M. 1 vtl. beef, 150 lbs. pork, 1 p. oats; Bro. White 1 pair of stockings, 2 sheets, 2 pillow cases; Bro. Graue 100 lbs. flour, 5 p. oats; Bro. Luehrs 4 p. potatoes, 1 roll butter, 2 st. bacon; H. B. 1 p. oats. From d. Gem. zu Schau in- burg: Don H. Thieße 3 p. apples, 2 p. oats, 1 pc. bacon, 8 lbs. butter; H. Salge 3 p. oats, 2 p. potatoes, 6 pf. Coffee, 6 p. Sugar, 8 lbs. dried. Apples, 4 p. rice; Cour. Salge 1 p. potatoes, 1 ham, 1 peck turnips; of Whitsuntide 70 p. meat, 4 p. apples, 2p. Turnips, 3 p. potatoes. 1 p. flour; from Böger 5 p. apples; H. Theiler 1 p. flour, 1 sheep; v. G. G. 1 p. grain, 1 p. oats. From the parish of Rodenberg, from H. Geistfeld, 1 pint of beef, 1 p. of flour, 1 p. of oats; E. Geistfeld, 2 p. of potatoes; from Hinze, 1 hog (130 lbs.), 2 p. of potatoes, 1 p. of oats. From Elk Grove township: Don W. Meier 4 p. apples, 2 p. potatoes, 2 p. oats; F. Lühring 1 p. apples; von Hntopp 1 p. do.; H. Bremer 2 p. do.; von Jlten 3 p. apples. From the comm. at Dunton: Don P. Hinz 1 p. grain ; P. Läseke 1 p. grain, 1 p. cabbage; P. Weisenboru 1 p. grain; G. Kühn 1p. Korn ; C. Hogrewe 1s. Potatoes;

With heartfelt thanks I acknowledge receipt of the following gifts: 1) Bedding and clothing: From Mrs. L. Weiss, one pair of stockings. From the sewing club in Past. Wynekens Gem. 8 sheets, 14 handkerchiefs, 12 towels, 12 shirts, 2 pillowcases. From the sewing club in N. N. Gem. 9 shirts, 20 towels, 14 pillow- beziige, 7 sheets, 9 pairs of stockings. From the Laporte Sewing Club, 18 pillowcases, 4 sheets, 3 shirts. From the sewing club in Grand RapidS 4 quilts (2 of them from Fron Bickle as a thank you for a happy delivery), 6 pairs of stockings. Stockings. From Mr. Past. Löber 2 undershirts. From Buffalo (only visible from the extortion record, otherwise without further information) 12 towels, 5 pairs of stockings, 6 neckerchiefs.

2) Money: From Addison. By Mr. Past. Franke: part of the Jubilee- Collecte \$24.57 ; Wedding-Coll. at Mrs. Schröder \$8; from Wittwe Weiß \$3; from Mr. Fr. Graue \$5; from N. N. \$2. from Mr. E. AhrenS \$10. Wittwe Hoyer \$5. Mr. Lührs \$5. From Baltimore: through Mr. W. Sallmann from Past. Stürkens Gem: Ueberschuß v. Kinderfest \$10; for O. Grote \$15 (from Frauen" und Jungfrauenverein \$5, P. L. Kayser \$3, Kindtauf-Coll. bei A. Heiser \$2.50, from N. N. \$4.50); from Mr. P. Schaaf \$5. From B ergh olz, N. I., by Mr. Loge sen. \$6 (\$3 Kirchen-Coll., \$3 from Singchor). From Bremen, Ind. by Mr. Past. Schuster for the household \$10. From Chicago: by the JünglingS-Vercin in Pastor Grosses Gem. for W. Schmidt \$5. AuS Cincinnati by Mr. Past. King for Th. Herm. Herzog \$3 ; Mrs. Fricke \$1; from the Young Men's Society \$6; from the Women's Society for Sch. u. Th. \$10, for Th. \$7. From Cleveland by Mr. Killmer Wedding Coll. at Doss for M. \$4. From Columbia, Ind. by Mr. Fickweiler for Buller \$5. From Grand RapidS, Mich. by Mr. Past. Daib by Mr. Ch. Beyrer 25 Cts, Mr. Kreckel \$5, by Women's Club \$3. From Kendallville, Ind, by Mr. Past. Wüstemann HochzeitS-Colleete at L. Veckmann for Mießler \$6.50, for W. \$10. From Ka nk ak e e, Ill, by Mr. Past. Meier by his comm. \$20, by a stranger \$3. AuS Laura st er, O., by Mr. Past. Friedrich \$1. from Logansport, Ind. by Mr. Rev. Jor for Strobel \$6 (by Messrs. Past. Michael \$3, Mr. Conrad in Peru kl, v. several other members \$2). From Thornt \$n, Ill, by Mr. Past. Löber for Klünder \$6.

I. C. W. Lindemann.

of the comm. at Addison: by Wittwe Heuer §64, H. Oehler- king §4l>, F. Krage jun. §30, F. Stünkcl §16, H. Weber, F. Krage senior, D. Rosenwinkel, L. Stiinkel, W. Fiene each rode, H. Pflug §9, W. Nabe, F. Kruse senior, F. Fiene, F. Leseberg, F. Meier, H. Hochmeister, W. Grote, W. Gol- termann, H. Graue, E. AhrenS, W. Neddermeyer, Wittwe AhrenS each §5, F. AhrenS, L. Homeier each §3, D. Schallau §2.50, D. Kruse, H. Rathe, F. Knigge, H. Brockmann, F. Holstein, D. Plaste, C. Schulle, König, Ch. Kähler, H. Goltermann, I. Goltermann each §2, B. Wilken, Schwäger" wann, Facklam, Dierke, Segelke, H. C. Buchholz, Karnatz, D. Heinemann, Rittmüller, F. Schuhmacher, Bultmaun, Uhlhorn, F. Goltermann each §1, Weltmann, Rosten, Töd- der, Wirbel, F. Bartling each 50 CtS, total §314. Summa 8697.85.

Addison, Ill, Feb. 8, 1868. h. Bartling.

Received:  
For the cv. - l u t h. H v s p i t a l and asyl:  
From the Hermannsaner Mrs., Saginaw City, Mich. by-Mr. Teacher Winterstein §8. From the parish of Neu Gehlcnbeck, Ill. by Mr. Dornscif §2.50, L. Lüker and H. Iscnberg each §10, W. Hesterberg §2.50, C. Kleines 25 EtS. Bon Mr. Past. Seuel in LyonS §1. weddingScoll. with Mr. Past. Hudtloff in Twvn Maine, WiS., §4.35, at Mr. Past. Chr. Markworth §2.65. by Mr. & Mrs. Past. Bescl §5, by Mr. L. Kleyla §l, by Past. BcselS Gem. ChristmasS . Coll. §7. by Past. A. E. Bauer of the Gem. of Tandy Creek, Mouroe Co, Mich, §2. From Past. HollS' Gem. by Messrs. Kempe, F. Buchholz. C. Jung each §10, I. Hochstetter, Steiubruck, G. Nolte each §5, W- Heunig, I. Buddin each §2. By teacher Emerich in Lowcll, St. LouiS, ges. §2.90. By Past. Kleppisch in Waterloo, Ill, by I. H. Mohna, Chr. Eilbracht each §2, L. Band §1. By Past. AsbrandtS Gem. at Fort Dodge & Dayton, Iowa, §8. by Past. Dvdrclein in Chicago by N. N. as thank offering for happy delivery §1.50. By I. Werner, Mokena, Ill." §5. Kindtanf.Collecte by Mr. Kehl in Accidens §3.50. Bon Mr. Past. Fick in CoilinSville §1. AuS Past. SchallerS Gem. in Red Bud §23.50. By Past. Schlechte in Lhelby County, Ill, by an unnamed person §2.50. AuS Past. MertenS' Gem. in LyonSville, Ill, §6.05, by himself §2. infant baptismal coll. at Mr. G. Gench's, Columbia, Ill, §4. by Mr. Th. Reinhardt's, Chicago, §2. by Mr. Peter Schaaf's, Baltimore §5. don Past. Biltz'Gem. of Lafayette Co. mo. §8.05, of whose branch gem. §5.50, at Denkes infant baptism ges. §5.75, Ad. Ierking §2, K. Bergmann §1.50, H. Stiinkel as thank offering §2, together §21.80, of which fiirö Orphanage, Z for Hospital. Mr. Past. H. Kanold §2.

Furthermore, it is acknowledged with heartfelt thanks for the following gifts: From Past. Köstering's parish in Altenburg H Brl. Peaches and 2 Galt. Apple butter. From the Drcieinigkeits- Distr. in St. Louis Christmas and New Year gifts for the Jnsaßcn drö Hospitals. From the laudable Women's Association of the same district, 1 colored woolen sofa-blanket, 17 pieces of head-kisscn-covers, 8 pcs. of head-kisscn-JnlctS and 7 pcs. of night-bags for women. From Mr. Wicbracht & Co. 300 lbs. flour, 500 lbs. bran. L. E. Ed. Bertram , Kaff.

Received in the 'treasury of the nör-I. District:  
To G. v. Kien dusch, Rev: From Mr. W. Luecke, at Howards Grove, Wis. §1; from Carl Laudon, at Milwaukee, WiS, §1.  
For Rev. C. BrunnS Anstalt: From Mr. Carl Laudon in Milwaukee, WiS., §1.  
For the Wittwe n-undWai sen-Kasse: From Mr. Gardist) in Freistadt, WiS., §5.  
For the inner mission: offering on LpiphaniaS- seste in Sebowaing, Mich. §1.55.  
Zrrr Synoval debt repaymenS: In the parish of the Past. F. List, Adell, WiS., ChristmasS- collecte §18.30, EviphaniaScoll. §8.90, collectively §27.20. WoihnachtScolleric in CaScate, Wis. §3.30.  
For the seminary building in Addison: New Year s collecie of Pastor Hoffmann's congregation, Portage Cily, WiS., §2.43; from the congregation in Sebewaing, Mich-, §20; from Past. Stege s congregation at Jda, Mich., §4; of Chr. Kannecke at Logansville §10; of Wittwe Witemann at Frankntrost, Mich., §2.  
For collcgebuilding in Fort Wayne: by the township of Past. Multanowsky in Wootland §34 30; from the common of the Rev. Hoffmann in Portage City, §4 66; of the branch in Lowsiowu §l.33; of the upper

ImmanuelSgcm. of the Rev. WambSgans, second mission §53 ; of the under §48; of W. Fnnte in Logansville §2, of Rev. A. E. Winter §2, together §4. Half Jubilee Collecte of the congregation in Frankenmuth §17.82; of N. N., of Rev. AhnerS congregation in Frankentrost §10; of Trinity congregation in New Cologne §3.35.  
For the heathen mission: Collecte of the congregation of the Past. C. Markworth in Wausau. Wis. to §6; Collecte of the congregation of the Rev. W. Hudtloff §6.50; by N. N. in Monroe §5, on K. MryerS infant baptism §1.55, together §6.55. By the negregation of the Rev. Schumann in Freistadt, Wis, §7; by Rev. WambSgans from Mrs. Bend §3, Mrs. Alltag §l, together §1; offering on 17th Sunday after Trinity in mission stunc collected at Sebewaing, Mich., §1.24; Epiphany collecte from congregation at Frankenmuth, Mich., §23.67; from Carl Laudon at Milwaukee, Wis., §1; from congregation deS Rev. Werfelmann in Cedarburgh, Wis. §3.10; by the congregation of deS Past. K. L. Moll in Detroit, Epiphaniascollecte §3; from the congregation of the Rev. Werfelmann in Grafton, §4.67; from Mrs. Rev. Präger §l.  
For teacher salaries: From the congregation of the Rev. Steinbach at Milwaukee, WiS., Jubilee Collecte §29.15, Christmas Collecte §37.27, Rev. Steinbach §2, zus. §68.42; from the congregation of the Rev. Rohrlack at Oshkosh, WiS.. §7.50; of the congregation of deS Pastor Kclb, Re- formationfrstcoll. §6.51, Christfestcoll. §6.34, coll. §12.85; of the congregation deS Pastor Hattstädt in Monroe, Mich. §15; obv. at infant baptism of K. Henih in Sebewaing, 12c.; collected at private communion 15c., collecte on 17th Sunday after Trin. §7.39, zus. §7.54; Kindtanfscoll. at F. Ziegler §1.16, F. Daag §1.14, Herr Maler 95c., zus. §3.25; lubelfestcoll. in Sebewaing §6.54, Hchzchits- coll. by Joh. Lagncr §2.05, zus. §8.59 ; AbendmahlScoll. in Sebewaing §2.80, HochzeitScoll. by Karl Göbel §3.33, zus. §6.13 ; of Mrs. Auch §5, Collecte on Sunday before New Year in Sebewaing §6.50, zus. §11.50; of Rev. F. Sievers' congregation in Frankenlust, Amelith and Bay City Jubilee Collecte §40.  
For church buildings: For the Richmond congregation of Chr. Kanncke in Logansville §10.  
For the emigrant mission in New York: from the congregation of the Rev. Steege at Jda, Mich. §2.60, from N. N. there §2, together §4.60  
For poor students at Fort Wayne: For Joh. Hattstädt, Collecte in Cold Watcr, Mich. at §2.75; for W. and I. Hattstädt on I. Mittler's hau dedication ges. K1.56; M. Beycr's infant baptism §2.58, I. Füdclr 50c., Teacher Simon §2, add. §5.08; P. Taysold §1, G. Mathes §4, A. Wegner §2, Kurz §1, add. §8; K. and H. Grob §2, G. Kronbach §3, on GruningS HauSeinweihung ges. §1.90, together §6.90; on Jr. SpäthS infant baptism ges. §3, Ph. Zeh §1, I. Schmidt §2, together §6; of Mrs. M. Löffler §2.38, G. Ohr §1, Mrs. Steedherdinger 50c., together §3 88; M. Gottfried 50c., I. Frank §1, Klemann §1, Mrs. Brchm 50 CtS., together §3; Bro. Kronbach 50 CtS., L. Schmidt §1, Harvest Festival Collecte of Tandy Creek Township §3, together §4.50; for W. and I. Hattstädt of Colleagues at dinner deS Herrn Krünzet in Adrian §1.60 ; on G. OhrS baptism of child 1.35, on A. NietermeierS wedding §1.90, together §3.25; L. MatbeS §1; KindtaufS- Collecte at Mr. F. Stolper's in Adell for WiSconsin pupils §3.  
For the Snodal Fund: from the congregation of the Rev. Multanowsky in Woodland §15; Collecte in Hillsdale §3.25, Mrs. Emert the. §1, add. §4.25; New Year's Collecte of the congregation of the Rev. Stecher at Sheboygan, Wis., §14.15; Christmas Collecte of the congregation of the Rev. Schumann at Freistadt, WiS., §13 ; Christmas Collecte of the congregation of the Rev. I. K. Himmler at White Rock, Mich. §3.30; by ibm himself 70 LtS.; Collecte on Jubilee at Plymouth, WiS., §7 86; Coll. on first Christmas Day there, §7.82; Collecte on second Christmas Day at Sheboygan Falls, WiS., §5.42; of Jr. Langner thank-offering §5.10; for booklets sold by the Rev. Multanowsky §4.90; Coll. on the eighth Sunday after Trinity at Sebewaing, Mich. §4 r Coll. on the thirteenth Sunday after Trinity there §3.84; Collecte on Christmas Fcslc there §7.88; of the congregation of the Rev. C. Steege in Jda, Mich. §5; of the upper Immanuelsgeminde of the Rev. WambSgans §10.35; by lower §15.65; by Rev. A. E. Winter in Logansville 50 CkS.; half jubilee coll. of congregation at Frankenmuth, Mich., §17.83; Christmas collecte of congregation at Frankenmuth, Mich., §35.12; by the JünglingS- Berein at Frankenmuth, Mich., §25 ; by teacher S. Riedel! §1; by Past. Daib by Mrs. Grimm in Grand RapidS,

Mich. gcs. §12; by Past. Daib by Mrs. Schönhnt 50c., by several other members of the Gem. §1.40, zus. §1.90; by him feilst §1.50; by Past. Daib of Lutherans in Town Caledonia, Krnt County, Mich. c. §2.85; by Rev. Daib of Lutherans in Town Lwll and Bowen, Kent County, Mich. c. §1.45; by Rev. Daib of his Gem' in Grand Haven, Mich-, §3.60; by N. N. of the Gem. deS Pastor F. A. Abnrr in Franknrntrost §1; by Carl Laudon in Milwaukee, Wis. §1; 'WeihnachtS-Collecte of TrinityS Memrinde in Milwaukee, Wis., §19 27; by the Gem. of Pastor Werfrlrmann in Grasten. WiS., §4.73 ; of the Grmcinde of the Rev. Werfelmann in Cedar- burgh §3 72, Saukville §4.27, zus. §7.99; of the congregation of the Rev. K. L. Moll in Detroit, ChrismS- Collecte §6; infant baptism of Joh. Geo. Zeilinger §2.10, Dr. I. G. Sturm §3.05, together §5.15; Coll. in Frankenlust §18.85, in Amelith §3.20, together §22.05; A. Götz §4.25, P. Weggrl §5, F. Zill §1, together §10.25, at Frankenlust; Jnbiläumscollrcte at Frauenlust and Amelith §30; WeihnachtS-Coll. there, §20; of the parish at St. Paul §9.50, of Reinhardt Schindeldeckcr §5, together §.14.50.  
For Student Wangerin: ChristmasS Collecte of the DreicinigkeitS Gcmrinde in Milwaukee §20.

C. Eißfeldt, Kassirer.

Entered the race -the middle district:  
On the Synodal Debt Redemption Fund: By Past. Wynekens Gem. §64.73. Past. JungckS St. Jvhanniscgm. §10.90. Past. Kd'm'gS Gem. §86. past, SeudlS Gem. §15.46. past. Kunz' Gem. §12. Pastor LehnerS Gem. §8.  
On the synodal treasury: from Past. Nütze, Columbus, Ind. §1. Past. Jox'Gem. in Peru §10. Rev. Jäbker's Gem. §13.50. Rev. Bode §1. Past. EverS' Gem. out of monthly, Collectenkasse §7.70, Reform.-Fest- Eoll. §6. Past. Fritze §1, from whose Gem. §25. by Past. Seuel von Hoffmann §1. Past. Sihler's congregation §255.32. Past. Schöneberg §l.75, whose Gem. §48.25. Past. Jop' Gem. in Logansport §16, in Pcrn §6. Rev. WüstmannS Gem. §16.20. Rev. StcllhornS Gem. §13.05. Past. Zage. 75 Cts. whose Gem. Christmas Cvll. 7.31, NcujahrS Coll. §5.18. Past. HusmannS parish §8. past. Oestermcyer §1, whose Gem. §5.75. Past. Drtzer's parish in Defiance §29.M, in Svulhridge §20.56, at Florida §5.64. Mart. Viebach, Ch. Neidhardt each §2. Past. Horst's Gem. §9. Past. Hörnickes Gem. §6.20, Harvest Fest. Coll. 8.50. Past. Niitzcls Gem, MaryS- ville, §14. Past. I. NnprrchrtS Gem. §5 42nd Rev. Bauer's Gem. §14th, Past. Fleischmanns Gem. §12. Past. Fricke's parish, out of the collection bag §104.30. Pastor Schmidt's parish §7.50. Past. Jüngel's congregation §17.52. Rev. Niethammer §1. Past. Runkrls Gem. §18. Past. Schnmms Comm. §10.50. Past. Kuebns Gem. coll. for Novbr. §5.13, sför Decbr. §1.73, for Feb. §2.48, Christmas night coll. §6.38, New Year's Coll. §5.10; of which 1st Fil. §7.40, 2nd Fil. §4.39. F. Schinnercr §10. Wwe Schmidt 25 CtS. Past. Michael §2, by dens. of N. N. §5. Past. Königs Gem", in monthly contributions s. §14. by Past. HuSmann by W. Conrad §5. pastor Jox's congregation in Logansport §7.50. past. Jäbker's Gem. §9. Rev. Brackhage's congreg. §13. Rev. BodeS Gem. §8.91.  
For inner mission: Past. Nützels Gem. of Columbus, Jud. of lubelsest Coll. §6.61. Past. Sihler's Gem. §40. by Past. Jüngrl of C. Wente §5. pastor Schuster's Gem. §6.32. past. Dulitz's Gem. §7.05.  
For teachers' salaries: From the congregations of Pa- stören Sauer u. Merz Jubrfcst-CoUrten §35.55. Pastor Küchle's Gem., Christmas-Coll. §13.67. pastor Wich- mannS Gem., New Year's Collecte §7.10. F. Höcker §5. W. Napking §2.50. Mrs. Nump §2. H. Klinkermann §2 50. by pastor Niethammer of Fr. Dannler §3. past. Ncichhardt's St. John's Parish §6.  
For poor students in Fort Wayne: Rev. Schwan's congregation, lubelfestcoll. §54.57. By Rev. G. Grüber of G. Sonnborn §3. By Rev. Lochmann ofL. Bay §l. Kindtanfscoll. at G. Bay 75 CtS. By Past. Zagcl by H. Hormann §3. by Past. Wyneken by Mrs. F. §2. pastor Dulitz's Hochzeitjscoll. by Starke §2.75. past. Ncichhardt's Gem. §3. by Rev. Brack- Hage of N. N. 35 EtS. To pupil E. Weyrl by Joh. Keck §1. maiden Kakh. Keck §1. Mrs. Emilie Brust §2. for pupil Carl Fricke by Fr. Jülling §5. H. D. Füllung §5. past. Fritzcs Gem. §5. WittweReitz §10. for pupil Walther by Wittwe Rcitz §10.

For poor students in St. Louis: Rev. Schwan's Mein., Jubilee Coll. \$54.57.  
For Brunn's pupils in St. Louis: From Mrs. Wittwe Reiß \$15.  
For poor school sminarists: Past. Schwans Gem., Jubelfestcoll. \$54.57.  
Rev. Horst's Filial \$3.50. Rev. JäbkerS Wern. for pupil Geo. Huser \$26. by Rev. Hinke. Kindtauscoll. at Konradt for the pupil Strobel \$5. by Past. Michael for dens. of Bardonner sen. \$5.  
For Past. BrunnS Anstalt: Past. Wüstrmann's Gem. \$28.50. proceeds from paintings \$6. Past. Weyel's three parishes Harvest Festival coll. \$30. by Past. König by Mrs. Marx \$2. by Rev. Zage! by H. Hermann \$2. by Rev. Michaels Gem. \$!l.  
On the seminary building in Addison: Past. KönigS Wern., 2nd mission \$39. Joh. Janzow, Fr. Janzow each \$2. Kaspar Kern, Hein. Jung, each \$3. Pastor KühnS Gem., 3rd consignment \$7.50. I. Sondrrmann \$2. Pastor JäbkerS Gem. \$50.  
For college in Fort Wayne: By Past. King of Lange. \$1. Rev. Schwan's Gem. \$60.37. Past. I. RnprechtS Gcm. \$8.5l.  
On the building of churches in Philadelphia, Rev. Wynekens Gem. harvestcdanksestcoll. \$44.55.  
For Pastor v. Kien dusch: Past. Jungk \$! 05. L. Albrecht Sr. \$1. W. Heine \$3. Fahrnhold \$1. Past. Jungks Gem. \$8.10.  
FürdaS Orphanage in St. LouiS: By Past. EverS by the blessed Wittwe Könemann \$20. Duich Past. Weyel by G. Bohne Jr. \$1. Past. Hörnickes Gem. \$!l. Rev. Lothmann's congregation \$4.12. By Rev. Schmidt, thank offering by Mrs. Götz \$5.  
For the heathen mission: Through Past. Neichhardt, wedding scoll. by H. Brockmann \$8.80. Past. SchönbergS Gcm. \$2. by Rev. König of Neikel \$5. by his daughters \$2.50. H. Klincrmann \$2.50. Rev. Jäbkcrs Gcm. \$14. by Past. Michael of N. N. \$5. by Rev. Stcgcrs Gem. \$5.  
For the Emigrant Mission in New York: From Pastor Hörnicke's Gem. \$1.45. Pastor Jungk's Gem \$8. Dcpert, Neitzel each \$1. Past. Michaels Gem. \$16.55. Rev. Dulitz's congreg. in Lancaster \$2.  
For the HoSpital in St. LouiS: By Past. Fricke by Karl Rösener \$5. Pastor Kunz' Gem. \$7.50. Pastor LothmannS Gem. \$4.13. By Pastor König von Frau Schreiber \$1.  
For Pastor Röbbelen S Wittwe: By Past. König by Mrs Glaser \$2.  
To the widow's fund: Don Paster Nützel's Gem. in Marysville \$9. Through Pastor Neichhardt, wedding collecte at Stürhoff \$10.  
For the college at St. LouiS: From Rev. Wyneken's congregation \$66.  
To the college building Shalt in Fort Wayne: Don Pastor Fricks Gem. \$25. by Pastor Jüngcl of H. Burbrink \$5. G. H. Vornhold \$3. by I. Birk- ner \$7. Fr. Füllug \$3.  
For Director SaxerS Substitutes: By I. Birkner \$5.76.  
On the church building in Nichmond: Rev. Kühn's Gcm. \$4. pastor BodcS Gem. \$6.77. pastor Dulitz's congregation in Huntington \$7. past. Shiler's parish coll. \$115.95.  
To the seminary household in Addison: by Rev. Michael von Bardonner, Sr. \$5.  
Tuition of college students: by Br. Hammer \$18. Henry Paul 572. Fort Wayne, February 20, 1868.

C Bonnct, Kasssrer.

time \$5. Geo. Bodenstein, Sheboygan, \$1. Collecte at the wedding of G. Haags, Monroe, \$6.50.  
For Mrs. Prof. Biewend: By A. Götz, Fran- kenlust, \$1. Past. Sievers \$1.70. Collecte in Frankenlust and Amelith \$4.30.  
For Mrs. Past. Röbbelen: By Martin Brü- gel, Nichvillr, Mich., \$5.  
For inner mission: Don of the Gem. deS Past. Trautmann, Adrian, Mich. collected in the MisssonSstunden \$10. By E. E., Milwaukee, Wisc. \$3.00.  
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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
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<p><b>The Messenger of Peace and the Antichrist.</b></p> <p>The Messenger of Peace says in No. 6: "The interpretation of the Antichrist exclusively on the Pabst was one-sided." This reproach does not apply to the Lutheran Church. For the latter has never asserted that all that the Scriptures tell us of the Antichrist is true. Scripture prophesies about the Antichrist is fulfilled in Pabstism. To be sure, in her confessional writings she declares most definitely that the pope is the "real Antichrist. At the same time, however, she calls the papacy "a piece of the kingdom of the Antichrist" (Apology, On Human Statutes), by which she testifies that the concept of the Antichristian kingdom is a broader one and includes other powers hostile to Christ. Our theologians count all heretics, the Turk, Gog, Magog, etc., among them.</p> <p>In rejecting the doctrine common to all older Protestantism that the pope is the Antichrist, the messenger of peace speculates as to who the Antichrist might be. He thinks that Napoleon III. might also be a forerunner of the Antichrist, but cites nothing to prove this. He then considers it "quite possible" that a Jew from the tribe of Dan will one day emerge as the Antichrist. He seeks to show "the great probability of this opinion." This Jew from the tribe of Dan will appear as a false Messiah and will be received by the Jews as the true Messiah. At the same time he will appear as</p>	<p>powerful world ruler to step out. For in our time it is evident "that the Antichrist is working his way out of the ultimate world power." "In his own person the Antichrist to appear will be a complete denial of the whole Christian faith and of the whole Church of JEsu Christ."</p> <p>The messenger of peace himself says that he is only walking in the realm of possibility and probability, but even these assumptions of his are quite wrong, because they contradict the Scriptures and history. Scripture and history. That a Jew from the tribe of Dan should one day stand forth as the Antichrist is already an impossibility because the tribe of Dan in its separation no longer exists, and the Jews themselves no longer know to which tribe they actually belong. Or has the messenger of peace rediscovered the tribe of Dan? Then let him not withhold this discovery from the world. But the messenger of peace gives a biblical reason why the Antichrist will very probably come from the tribe of Dan: "The tribe of Dan, says Auselmus and others, for this very reason is not counted among those who are sealed in the Revelation of John. Revelation 7 states how many of each tribe were sealed. And because the tribe of Dan is not mentioned, then, according to the opinion of the messenger of peace, this must mean the Antichrist.</p>	<p>are outstanding. With the same right, one could also prove that the Antichrist must come from the tribe of Simeon, because Moses omits it in his blessing in Deut. 33. From this we see that this supposition of the messenger of peace is without any foundation in Scripture. Scripture. If the ancient fathers erred in the determination of the Antichrist, it was very pardonable, for at that time the mystery of wickedness was still hidden. Now, however, after the Antichrist has been revealed through the Reformation, it is irresponsible to close one's mind to this truth. The contempt for it is also avenged by falling into such foolishness and making a Jew from the tribe of Dan the Antichrist.</p> <p>Equally unfortunate is the opinion of the Messenger of Peace: "In our time it is evident that the Antichrist is working his way out of the last world power." It is true that the Holy Scriptures prophesy that the Antichrist will have tremendous power. Scripture prophesies that the Antichrist would possess tremendous power and would persecute the witnesses of Jesus in the most terrible manner, all of which, as every child knows, has been fulfilled in the Pabstium. But nowhere does the Holy Scripture say that the Antichrist will come out of the Church. Scripture says that the Antichrist would arise from a "world power. Rather, it teaches that he would arise in Christendom, sit in it, and reign. In the main passage about the Antichrist, 2 Thess. 2, it says in v. 4, "that he sitteth in the temple of God, as a god. The Antichrist</p>
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is therefore not such a mortal enemy of Christ as the Turkas the history of the Reformation proves. who devour the babe (i.e. exterminate Christ and his and the old heathen emperors of Rome, who stood Thus the messenger of peace renounces the oldkingdom). But the babe is caught up to God and his outside the Christian church and persecuted it, but heProtestant Bible truth that the Pope is the Antichrist. Onthrone (where Christ sits in good rest, and the devil comes out of the temple of God, i.e. the Christian church,the other hand, he finds it "quite possible", even "very cannot touch him), but the woman (the church) is given and sits and reigns in it. probable", that a Jew from the tribe of Dan will be thea safe place of refuge; but the dragon, angry at the

It is no less erroneous when the Messenger of PeaceAntichrist. Hereby he declares himself in favor of aprevention of his plans, now continues the conflict with expects that the Antichrist will "henceforth deceive thedoctrine which is also accepted by the papistthe other children of the woman on earth, i.e. the Jews and the world in the assumed character of atheologians, since they almost all expect the Antichrist tobelieving Christians, in order to destroy them Messiah and World Savior." Nowhere does the sacredcome from the tribe of Dan. We call attention to this in the completely. Then chapter 13 begins the description and Scripture say. Scripture that the Antichrist will rule overhope that the Messenger of Peace will abandon hisdevelopment of the God-hostile powers that the devil on the God-denying world. The world of today, which paysRomanizing, unbiblical doctrine of the Antichrist andearth leads into the field against the Christian church for homage to atheism and materialism, will not allow itselfsubject the whole question to renewed study. F. the war of extermination that has begun. This is where the antichristian kingdom comes into being. - In Rev. 13, two antichristian powers that are hostile to God are first presented to us, namely with the image of the two beasts. The first of these, rising out of the sea, with seven heads and ten horns, and like a pardel, but its feet like the feet of a bear and its mouth like the mouth of a lion, is quite like the animals in which the prophet Daniel, chapter 7, depicts the various world monarchies on earth, so that there can be no doubt that in the Revelation of John this animal can mean nothing else than the political world power. When it is said that the dragon gives this beast his throne and his power and great authority, this can be nothing else than that the political empires of the world, as experience unfortunately confirms, place themselves in the service of the devil and are used by the devil to destroy the kingdom of Christ. All commentators agree on this, and also on the fact that the fourth beast of which Daniel speaks is the Roman world monarchy, and when it is said that this beast has 10 horns, which signify 10 kingdoms, then nothing else can be thought of under it than the individual newer states or kingdoms which have been formed out of the Roman world monarchy, no matter how they are counted to bring out the number 10. But one thing should be noted, namely, that Daniel speaks of four beasts as the images of the four great world monarchies that have appeared in the course of time in the history of the world (the Babylonian, Persian, Greek, Roman); The Revelation of John, on the other hand, gathers them all together under the image of one beast, and in speaking of seven heads of this beast, it designates by this the various individual forms of the world power, or the individual "world empires" with their heads, in which the power of the beast has come to appear. This is clearly evident from Rev. 17, 9-10, where it is said that the 7 heads of the beast also mean 7 kings (who, however, do not reign next to each other in time like those 10 others, but are to come after each other in time), and of these 7 kings and their kingdoms John says that 5 had already existed before his time (which therefore necessarily includes 5 mighty world empires of the first old world).

(From Past. Brunn's Mittheilungen.)

Is the pope the antichrist?

(Continued.)

(4) To the foregoing, which is to be regarded as the main biblical foundation for the doctrine of the Antichrist, and on which, therefore, only our symbols are based, I would like to add a few words to prove how the assumption that the Pope is the Antichrist alone gives the key to the right understanding of all the other prophecies of the last times, especially the Revelation of John. From the wrong understanding of the latter one takes especially the reasons for the fact, that not only the pope, but rather another great world ruler must be regarded as the Antichrist. The space of these sheets does not permit a complete interpretation of all the prophecies of the Holy Scriptures concerning the end of the world and the Antichrist. I shall have to confine myself to hinting at only a few of the main features.

As is well known, the Revelation of St. John does not contain the term Antichrist at all. It only describes various God-hostile forces and powers that come out against Christ and His kingdom; we will therefore have to imagine these, and then we are left with the question, which of these God-hostile forces is the actual Antichrist?

Up to the 12th chapter, the Revelation of John first presents a series of divine judgments that will befall the world in the last times. Then, in chapter 12, it begins to describe the great battle between the kingdom of light and the kingdom of darkness. The Christian Church is described to us as a woman clothed with the sun (Christ), the moon (the earth) under her feet, and on her head a crown of twelve stars (the apostolic word and in the word all the heavenly gifts and goods of the Holy Spirit). Spirit). The woman gives birth to the child (the Lord Christ) under great pain (the cross and the life of the Christians). The great red dragon (the devil) does not want to suffer it, but

(The seven kings must be understood as the seven kings of the world, perhaps in addition to the Babylonian, Persian and Greek world monarchies, the Pharaonic empire in Egypt and the Syrian empire under Antiochus, both of which were great persecutors of the kingdom of God); one of the seven kings was present during John's lifetime, which must therefore be the old Roman empire, which was then in its greatest flower, and finally one, the last of the seven heads of the beast, was to come in the future, that is, after John's time, and remain for a time. So far from the first beast.

But now we find Rev. 13, 11. ff. also another, second beast described, which ascends from the earth, having two horns like the lamb, and speaking like the dragon. By this is signified another, second power hostile to God, which, in distinction from the first, merely political, world power, comes under the appearance of the name of Christ, for it has horns, i.e., the outward form of a lamb, namely, Christ; but it speaks like the dragon, i.e., it conducts a diabolical speech or doctrine. There can be no doubt as to what must be understood by this second beast, namely, a false spiritual power, such as has attained its highest form especially in the Roman papacy. - Of the greatest importance, then, is what is taught about the union of the two animals. It is said, "The second beast, the false spiritual power, does all the way in which all the world bowed not only outwardly but inwardly with heart and conscience before the power of the first beast, that is, the political power of the world, in Rev. 13:3, 4 concerning the worship of the beast and "appropriates" it, and sets up just such a world empire as the first beast had before it. This, then, is the Roman Pabstreich, which, of course, is nothing other than a mere world empire. The pope has indeed arrogated to himself all power over the kingdoms of this world and has exercised it in many ways. - In this understanding of what we have the key to much of what the Revelation of John says about the beasts; namely, 1) the pope with his kingdom, if it is a real and true world kingdom, is the seventh head of the first beast, the world power, and therefore the mysterious saying Rev. 17:11 is to be explained, that on the one hand the beast is called an eighth king, and yet on the other hand it is one of the seven. For the matter has two sides, according to one, the Pabstreich is united with the world power and forms a kingdom with it, whose head or regent is the Pabst; according to the other side, however, the world power, or the political kingdoms on earth, is always something different from the Pabstreich, thus an eighth kingdom, and this is nevertheless one with the Pabstreich and therefore also to be counted again among the seven. Then 2) this explains the saying Rev. 13:3 and 17:8, where it says, "One of the heads of the beast was sore, and the deadly wound was healed," or, what is undoubtedly the same thing, "The head of the beast was sore, and the deadly wound was healed.

means: The beast is, then it is not for a while, and then it comes out of the abyss again, i.e. it regains its power and its kingdom through the special effect and power of the devil. When the latter has happened, then the highest flowering and development of the beast's power and kingdom occurs, so that the whole world falls to it and worships it, Rev. 13:3, 4, 12. If we now understand the Roman monarchy to be the last world monarchy, according to the prophet Daniel, then these mysterious sayings are resolved very simply and beautifully: The old Roman Empire, the sixth head of the beast, which was in the time of John, lost its power completely, as is well known, in the fall of the old Roman Empire. After the 4th century a time came when the beast did not exist, i.e. there was no Roman empire that ruled over all. But then it came again, it was raised anew out of the abyss, namely by the papacy. In the latter, the city of Rome, which Rev. 17 quite irrefutably describes as the seat of the great antichristian world empire, really became the ruler of the world for the second time.) But this happened through special forces of the abyss, because the pope has not established his kingdom with the sword alone, as worldly rulers do, but with false doctrine and satanic forces of lies and darkness. Likewise, in the idolatrous veneration that was paid to the pope, in the way in which all the world bowed not only outwardly but inwardly with heart and conscience before the power of the pope as the governor of Christ on earth, what is found in Rev. 13:3, 4 concerning the worship of the beast and the astonishment at the greatness of his power is most perfectly fulfilled. - Furthermore, 3) The Revelation of John, which describes the way in which the second beast restores the power of the first beast and gives it general recognition, is most clearly explained by the Pabst. First of all, it should be noted that there is no contradiction with what has just been said, when the Revelation presents the matter as if the second beast had only worked to bring about the general subjugation of the earth to the first beast. These are only the two different sides of the matter that have already been indicated: spiritual and temporal power, the two animals, in themselves two different things, have both agreed in the Pabst to

\*) When the prophet Daniel says that the antichristian empire will only come into being after the Roman world monarchy has ceased to exist, then we must only think of the old Roman pagan empire, in which in a narrower sense the Roman world monarchy is represented, after whose downfall the Roman papacy arises and takes its place. But the prophet Daniel cannot, in this prophecy, understand the newer formations of states that have arisen from the bosom of the old Roman empire, for it is expressly said, Rev. 19, that the beast shall remain with its kings until the appearing of Christ on the last day; the Antichrist, therefore, cannot come until after the destruction of these kings and their states, but must already be there beforehand and at the same time with them.

A mighty whole; so the pope works to establish this kingdom, which in its nature is a world empire, thus the first beast, and in this he works again only for himself and his own power, because he, or the second beast, has usurped all the power of the first according to Rev. 13:12. So by working for himself and his own power, the pope works for the re-establishment of the great Roman world empire, which is the first beast. But that such an establishment of the world empire is really meant here, as it happened in the papacy, is clear from the fact that the first beast is spoken of as being worshipped, Rev. 13:12, i.e., his power was held and worshipped as divine. But so it was done in the Pabst, and only in him. And this seems to me to be even more true in the obscure and mysterious passage of Rev. 13:14, 15, where the second beast tells men to make an image to the first, and to this image he gives the spirit, so that it speaks and is worshipped. By this image of the beast, it is hardly possible to understand anything else than the appearance of the name of Christ, or the dignity of a representative of Christ, with which the pope clothed his great world empire, the first beast. This world or Pabst kingdom was not the kingdom of Christ, the pope was not really Christ's representative, but it was all only an imitation, a feigned image of Christ and his kingdom; under the appearance of this image, however, the pope had himself and the beast worshiped, i.e., his and the beast's power revered as divine. This recognition of the divine dignity and power of the pope, however, was always the main demand of the pontiff, for the sake of which all who "did not worship" the beast, nor "take his mark," were put to death. But the pope has given spirit, life, and speech to the image of the beast, inasmuch as the semblance of divine name with which the world empire was adorned has come to fruition in the pope himself and has expressed itself in word and deed on earth. When, moreover, it is said of great signs and wonders which the second beast wrought, even that he caused fire to fall from heaven, and that by these signs he deceived all who dwell on earth, a twofold interpretation would remain possible to us; either a more literal one, and then we might well think of all the thousands of miraculous sayings which, especially in the Middle Ages, but also to this day, circulate in the papacy of miracles of the saints, of relics, etc., or a more literal one, and then we might think of all the thousands of miraculous sayings which, especially in the Middle Ages, but also to this day, circulate in the papacy of miracles of the saints, of relics, etc., and are these miraculous sayings, perhaps, of the saints? and if these miracle tales are perhaps mostly only false poems, we have no reason to doubt, according to the Holy Scriptures, that in all of them the lying powers and signs of which 2 Thess. 2, 9. speaks were really active, according to the effect of Satan. Or we can at least understand some things, e.g. Rev. 13,13, more allegorically.

The fire that falls from heaven is understood by the papal first and foremost on the harlot, the apostate church. She led on earth to worship the beast. The latter is a ban, as the old fathers do. But that the papal ban had is the instigator of all evil, and that is why divine prophetic activity. In the false prophet, then, the Roman such great civil consequences, both for individuals and vengeance strikes her first. The beast on which the harlot pontiff again appears before our eyes, but from a whole countries, that the whole civil traffic was hindered rides is the instrument of her punishment. While the different side. The false prophet is the representative of by it, thus making buying and selling impossible, that is beast, the worldly power and the worldly kings, were false doctrine or false teaching in the apostate church, at any rate a literal fulfillment of Rev. 13:17. What is said before in the most intimate alliance with the harlot, the Babylonian whore. But the pope, again, as regent of of the number 666, as the number of the beast, at the carrying her and drunk with her wine, they suddenly the church, is also a member and the highest point of close of Rev. 13, is, of course, obscure and mysterious. separate from her, begin to hate the harlot, enter into a the false doctrinal state, thus preferably "the false That many interpreters think to find the word *kteinos* in purely worldly alliance among themselves, and now prophet". But he may well be introduced here, Rev. 19, it, would be best in favor of our interpretation; at least it become the instruments to rob the harlot, to eat her flesh, with this name, because at this time, which is here is a sign that we may not take "any" proof from the to make her desolate, and to burn her with fire. Who does spoken of, the external worldly rule of the pope is number 666 against our assertion that the pope is the not see the most striking fulfillment of all these prophecies already broken, and only the spiritual influence, which Antichrist. in the Pabstium in its present destinies? The kings of the he exerts on the hearts by his teaching, is still present.

(5) But it is especially clear and striking that the whole earth have renounced the papacy; they no longer give But the papacy, the false prophet with his teaching, the of chapter 17 of the Revelation of John finds its key only their power to the church, but to the first beast, i.e., to apostate church, although robbed of its flesh and in the assumption that the pope is the Antichrist. There mere world power, for that is the goal that contemporary burned with fire, is and will remain until the last day, until can be no doubt that the great harlot, which is here politics exclusively pursues, only the increase of political the moment when the Lord appears in his Second presented to us, can only be understood as the apostate power. The Pabstical Church, however, is being made Coming, destroys and destroys the kingdoms of this church. In the Old Testament, the apostasy of Israel from desolate and its flesh eaten, i.e. deprived more and more world and at the same time puts an end to the Roman the Lord is represented by the image of fornication, which of its external earthly glory, goods, treasures and power. coup d'état.

the woman, the bride of Christ, the Church, is guilty of. - But after the judgment of God on the apostate harlot has If we now look back at this whole course of John sees the great whore riding on the beast with ten been fulfilled so far (which is described in more detail in development of the anti-God, anti-Christian powers of horns and seven heads, i.e. the world power. It is also Rev. 18), now Rev. 19 comes the turn of the beast with darkness, which the devil leads into battle against Christ said that the kings of the earth have whored with her and the kings belonging to it \*), who have all gathered to fight and His church according to the Revelation of John, we become drunk with the wine of her whoredom. This is against Christ. The whole power of the beast will behave two questions to answer, which are easy to quite evidently and visibly the great church of the pope, destroyed by the appearance of Christ on the last day, the answer. (1) Where is the highest point or summit of the how it seduced all the kings of the earth and made them kings will be slain with their whole following, the beast struggle, the victory, and the dominion of the satanic subservient to it, and how it then rode on the beast, i.e., itself and with it the false prophet will be thrown into the powers hostile to God against the kingdom of Christ? carried by the beast and its temporal power on earth, abyss. - That the latter, the false prophet, must be a Without a doubt, in that time of the union of the two exercised its kingdom and its dominion. The pope in person who has already existed and been described, can beasts which Rev. 13 describes, i.e. in the union of the himself is not the harlot, the apostate church itself, but on be confidently assumed, for otherwise he would have to highest spiritual and temporal power on earth, in the the other hand he is undoubtedly its highest point, its be described here more closely and in greater detail in time when the harlot rides on the beast, i.e. the apostate head, in which all its power and dominion are gathered. order to teach us about him. But since this is not done, we church is in league with the world power. There is the But that by the great harlot really nothing else can be are left with the assumption that the false prophet is to be most deadly cruel persecution and extermination of the understood than the Roman Pabstreich, is fully and sought in the second beast, which appeared in the believers on earth, there is the time when, according to irrefutably evident from the fact that partly it is said in v. likeness of a lamb, and yet spoke like the dragon, and prophecy, for a short time the devil seems to have been 6 that the woman is drunk with the blood of all the saints, deceived all. given the victory over the saints of God, as if he had

and partly in v. 9 and 18 that the city of Rome is \*) It is quite impossible to understand the Antichrist or the pope himself really succeeded in exterminating the church of Christ unmistakably designated as the woman, both things, under this beast with the kings (his 10 horns) connected to him; because 1. on earth for a while. But this is the time before Luther's therefore, that can only be referred to the Roman this beast, on which the harlot rides before, turns Rev. 18, 16. and the kings Reformation, when the papacy was at the height of its Pabstthum. The harlot, riding on the beast, drunk with give him their power to destroy the harlot, the apostate church, and to eat her power, but it is not the time of the very last end of the the blood of the martyrs, and all the kings of the earth flesh; which the pope or antichrist cannot do, who hates and persecutes the world, in which we now live, in which the flesh of the true church of the Lord, but never the harlot, who is inwardly one with him. harlot is devoured by the kings of the earth, and she is bewitched by her and serving her: this is the most apt By this beast and his kings, therefore, can only be understood the purely hastening towards the last complete judgment at the last picture of the Roman pabstry; but it is evidently nothing political powers of the world, which deprive the harlot of her earthly goods. day. And now 2. in that time of the union of the two else than the same thing allegorically described, which (2) If this beast and his kings are a power hostile to God, who, according to beasts, i. e. the union of spiritual and temporal power was said in chapter 13. The second beast, coming out of that they are able to do much by themselves, but only when the second beast into a 'kingdom hostile to God, who appears there as the the apostate church and inwardly one with it, does all the comes with the voice of a dragon and the likeness of a lamb, and unites with actual head in this kingdom? Evidently the second power of the first beast, i.e. it rides on it, the beast carries the first beast, and takes his power into his hand; and likewise when the harlot beast, the Pabstthum, of which it is expressly said, "it the harlot, and she, the rider, rules and dominates eS. sits on the beast, and rides upon him, the blood of the martyrs flows, and the, harlot is drunken with it, and not the beast that bears her. If, therefore, the does all the power of the first beast," i. e. it has and

But now Rev. 14, 16. suddenly a turn occurs. The Antichrist is the chief persecutor of the Christians, we must look for him in the afterwards hates and desolates her. exercises it, not the first beast itself; or, just as clearly and certainly, the great whore is above and rules, not the beast that is only its bearer, that is drunk with its wine.

made and deceived tool. Therefore, who is the head of the great world empire that the devil has set up to destroy the church, who is the real Antichrist? There is no other answer possible than: the Roman pope.

(To be continued.)

To the ecclesiastical chronicle.

**Odd Fellows.** A change sheet writes: "The report of the Grand Secretary of the Odd Fellows Order for the United States has just been published. The number of members is 217,886 with an income of H1,965,781.10 In support H690,675 were paid out. In the last year the lodges have gained 33,764 so-called "brothers" more than they counted in the year before. - One can see from this that the devil is most zealously carrying on his mission, and since he promises his converts money instead of God's grace and eternal life, his mission is also progressing well. And if even such ecclesiastical bodies as the "General Church Council of the Lutheran Church of North America," which wants to be genuinely Lutheran, does not want to cleanse itself of the stain of the nature of the secret societies, then it is no wonder that this canker damage continues to eat away at it.

**A cross on the church.** In former times there were still Lutherans here in the country who became anxious and suffered from palpitations when, during the construction of a new church, it was decided to place a cross on the top of the church tower, in order to testify to the whole world that one was truly not ashamed of the cross of Christ. The fearful feared that the cross would give them a Catholic taint, and of such a taint they had a great, deep terror. And yet the cross does not really belong to the Catholic churches, for in them it is not Christ the Crucified who reigns, but the Pope at Rome and instead of the cross the Catholics should rather place the tiara, the Pope's cap, on their churches; that would be much more fitting. The cross is the right Lutheran sign, for the crucified Christ is the Lutherans whole glory and only hope. The Lutherans are now also gradually coming to their senses and no longer run away from the "Catholic" cross in terror, like little children from a ghost. Even the Methodists in Canada, as "The Christian Messenger" reports, have recently inaugurated a Methodist church in the province of Quebec "with a large cross on the steeple". But, of course, the Methodist Edidor of the Christian Messenger is not at all pleased with this, finding in it a "ritualistic, high-church tendency pointing toward Rome." We also think that the right, true Methodists should not put a cross on their churches, but rather a long board with four legs, in which even the delicate

lendest, the most anti-ritualistic-afficionado would find nothing dangerous-ritualistic, and no soul would be able to think of Nom even with the best will in the world. Yes, on the Lutheran towers the cross, on the Catholic ones the Pabst cap and on the Methodist ones the penitential bench, that would be/quite appropriate and therefore a beautiful order! -

**The Baptist churches** in and around Boston now have *waterproof* and tight-fitting garments for immersion, so that the preacher performing the baptismal act, as well as the immersed baptismal candidate, remain nice and dry during the baptismal act. The face is then exposed to the wetness, but the remaining part of the body remains in a comfortable condition. It is to be feared that a majority of Baptists will not be satisfied with this new Boston ceremonial, for the Baptists are very, very difficult about water. Then in the end there will be a division again, so that then even the water-dry would have to be distinguished from the water-wet rebaptists. -

**The members and the organs of the Church Council.** It is good to make a distinction, for it gives clarity; a man must know, for instance, that his father's, citizen's, and Christian's duties are different duties, and must not be mixed together, but at the same time the father, the citizen, and the Christian always remain one and the same person. If the person is separated, this may sound quite well in theory, i. e. in people's minds, and may also be convenient at certain times and under certain circumstances; if, for instance, to take a rough example, the citizen has embezzled taxes, the Christian may indeed say, what do taxes concern me as a Christian, these are earthly, worldly things, beneath my dignity, but practically this is of little help to him, for if the citizen is now included, he is admittedly included as a citizen, but the Christian must nevertheless sit with him. Both, however, are one person, which in reality cannot be separated. By such improper separation, therefore, a thing becomes not clear, but obscure and obscured. This is what happened to me with the "Lutheran Magazine"; it says: "The Church Assembly has neither elected nor recognized it (the '*Lutheran*'), nor the "Magazine", nor any other church journal published by its members, directly or indirectly, as an organ. Nor do any of these papers wish to be regarded as the official mouthpiece of the Church Assembly." So the editors of those papers are indeed members of the church assembly, but they do not want to be organs, official mouthpieces of it. That is true, they are not organs in the sense that they are commissioned to make public declarations in the name and on behalf of others, but as "members" they are at the same time organs and mouthpieces of the church assembly, against which no protest and no philosophical-logical subtlety can help them. For the church assembly is not, after all, a

Such an abstract concept that hovers like mist in the air and that cannot be grasped anywhere because the members always turn away face and color, do not want to be organs. The church meeting exists as a reality and did not remain as a shadow or a dream in Fort Wayne when the members were happily on their way home? - No, the editors are members, and as members they are parts of the whole, and very excellent parts at that, and as the parts so the whole, for the whole consists of its parts. And in this sense the members are and remain organs. The divorce of the periodical is not valid! It is not valid (in order to give the matter a learned touch as well) to take a word in its absolute sense, *simplicitor*, which has truth only *secundum quid*. The other day the well-known Beecher also wished to divorce himself in this way between being a man and a preacher, actually a novelist and comedy writer and a preacher. The "Messenger" tells the following about it: "Beecher's Norwood gives the public a lot of trouble. Recently a performance of it was to be let across the stage; in order to make it quite known, notices were posted all over the city, on which the urgent assurance was given that the performance was taking place with Beecher's permission. At a meeting of his congregation, one of his members ventured to call his attention to this scandal. Mr. Beecher then declared that he wished it to be firmly understood that none of his members had the right to call him to account for acts committed by him as a citizen and man of letters, and that as a preacher any of his members might call him to account. After being assured that the inquiring brother had not brought it up as a church matter, Beecher gave an explanation of the matter. This distinction between what he does as a pastor and what he does as a man reminds us of the bishop who was punished by one of his members for his habitual swearing. The bishop defended himself, saying that he did not curse as a bishop, but only as a man. "Yes," replied the other, "but if the man goes to hell for this cursing, what is there with the bishop?"

(Submitted.)

**The wonderful carter.**

**The Lord leads His saints in a strange way, Ps. 4, 4.**

I feel strange! How so? This and that I must learn. Here and there I must go. This way and that way I must live. Everything is wonderful, nothing according to my ideas. Do you find it strange? Yes, it does. But don't you know that God is a miracle man and you are His miracle child? God is called Wonderful. Verily, as the name, so the deed. He is a marvellous carter. He leadeth His saints wonderfully. The

The king of Portugal once received a chariot as a gift; If ever it seemed strange to me, now it is. Truly thou art a Deeply rooted in the soul of man is the need of whoever sat in it was driven around for a whole hour hidden God, O God of Israel. Yet I feel that I walk in the atonement and forgiveness of sins, which is only present without horses. God's chariot drives you and me so ropes of thy love. I am one of those of whom Sirach says: in Jesus Christ.

(From riner mission sermon Dr. Luthardts.)

wonderfully. He is strange in his doings. He never goes "Many a one does evil who needs help, but is weak and straight, but has many detours. But at last he brings us poor; God looks on him with favor and helps him out of to a good lodging. Ask Job. God put him in His chariot, his misery, so that many are amazed at him. (Cap. 11, and drove him along the right and wondrous ways. He 12.13.). I know that Your holy destiny prescribes fortune little Hindu girl was playing outside the door one removed him from his throne to the dunghill. Instead of and misfortune for my good. I will keep thee quiet. My afternoon. Evil people passed by, stole the child and the scepter He gave him broken pieces in his hand to miraculous journey will take place in such a way that sold her to a follower of the false prophet Muhamed, a scrape his leprosy with. Where was greater misery? Yet everyone will say: God did this and no man.

God brought him out.

What detours did not this wonderful carter take with Joseph before He brought him to Egypt and made him the father of the nation! He lifteth the poor out of the dust, and raiseth up the needy out of the mire, that He might set him among the princes, and cause him to inherit the throne of honour (1 Sam. 2). On this miraculous chariot sat: Abraham, the children of Israel, King David, Saul, Jeremiah, Jonah, Paul, Judith, Mary, and others. Do not marvel at God's journey. His knowledge is far too light burning. (Luc. 12, 35.) Only harness this chariot, soon, and lead me from strife to the sweet joy of heaven.

My God, I too have had a strange time in the world. Thy secret train hath led me many a wonder's way. You formed me wonderfully in my mother's womb. I thank Thee that I am so wonderfully made; Wonderful are Thy works, that my soul knoweth well. (Ps. 139:14.) Wonderfully hast Thou guided me in tender youth. I was subjected to many thousands of accidents; Thou hast wonderfully delivered me from them by Thy holy host of angels. Poor and wretched have I been brought up. Your hand has strengthened me wonderfully. You have wonderfully encouraged me in my studies through this and that. Is it enough? My God, I will sacrifice the farthings of my lips to Thee. Wonderfully you have kept me in the academy, here and there you have awakened a faithful teacher who has given me sound advice and good instruction. Wonderfully hast Thou led me abroad, That I cannot count the miles I have wonderfully wandered. Thou hast wonderfully preserved me among good and bad men, in contagious pestilences and diseases, and hast redeemed my life from destruction. As wonderfully as the wheels of thy chariot have gone among themselves, yet at all times has the journey been happy. And has the journey with

God leads strangely; Through shame he leads to honor, Through poverty to increase, Through tears to gain, Through humility to exaltation, Yes, through death to life And to heaven. Therefore I rejoice, God leads to salvation.

One more thing, you wonderful carter! If you hitch up my chariot of death and want to make the last journey, let this path be as strange as it may, it will only lead me heavenwards! Let the end of this trouble be only eternal rest! I will keep my clothes ready, my loins girded, and my light burning. (Luc. 12, 35.) Only harness this chariot, soon, and lead me from strife to the sweet joy of heaven.

(From Cober "Flowers and Apples.")

Need of Atonement and Forgiveness. Two images from the pagan world.

1.

On the Nilagiris, the blue mountains in the west of South India, live the Ba- daga people. They live from the cultivation of the stony ground on which they live and from their herds of buffaloes. At ceremonial funerals they have their own special death judgment and atonement for the sins of the deceased. Over the head of a buffalo the sins of the deceased and his ancestors are enumerated. The prayer leader lists one sin after another, and those gathered always answer: "Sin! He divided brothers out of envy - sin! He has moved boundary stones - sin! He has shown strangers the wrong way - sin! He has looked after an Auder's wife - sin! He has not given alms to the poor - sin! and so on. Even if there were 1300 sins - says the prayer leader at the end - which he has committed, they shall fall under the foot of the buffalo. They shall fall, they shall fall! They have fallen! They have fallen! They have fallen! shout all. And with the cry: away! away! the buffalo-calf is chased away, as it were laden with the sins of the deceased. It is like an imitation of the great atoning sacrifice of the Old Testament on the great day of atonement, this great model of the New Testament atonement. Thus

2.

In a village in Napal (in the north of eastern India) a little Hindu girl was playing outside the door one afternoon. Evil people passed by, stole the child and sold her to a follower of the false prophet Muhamed, a noble and rich woman. The lovely child pleased the woman so much that she undressed him as if he were her daughter and had him taught the Koran, the religious book of the Muhamedans. Thus the child grew up in happy circumstances. Suddenly, however, it occurred to him - he did not know how - that he was a sinner and needed redemption. His foster-mother did everything possible to dispel these gloomy thoughts - just what one is accustomed to do in the midst of Christendom when one's conscience grows restless. One goes to the dance floor, seeks diversion, visits markets and fairs; distinguished people go to the theater and concerts. So also there. The noble woman had tightrope walkers come, and they had to dance for the girl. She sent for jugglers, who had to perform so-called magic arts. She sent for snake-charmers, who had to charm the snakes and make them dance. All in vain; the unrest only grew. - Then a Muhammadan priest was called, who made her learn long prayers from the Koran in Arabic, which the girl did not understand at all; and five times a day she had to turn her face towards Mecca, the birthplace of the false prophet, and recite these prayers. This did not help either. - Then the girl thought that her heart's restlessness was due to the fact that she had left the religion of her fathers, for she was a stolen Hindu child. Now she was sent to a Brahmin, a Hindu priest, who was supposed to heal and help her. But he pronounced a curse on the girl because she had become Muhamedan. It was only when he was shown a handful of gold that he gave helping remedies au: 'Daily, said he, you must make an offering of flowers to the Celestial, and sacrifice a goat weekly to the Devil.'-The blazing sunbeams of India produce a splendour of flowers not found elsewhere. Flowers, therefore, have a much greater significance there. A language of flowers is known in truth. So that girl offered a flower which was to express the state of her heart; she offered the flower which means a bleeding heart. - Yes, a bleeding heart she sacrificed. But do you think, dear Christians, that the offering of the flower would have stilled it? - The girl sank into ever greater sadness and complained of her heartache to almost everyone she met. Then one day a beggar came. She spoke to him, too, and when he heard the word redemption, he was startled and said:

I have heard this word many times before. Where? where? she calls out, and he reports how rice is distributed to 2000 poor people every week. But before the distribution they had to listen to a sermon by Naporat Christian, and in it there was talk of a redemption given by a certain Jesus. How wonderful! the miserable beggar was full and full; the rich girl was hungry - and he fills the poor with goods and leaves the rich empty. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

But who was Naporat Christian? He had formerly been a Brahmin, and as such bore the name Naporat, but had converted to the Lord Jesus; therefore he was called Christian, and was now a missionary preacher. The beggar did not know exactly where he lived; he could only tell the part of the town. The girl found him at last, fell at his feet, and said, "Lead me to Jesus, that he may give me salvation. In her simplicity she thought that the Lord Jesus still walked visibly on earth, as in the days of his flesh. And Naporat Christian truly led her to the Lord through Word and Sacrament with heartfelt prayer. - Her heart ceased to bleed; and now she rightly bore the name of Anada, i.e. joy and delight. -

The St. Peter's penny of a Jew.

Under this inscription we learn the following from a political newspaper, which also contains the news that 60 Catholic clergymen have recently arrived in New Orleans in order to establish schools there for free colored people: Not long ago, in Modena, a Jew donated 100 lire of St. Peter's pence, with the following motto: "An Israelite of Modena, who is firmly convinced that it is fitting for the dignity and independence of the Roman Pontiff that he should not be subject to any prince, and that it is in the interest not only of all believing Catholics, but also of all A Catholics and even of Israelites, that the supreme head of a religion which counts more than 180 million among its adherents should also be king, offers 100 lire to St. Peter's pence with the intention of preserving the temporal power of the pope, and he is sorry that his present financial circumstances do not allow him to do more." To this gift and to these words of dedication the "Unita cattolica" attaches the following reflections: A similar declaration was made in the time of Pius VII by the great Israelite Synod assembled in Paris on October 30, 1806: "At various times," it says, "the Roman Pontiffs have received into their States and protected the Jews persecuted and driven out from various parts of Europe." History confirms this fact. Alexander II, Innocent II, Alexander III, Gregory IX, Clement V were full of kindness and very benevolent towards the Jews; and Clement VI allowed them a refuge at Avignon when they were persecuted throughout Europe. Therefore, the

5. February 1807 the Synod passed the following resolution: "The Deputies of the French Empire and of the Kingdom of Italy, grateful for the benefactions which in past centuries the Catholic clergy have bestowed in favor of the Israelites of the various States of Europe, grateful for the welcome which several Popes and other priests have at various times given to the Israelites of different countries. when barbarism, prejudice and ignorance persecuted and drove the Jews out of society, resolve that the expression of such sentiments be recorded in the minutes of this day, that it may be a perpetual authentic testimony of the gratitude of the Israelites of this assembly!" What the Synod of Paris praised in many popes, the Jews of Rome sang in 1847 in honor of Pius IX. The Grand Rabbi Moses Israel Kassen composed a hymn in honor of the reigning pope, which was then sung in the Roman synagogue: "Nations, praise the Lord," it says in this Hebrew hymn, "there reigns a prince who is the most loving father of his peoples. God, who foreknew how much he would conform to the wonderful plans of his providence, God has given him to us. Tell the distant islands with what fame Pius rules his people, with what justice he administers his states, in what new splendour the world shines through his work. Thou, O Eternal, in many creating so great a man, hast so rightly willed to manifest Thy power." After the Jews of Rome, Masfimo d'Azeglio of Turin published a work entitled: "On the Civil Emancipation of the Israelites, Rome, Dec. 8, 1847," in order to praise the merits of the Popes for the Jews in general, and especially those of Pius IX, "the man of the honest heart, the man of God, the Pope, who knew how to pluck all the blossoms of evangelical virtue and love and gather them in his blessed hand."

The lucky kid.

Christine, wife of Frederick II, King of Prussia, once saw the five-year-old child of a pious gardener in the palace garden at Schönhausen, whose whole being pleased her so much that she said he should be brought to her in the palace. The queen had just sat down to dinner when the child arrived. She made him sit down beside her, and wished to hear what the child would say to all the precious things. He looked at everything, then looked calmly before him, folded his hands, and began to pray aloud.

"Christ's blood and righteousness, That is my ornament and robe of honor; With this I shall stand before God, When I enter heaven."

With tears an elderly lady said to the queen, "O, the happy child! How far behind the same we are!" - ' (From Wölbling's history book.)

Church News.

The Candidate of Theology, Mr. W. Denke, having received and accepted a regular appointment from the Cv. Lutheran congregation at Waterfort, Racine Co. Wis. was ordained and introduced by the undersigned in the midst of his congregation on Tuesday after Reminiscere, by order of the Honorable Vice-President Northern District of our Synod, with the assistance of the Rev. Reinsch.

May the Lord make him a blessing to many!  
W. P h. Engelbert.

Address': Hev. IV. Denke, IVaterkord, Uaelne Oo., IVis.

After Mr. Rev. Johannes G. Walther has, with the approval of his former congregation, accepted the calling of the Lutheran congregation at St. Johnsburg, Niagara Co. and the branch congregation belonging to it at North Ridge, he was installed in his new office on Sunday Reminiscere by order of the Reverend Presidium of the Eastern District by the undersigned with the assistance of the Rev. W. Weinbach into his new office. May the Lord make this servant a blessing to many.

C. I. Nenz.

Address: Uev. ^ollannes O. IValtler, 8t. XiaZar". Oo., X. V.

After Mr. I. F. Müller, until now pastor of the Lutheran Immanuel congregation at Lake Ridge, Lenawee Co., Mich., had accepted the call of the Lutheran St. John's congregation at Amelith, Mich. in agreement with his previous congregation, he was ordained on the third Sunday after Epiphany, Jan. 26. J., by order of the Reverend Presidium of the Northern District of the Lutheran Synod of Missouri, Ohio, etc., with the assistance of the Rev. M. Guenther, he was installed in his new office by the undersigned.

May the Lord bless the work of His servant on many souls to eternal life!

F. Sievers, Pastor.

Address: <1. X. Nuellor, Xmelitll, I'rankönlust ?. O., 8aZina^ Oo., Nioü.

Rev. T. Krumsieg, hitherto of Town 13th, Fond du Lac Co, Wis, having responded to a call from the cv. Lutheran Immanuels congregation at Utica, Winona Co, Minn, the same was installed in the midst of his new charge on the 3rd Sunday after Epiphany, Jan 26th, d. J., by the undersigned, by order of the Most Reverend Vice-President, Northern District, in the midst of his congregation, he was installed in his new office. - May the Lord crown the ministry of this servant of his with rich blessings.

I. Herzer.

Address: Rvv. KrumdeZ, Xerv Doston, IVinona Oo., Ninn.

Conferenz displays.

The Southern Districts - Conference of our Eastern Synodical District, will, God willing, hold its annual sessions from the Wednesday after Quasimodogeniti to the Tuesday after Misericordias Domini ind. (April 22-28) at Philadelphia, at the residence of the Rev. Stephen Keyl, to whom all brethren are requested to report on their arrival.

Chr. Körner, Sccr.

Changed Conference - Display.  
The "Cincinnati Pastoral Conference" is meeting this year in Aurora, Ind. at the request of the Rev. Runkel and his congregation, and not in Cincinnati. It will commence Thursday after Easter (morning) April 16, and continue until the evening of the 20th. Subject of the proceedings, "The principal rules in interpreting the sacred. Scripture."

Mrs. King.

The brethren are requested to study Thesis 16 of the paper: "The Lutheran Church the True Visible Church of God on Earth" thoroughly and also to bring the paper to the conference.

The Cleveland Districts Conference will assemble, God willing, at the home of Rev. K. Mees, in Columbus, on Sunday, Quasimodogeniti, and will continue until April 22, inclusive.

The Fort Wayner Preachers - and Teachers Conference will hold its next meeting at Fort Wayne from noon April 14 to noon April 17 iuolusive. L. Dulitz.

Receipt and thanks.

For Brunn's institution received from Past. R. Riedel, collectirt auf d Kindtaufe des Hm. P. Ehlers at HradS Creek, Mo., -2.60.  
For poor students: From the worthy Women's Association in the Zion District here, 8 undershirts, 8 pairs of undershirts, 2 pairs of woollen stockings, 1 handkerchief. Bon to the worthy Women's Association in Minden, Ill , 10 bundles of woollen yarn and -43.00. By Past. Katthein collected at the baptism of Mr. W. Jlsemanns -1.85.  
C. F. W. Walther.

Warmly thanking you, I certify on behalf of my congregation to have received the following gifts: Bon Pastor Föhlingcr's congregation in New York -25.00. From Past. A. Weisel's congregation in Reserve, N. I., -3.25. Philadelphia, March 14, 1868, S. Keyl, Rev.

The local congregation has been able to maintain its church property through repeated redemption of the church property, which it had received after three splits.  
The debts accumulated due to the necessary construction of a parsonage apartment, so that the already small and poor parish could not cover them and therefore had to ask for help from some of its sister parishes.

The following churches have already sent us support: Past. Pissrls Gem. in Rich, Ill. -19.30; Past.Loßners Gem., Washington, WIIlCo., Ill. -12.00; Past. Wunders Gem. in Chicago -30.30; - which is hereby gratefully attested.  
Lhampaign City, Ill Th. BuSzin, Rev.

The undersigned, with sincere thanks, certifies that he has "received" the following gifts of love for his congregation: From the congregation at Dunklc's Grove, Du Page Co, Ill, by Rev. B. G. Franke (1864) -83.85. From the congregation at Thornton Station, Cook Co., Ill, by Rev. C. H. Löber (1865) -10.00. By Rev. P. Rupprecht of his congregation in Fulton Co., O., -7.00, congregation in D-fiance & Williams Co. -4.70, sent to the wedding of Mr. I. Nagel -2.60, of Mr. P. Meinecke -5.02, from an unnamed person cross gem. in St. Clair Co, Ill, -18. Subsequently by Past. Fick's Gem. in 68Cts. C. G. T. Krause, Pastor.  
Faribault, Minn. March 17, 1868.

With kind thanks against the dear givers I have to acknowledge as received:  
For poor pupils: Partial proceeds of the Jubilee Lollrcte at Addison by Herm Bartling -34.27; by teacher Peters of the parish of Valparaiso -9.00; by

Past. G. Schaller from his parish for Schmidt -16.90; by Kassirer Eißfeldt -Sondhaus' Gem. in KimmSwick, Jefferson Co, Mon, -4th Past. Graves' 13.02; by Rev. Engelbert for Gorsege -19.68; by Mr. Kornhaus in Addison -Gem. in, St. Charles, Mo., 3rd sending -28.50. Past. Holls' Gem. in, St. 3 00; by Past. Große for Müller -5.00; by Rev. Hahn v. s. Gem. -10.00; byClair Co.'Illl, -23.50, in Centreville -10th Past. Ficks Gem. in Collinsville, Rev. Sievers for Rechlin \$3.50; by H. Buchholz in Addison -3.00; from thesubsequent -6.  
bell-bag of the Gem. in Addison -41.00 ; by Past. Große from its virgin-derrin For Past Brunn's Anstalt: FromM "ck.Batt- through Past. -chman. St. for Schmidt -10.00; by Past. Moll for Rechlin & Wisbeck -25.00; by teacherLonis Co., Mo., -1.M.  
'Leutncr of the Jüngl.-Verein in Past. Schwans Gem. -18.00, by To the college household inFortWayner By Martin Bates through Past. Jungfrauenverein -10.00, by Wittwe Bar -2.00; by Past. Stubnatzy by D. Lehmann -2.50.  
Droste for Messerli-3.00; by Lehrer Arndt -2.00; by Kassirer Bonnet for Huser To the seminary household in Addison: Vo" Mart. Bates through Past. -26.00; by Gem. Venrdy sür Backhaus -12.00; by Frauen- Verein in Past, Lehmann -2.50. Past. KilianS Gem. in Serbin, Texas, -56.80.  
Geyrrs Gem. 2 sheets, 4 pillowcases, 4 towels, 2 handkerchiefs, 2 pairs of For the congregation in Richmond, Da: Do" Gottf. Mertz by Rev. woolen socks; from the women's association of the DreieinigkeiSGem. in Lehmann -1st Don Mart. BateS by the same -1. Rev. Claus' Gem. in St. LouiS -12. Mr. Fried. Schuricht there -5.  
Milwaukee 12 bust shirts, 6 undershirts, 6 pairs of woolen socks. For the congregation in Philadelphia- Do" Past. FickS Gem. in Collinsville -20. E. Roschke.  
For the household: from Kassirer Eißfeldt -5.00; from teacher F. Meier -2.00; F. Ahrrns in Addison -2.00; Gem. to Rich, Ill, -50.00; teacher Kleinsteuber -3.00.  
A. Selle.

Correction. In No. 8. of the "Lutheran" read instead of "-1.55" from E. Keinath sür Frau Past. Röbbelen: -6.50. C. Eißfeldt, Kassirer.

Received in the Preacher's and Teachers' Widows' and Orphans' Fund:

I. Annual accounting filing of 1867.  
L. Intake.  
Kasscnbestand from 1S66-8l..... 68  
Contributions in arrears ..... 110.50  
Ongoing contributions ..... 318.00  
In gifts ..... 498.25  
R. Expenditure for 11 widows and 22 orphans plus extra 952.50 6. cash balance .....-55 .93  
II. specific receipt.  
Contributions  
from the pastors and teachers:  
s. For 1866 G -1.50: Claus, Ebenvick, Engolder, Feiertag L., Grä'zel (2.50), Glaser, Muckrl (3).  
6. for 1867 G -1.50: Arendt, Bernreuther, Dörmann, Dörfler, Döhler, Ebmrdick, Engelbert (3), Erk (2). Ernst, Engelder, Föhlingcr, Franke, Fröderking, Glaser, Geyer, Dr. Gotsch, O. Gotsch, Gräber, Gräbner (2), H. Hanser, O. Hanser, Hörnicke (2), John, W. Keyl, Koste- ring (2), Köhler (2), W. Lange, Lehmann, Matuschka, G. A. Müller, Rödrri, Ruhland, Sommer, Sprengeler, Streckfuß, Stürkcn, Sondhaus, Tirneustein, Trautmann, Weisel seo. (2), Walker (1), Zigel.  
c. For 1868 G -2.00: F. Bünger, Besel (1.50), Brust (1.50), Fricke, Frederking (1.50).

Received in the Raffc Western Districts:  
On the synodical treasury of the western district, Bon Past. Poor Congregation, Sbelby Co, Ill, Collecte.  
-4.85. DeSgl. of Past. John'Gem. of New Wells, Mo., -10.20. Desgl. of Past. Sandvoß'Gem. in Cole Co, Mo, -9, by himself -1. By Mr. F. Gricse in Cleveland -5. Past. Richmann's Gem. in Schaumburg, Ill, -18. Dr. Gotsch's Gem. in Memphis, Tenn, -9.75. Past. GeyerS Gem. i:i Carlinville, Ill., -20. of Past. MuckelS Gem. in Staunten, Ill, -11.50. TrinityDistr. in St. Louis -26.85. Past. Rauscherts Gem. in Dolton Station, Ill., -5. Past. HahnS congreg. in Benton Co, Mo, -23. Past. Holls' congregation, Columbia, Ill, -2.50. Mr. I. List, Frankenmuth, Mich, -1. Rev. Roesch's congregation, Prairie Town, Ill, -9.50, by himself -2.50. Rev. Dorn's Gem. of, Bocuf Creek, Franklin Co. of, Mo. of, -11.55, at Port Hudson, Mo. of, -6. Past. Kleppisch's ImmanuelSgem. at Waterloo, Ill., -6.85, whose Crossgem. there, -7.65.  
To the college maintenance fund: from Gottfr. Mertz through Past. Lehmann, St. Louis Co, Mo, -1st, Past. H. LoeberS Gem., Thornton Station, Ill, monthly contributions for Jan. & Feb. -27.50. From TrinityDistr. in St. Louis -11. From ImmanuelS-Distr.  
To the Synodical Missionary Fund: From the DreieinigkeiS - District in St. Louis P7.0l. Otille Krumbhols in Collinsville, Ill, in silver 65 Cts.  
To the Seminary building at Addison: from Rev. ClauS' Gem. in St. Louis -50. from N. N. by Rev. Kilian in Serbin, Texas, -1.40. Past. Holls' cross gem. in St. Clair Co, Ill, -18. Subsequently by Past. Fick's Gem. in Collinsville -6.  
To the college ban in Fort Wayne: Rev.

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Enclosed is a supplement.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 24. St. Louis, Mo. the 15th of April, 1868. No. 16.

(Submitted.)

### Where do we stand on the Iowa Synod?

To this question the report of the public colloquium held in Milwaukee between the representatives of our Synod and the Iowa Synod gives us an answer which is quite reliable because this report is officially recognized by the colloquists of both Synods. Let us now briefly summarize what more closely describes the position which we hold in doctrine toward the Iowa Synod.

I. Concerning the Confession of the Symbols. The mutual declaration, with which the Colloquents concluded on this, reads p. 6: "The Colloquents of both parts, at the close of their previous discussions on the position on symbols, declared that they were united in this, that all that which is in the symbols of doctrines of faith is symbolic. Every one can see that with this declaration the Iowans have entered into a quite different relation to the symbols than they formerly held, that they have thus left their old, vacillating standpoint and have found the right position toward them. It is expected, therefore, that the Iowa delegates themselves have now openly declared that their former historical view of the symbols, which they officially announced in their synodal reports, was a false one, and that they have recanted it as erroneous.

This would inspire confidence in their sincerity and honesty, and would make them feel brotherly love. But we look in vain for such a hint; not even a word does they say that they were wrong before. The necessary consequence of this is that we now do not know whether the Iowa Colloquents are also serious about their declaration, and whether they have really abandoned their former wrong position toward the symbols.

II. Concerning the so-called open questions. The Iowa Colloquents declare, p. 10: "The doctrine of Sunday is not one example out of several, but the only one of the doctrines drawn from God's Word, which are in the symbols, in which there can be a doubt whether it is also symbolical, and not merely binding in itself." This is justified in the foregoing on the ground that "even among the acknowledged most orthodox teachers of the Lutheran Church there is a difference of opinion concerning this, and this doctrine does not directly touch the ground of faith, but must be called minus *principalis*." Our representatives rightly expressed their deep consternation at the fact that the concession made by the Colloquents of the Iowa Synod, that all the doctrines of faith contained in the symbols were of symbolic binding force, was herewith withdrawn. To this the

Iowa Colloquents p. 16: "that the binding content (of the symbols) may not include problematic doctrines, but only those doctrines of faith which are clearly and distinctly contained in God's Word; but that we have thereby expressly objected to the inference that there is herewith already a real and full understanding, because thereby no agreement has yet been reached as to what all must be comprehended as problematic doctrines, which fell to us together with the open questions." Accordingly, they protest against this, as if they had taken back a concession they had made. Finally, the same mutual declaration is made, with which Punct I was concluded.

As far as the position on symbols and the so-called open questions are concerned, then, the Iowa Colloquents have basically not approached us at all. It is true that they profess the proposition "that all that is in the symbols of the doctrines of faith is symbolic. But, according to the Iowaians' own statement, "no agreement has yet been reached as to what all must be classed as problematic doctrines, which to them coincide with the open questions." Next, the example of the doctrine of Sunday shows that the Iowans have a different scriptural principle than we do. We hold ourselves bound to believe every doctrine that is clearly revealed in God's Word.

bart. The lowans, on the other hand, doubt whether the doctrine of Sunday is per se binding, although it is founded in Scripture, because it belongs to the lessers Principle Articles, and confessional teachers of the sixteenth and seventeenth centuries have differing opinions about it. Finally, a commitment to the symbols, with the reservation that the so-called open questions are not symbolically binding, cannot give the congregations a guarantee that pure doctrine will remain secure to them. Nor does the Iowa requirement that every sign declare his dissent from any doctrine contained in the symbols at the time of his signature provide a thorough remedy, but can only be of use in such an ecclesiastical community in which the right understanding already prevails with respect to the so-called open questions.

III. Concerning Chiliasm. The Iowa Synod, which, in its Synodical Report of 1861, publicly and solemnly professed the chiliasm of the Rev. Schieferdecker, formerly enunciated the following doctrines, as our representatives p. 17-21. cite from the official writings of the same. These are substantially as follows: To the beginning of the millennial kingdom Christ's "visible future" and first resurrection, which the second is a bodily one, takes place, and "Christ begins his millennial kingdom" with his saints raised from death, "which comes into visible manifestation on earth." doctrines the time of Christ's visible appearing and the Through the appearance of his future, the Antichrist is not only "destroyed", but also all his essence is "removed", as well as "all the powers that have resisted the kingdom". In consequence of the conversion of the return of Christ and a first bodily resurrection be Jews, who are gathered together from every corner of the earth, a new fullness of life comes upon the Gentiles

IV. Concerning the Antichrist, the Iowa Colloquents also, and a flourishing, glorious, blessed state of the kingdom of God comes upon the earth. Satan is bound, his power over the nations is abolished, evil no longer has the upper hand as before, the power of good is predominant.

Now what have the Iowa Colloquents given up of these craß-chilastic notions?

They "willingly consent to the imposition of the samep. 32. (our representatives), instead of speaking of a millennial kingdom, to speak of a millennial reign of the saints," p. 22. They "do not acknowledge a life and reign of the saints on earth," p. 23. "It would also certainly be wrong to say that the bond of Satan is an absolute one, but the word of the Revelation of John referred to here must be understood in the sense limited by the addition, 'to deceive the nations no more.'" p. 22: "The word of the Revelation of John, which refers to this, must be understood in the sense limited by the addition, 'No longer to deceive the nations.'" p. 22. What it says of the glorious state of the thousand

nen. As far as the result of the Colloquium is concerned, unfortunately the desired church peace with the Iowa Synod has not yet come about. Their colloquium participants have neither definitely recanted the errors reproached to them by our representatives, nor have they decisively accepted the symbolic doctrines testified to them, which is necessary if there is to be an ecclesiastical agreement in truth among us. Nevertheless, we hold with our representatives that a rapprochement on the part of the Iowa Colloquents has already taken place. Everyone knows how difficult it is to change and give up a long-standing, deeply-rooted, cherished conviction in theological matters. Although the concessions which the lowans have made to our representatives are still very small, we do not want to renounce the hope that a change for the better has occurred and that, God grant, the longed-for church peace may soon come. F.

(From Past. Brunn's Mittheilungen.)

### Is the pope the antichrist?

(Continued and concluded.)

(6) Only in this is the key given to an understanding of chapter 20 of the Revelation of John, the chapter on whose false interpretation the doctrine of the millennial kingdom is based in our time. One cannot have a correct conception of the last battle against the kingdom of God, which is described to us here in Gog and Magog, if the other preceding battles are not first correctly understood. And especially if one sees all the power and all the efforts of unbelief already gathered and engaged in the antichristian kingdom, then after its destruction there remains, as it were, nothing more that one could think of under Gog and Magog, and so one must necessarily be urged to the chilastic interpretation, to imagine under Gog and Magog the same world powers that already fought against Christ in the antichristian kingdom and that, after their first defeat, later, after the end of the millennial kingdom, once again make a second, last, as it were desperate attempt to destroy the kingdom of Christ.

It is not our task here to give a refutation of chiliasm, nor to explain all the mysteries of the Revelation of St. John, some of which are still unsolvable. But if we must, on the clear and certain grounds of the Holy Scriptures, reject the doctrine of a millennial kingdom, we must do so. But must we, on clear and certain grounds of Holy Scripture, reject the doctrine of a millennial kingdom, as it is taught by the moderns in contradiction to the 17th article of the Augsburg Confession? Confession, we must therefore, according to the whole Word of God and the unanimous faith of the Christian Church, assume that there is only one Second Coming of Christ on the Last Day, and that the Antichrist and his kingdom will last until the Second Coming.

and finally, therefore, after the destruction of the They are not rock works as such, but vessels originally founded by God (hence the first animal did not come out of the abyss, but out of the sea, i.e. the earthly monarchies are formed among the peoples on earth, but these vessels have been robbed of their divine content and become the most dangerous instruments of the devil in combating the kingdom of Christ; it is precisely these originally divine powers in state and church that the devil uses to form the actual antichristian kingdom out of them. According to the Revelation of John, then, we have three God-hostile powers which the devil brings into the field at the apostate church in league with the kings on earth and the same time against Christ and His kingdom: The first their orderly police forces and armies of war slaughters the most martyrs, as history has taught. But beside this there rages a third enemy, that is Gog and Magog, the single unbelieving individuals or persons in the world, the naked spirit of the world itself, as it spews forth its malice and poison in the heart, mouth, and hands of every devil and child. finally, thirdly, Gog and Magog. For the latter, then, there is nothing left for us among the anti-God powers on earth, they declare "the Turk" to be Gog and Magog. In the which play against the kingdom of Christ, but the gross Turks, the devil had led into battle against the Christian unbelieving heap of the world. It is evident, indeed, that church such a naked world pile, stripped of all divine appearance and name, as we have described Gog and Magog in the foregoing, a world pile that has completely apostatized from Him and passed into the service of the and publicly renounced God and only falls upon (the devil) of the church and of the civil monarchies on earth, Christians with blind brute force, blaspheming and which are presented to us in Revelation under the two beating them to death. But the same Turkish spirit has been achieved victory. The martyrs who were slain were turmoil and struggle against the kingdom of Christ, in all the gross unbelievers of the present day, who freely lived and bore witness, and the persecuted, oppressed as it expresses itself partly in every single godless or shyness, and think that the golden time on earth will come when once all divine orders and "powers" in State and Church have been abolished from the world. This is the unbelieving worldlings, who gather together against the actually the democratic, revolutionary and communist Christian Church trampled under its feet in the paganism church of Christ and its faithful members. We see this spirit of our time. In this sense we have even today more of the ancient world, was and remained conquered for a Gog and Magog every day in all the streets and markets than ever cause to sing with the fathers, "Keep us, O Lord, by thy word, and forbid the pabst and the Turk's murder 2c." These are the two hostile spiritual powers, the Christian nations during this time, so that nations and and sticks, or whatever he can find, to slay pious which the devil continues to stir up against the Church of princes bowed down before Christ and his Word, Christians, to storm or destroy their assemblies, to tear Christ until the last day, the false church spirit which has Christian ideas permeated the nations and in many cases down Christian churches and altars 2c. In these raging become antichristian, and beside it the unbelieving dominated them, and all this has been the case even in unbelieving heaps of the world we are visibly confrontedatheistic world spirit. the time when the Antichrist sat down in the temple of by another power hostile to God than the apostate, but According to this now also in the simplest and most God and usurped dominion. Even then Christ still ruled in still orderly, ecclesiastical or civil authorities. The latter is beautiful way the Cap. 20. of the Revelation of St. John the midst of his enemies, and the Antichrist only originally from God, but is misused by the devil to fightinto the course of Christian church history. If Gog and succeeded in bewitching the nations and forcing them the kingdom of Christ under the appearance and nameMagog are the nakedly unbelieving atheistic heap of the under his yoke by dressing himself in the name and form of Christ. But the nations thought they were serving world, then it is clear what Revelation 20 means by the of Christ, binding of the devil, as well as the 1000-year negation of Christ, the saints with Christ: namely, as the redemption of the devil results in the awakening of Gog and Magog, i.e. of that unbelieving spirit of the world, so the binding of the devil must logically result in the defeat of Gog and Magog.

The purpose of the revelation is "that he should deceive the Gentiles no more, until a thousand years have passed. This is also clearly indicated by the text of Revelation itself, which says that the purpose for which the devil was bound was "that he should deceive the Gentiles no more, until the thousand years should be fulfilled." Thus it is clearly stated here that the binding of the devil did not mean the cessation of all power and temptation of the devil on earth, but that "deceiving the Gentiles" was made impossible for the devil for a thousand years, as it had been before, and as it will be again after the thousand years with Gog and Magog. The simple meaning of the 20th chapter of Revelation is that the victory of the Christian church over paganism in apostolic times is presented to us here. \*) In paganism the Christian Church is in truth confronted with the same unbelieving, naked world-spirit, alienated from God, as in the Gog and Magog of the last times. With this pagan world-spirit the Christian Church has wrestled during the first three centuries of its existence, and the end of this struggle has been the victory of the Church in the sense that it has displaced paganism in its territories and Christianity has become the ruling religion of the people. In this sense, we may also speak most perfectly of the reign and rule of Christ and His Church on earth, which, according to Revelation, is to last a thousand years. The world thought it could kill the Christians and suffocate the Church in the blood of the martyrs, but by this very means it has achieved victory. The martyrs who were slain were not killed, but they themselves, their spirit and blood, lived and bore witness, and the persecuted, oppressed Church became the queen before whom the nations bowed. It is an irrefutable fact, proven by history, that the unbelieving atheistic spirit of the world, which the Christian Church trampled under its feet in the paganism of the ancient world, was and remained conquered for a thousand years; The fact is that the Christian Church or Christianity became and has been a ruling power among the Christian nations during this time, so that nations and princes bowed down before Christ and his Word, Christian ideas permeated the nations and in many cases dominated them, and all this has been the case even in the time when the Antichrist sat down in the temple of God and usurped dominion. Even then Christ still ruled in the midst of his enemies, and the Antichrist only succeeded in bewitching the nations and forcing them under his yoke by dressing himself in the name and form of Christ. But the nations thought they were serving Christ,

\*) Luther's words are in complete agreement with this: "The thousand years must have begun when this book was written, for the Turk did not come until after a thousand years. However, the Christians remained and ruled without thanks to the devil. But now the Turk wants to come to the aid of the Pope and exterminate the Christians, because nothing will help."

while they bowed before the Antichrist. \*) Furthermore, it is an undeniable historical fact that it was only in the Turks that naked atheistic unbelief again stood in the way of the Church in a hostile and murderous manner; it is a fact that toward the end of the Middle Ages, not long before Luther's time, this atheistic unbelieving Turkish spirit also began to take hold here and there in Christendom; It is a fact, finally, that this atheistic free spirit, which rejects all Christianity, has developed and educated itself more and more since the days of the Reformation, and that since the last century it has begun to become more and more the ruling spirit of the age, so that it is easy to predict that this spirit will finally devour and completely fulfill in the world everything that the Holy Scriptures say about the apostasy of the last times and the apostasy of the last days. It is easy to predict that this spirit will finally devour everything in the world and completely fulfill what the Holy Scriptures prophesy about the apostasy of the last times and the prevalence of unrighteousness and worldliness, as in the days of Noah before the flood. Then the twentieth chapter of the Revelation of John will be completely fulfilled, namely, that a time will come at the end of the world when the rule of the Christian church, as it formerly had it on earth, will cease, when, as is already evident and will become more and more so, one will no longer be able to speak of Christian nations and states, but when the unbelieving heap of the world will occupy the whole breadth of the earth, as the Revelation says. After the final defeat and destruction of the Antichrist and his

\*We cannot otherwise understand the negation of the martyrs and believers with Christ, of which Rev. 20:4 speaks, than of the reign of the Christian church on earth, which is here described, and we must firmly insist, 1. That in that passage no other earthly visible or even civil-authoritarian government of the believers is by any means implied with a syllable. But as certainly and truly as Christ lives and reigns at the right hand of God since his ascension, so certainly do his faithful live and reign with him, and a fruit of this reigning of Christ and his faithful are all the victories which the church of Christ wins here on earth, also its victory over the heathenism of the old world. This, therefore, our present-day chiliasts would have to refute, before they could force upon us, from Rev. 20:4, the opinion of another millennial negation of Christ and the martyrs. Secondly, we hold firmly that, according to Rev. 20:4 and 5, the first resurrection cannot be understood to mean the resurrection of the body, simply because there is no mention of it. It says expressly only of the martyrs and believers: "These lived and reigned with Christ 1000 years; ...this is the first resurrection." g." So, mind you, of these believers it is not said, "They came to life again," but this last expression is used only of the ungodly, and thus has only the quite innocuous sense that while believers, even at their bodily death, nevertheless live and reign with Christ, it is quite different with the ungodly, who really die at their bodily death, i. e. they fall with body and soul. They fall into the power of death, body and soul, and will not come to life again until the last day, when they will rise from their graves, though only for judgment. Let us therefore remain quite literally and simply with what the Revelation of John says, and ask, what is the first resurrection? Answer: The very thing which it says, that believers "live and reign with Christ," that is, this their living and reigning with Christ, this and nothing else is the first resurrection, and is so called in Revelation (because it is certainly a real and full entering into life). So there is no question of the resurrection of the flesh, and he who adds anything to the species out of mere human wit, sins just as much against the majesty and honor of the word of God, as he who unbelievingly takes something away.

In this armoury, with the Gog and Magog, the devil will seek his last desperate weapons against Christ and His Church, and will incite the unbelieving heaps of the world to crush the Church of Christ.

But at the same time with the last final destruction of the Antichrist, as well as the world power of the beast and the kings on earth, the fire from heaven will also consume the Gog and Magog and put an end to them.

And now, in conclusion, the question: What use is the knowledge of all that has been said above to us? We answer: certainly much. We not only learn from it to know our enemies, in order to arm ourselves against them with the right weapons, but we also have in it the standard by which we must judge our whole time and its signs. We see from it, in particular, to what last epoch of the course of the world we have already come, namely, to the time when the judgments of God have already fallen upon the Antichrist and his kingdom, when the beast with the kings of the earth is already about to devour the flesh of the great whore, i.e., to consume her earthly goods and make Rome desolate; finally, the time when Gog and Magog are already preparing themselves, roaring and storming, for the last battle. Yes, even if here and there a friendly ray of the setting evening sun still shines upon us, we must not deceive ourselves, there is no further time before us than until the flesh of the whore is fully eaten. When this trial has fully unwound, then Gog and Magog will attempt the last storm, the unbelieving spirit of the age will have completed its work of dissolving and disintegrating the church together with all Christian conditions, states and peoples, and then there will be nothing left but judgment.

On the other hand, what is the consequence if we do not recognize the Pope as the Antichrist? This is shown to us by the example of so many of the moderns. I have already pointed out above how closely the doctrine of the moderns, according to which one does not expect the pope, but a great world ruler emerging from the unbelief of our time as Antichrist, is connected with chiliasm. But more than this, are not the prophecies of the Holy Scriptures concerning the Antichrist already known to us in the Chiliasm? But even more: if the prophecies of the Holy Scriptures concerning the Antichrist are not already fulfilled in the Pabst, but if we have to look for them only in the future, into what a wide field of the development of world and church history will we then be placed! And what are the consequences? It deprives us of all firm foundations for the interpretation of the biblical prophecies, especially by taking away the firm foundation of doctrine which our ancient fathers and the symbols drew from 2 Thess. 2:4, and which was to them the sure starting point, the firm and clear standard for all the rest, and thus the door is opened to every arbitrary fancy and arbitrariness, to make its way in the field of the revelation of St. John and the doctrine of the gospel.

The result is that, if the Antichrist and his whole kingdom are still to come in the future, one does not imagine the end of the world sufficiently. But this has the further consequence that, if the Antichrist with his whole kingdom is still to come in the future, one does not imagine the nearness of the end of the world sufficiently; One thinks and dreams of a longer time of development, which is yet to come for the church and all our circumstances on earth, and so one is not able to estimate and judge our whole time correctly, one does not understand enough the hopeless depth of ruin into which the generation of our time will fall, similar to the days of Noah before the flood, one gives oneself over to vain hopes of a coming improvement of our conditions, and this robs us of both the right insight as well as the necessary seriousness for the right actions and behavior in these last evil times. Hence, no doubt, so much laxity, indecision, and sinful indulgence in our day, where it is a question of breaking completely with the world and the apostate generation of our time. And finally, what is worst of all, to the same extent that we cease to understand Pabstry as the proper antithesis to Christianity, the antitheses in which almost the whole Christian thought and life of our fathers proceeded, namely, faith and works, merit and grace, i.e., Lutheranism and Pabstry, disappear from our minds. In the same measure, however, as the moderns lose their understanding and sense of these opposites, and place the main emphasis on other opposites, it follows that the doctrine of grace and justification must also be removed from the center of their Christian and ecclesiastical consciousness and life, and a different spirit takes hold than that in which our old Lutheran fathers wielded the sword of the Spirit against the great Antichrist with the confession "by faith alone.

Germany's future.\*)

As far as we know German church history and understand the signs of the times, our opinion is briefly this: The future of Germany belongs to the papacy.

Let no man accuse us of faintheartedness and despondency, as though we doubted the power of the truth, the power of the gospel. No, we do not doubt it any more than Jeremiah doubted that it was a small and insignificant thing for the Lord to deliver Jerusalem out of the hand of Nebuchadnezzar; nor was it out of pusillanimity or despondency that Jeremiah prophesied the fall and destruction of Jerusalem and the victory of Nebuchadnezzar.

\*) The following is taken from an article in the German paper "Immanuel" by Pastor Zöller in Wollin.

D. R.

The judgment of an apostate, unrepentant generation. A beautifully ordered constitution, since the church, after movement promises to become a significant and general. Thus we do not doubt for a moment that it is a small thing the manner of the kingdoms of this world, appears as a one, all the more so because things must look very bad for the Lord to overthrow the entire papacy and give multiply graded organism with a visible, authoritative before the unchurched and superficial public of this victory to the Gospel. But we think that if the papacy head - that pleases reason. And against this antichristic country discovers the deep-rooted evils of such a being regains dominion in Germany, it will be a just judgment being, we say, there is no other weapon than the and activity.

of God upon an apostate, impenitent race. testimony of truth, as it lies before us in the confessional Soon it will no longer be possible to say scornfully And what entitles us to have such an opinion of the writings of the Lutheran Church. Against Pabstry - this is that the opposition to secret societies is limited to the future of Germany? Well, as I said, faith in the truth of the our conviction - only Lutheranism protects! In the same Roman Church, a few insignificant sects, and a small Gospel, a look at the church history of Germany and the degree, then, in which Lutheranism is weakened, group of fanatical Lutherans who, for that very reason, signs of the times. - We presuppose in the readers of prevented, eliminated - in the same degree, Pabstism are not true Lutherans. When we begin to discover "Immanuel" that they understand the importance of the strengthens, grows, spreads. We say further: The Union everywhere that the influence of such orders is hostile to Reformation for the Kingdom of God, for the Church of is the grave of the Lutheran Church; therefore it is the Christ, although they do not openly or downright show it, the Lord. The Reformation was the victory of truth, the forerunner of Pabstism, and this it is in two respects, first, and that for this very reason they are all the more victory of the Gospel over error and lies, - one can also because it destroys the only bulwark against Pabstism, dangerous to weak souls, it seems to us that the say: the victory of Christianity over anti-Christianity. For namely, Lutheranism, and, secondly, because it is itself indifference of many in this matter can hardly continue. it was not naked paganism that had kept Germany's anti-Christian in its nature, inasmuch as it takes not truth, It will soon have to give way, and become either decided peoples in chains of darkness until the time of the not faith, but rather external things of this world, friendship or enmity against such orders, friendship or Reformation, but such a religion that pretended to be constitution, government, etc., as the unifying bond of enmity against the church. Christianity, yet was not Christianity and persecuted true the Church.

Christianity. This is the very essence of anti-Christianity, that it is 1) in place of Christianity and 2) against Christianity. And such anti-Christianity is Pabstianity. One need not for that reason deny Christianity to one who does not recognize in the pope the antichrist prophesied by Paul. \*) But on the other hand, it is certain that whoever understands the nature and essence of the kingdom of God and the church of Christ, and knows the doctrines and history of the Roman church, he cannot do otherwise, he must declare the papacy to be A antichristian. Hence also the Schmalkaldic Articles, though they do not make it a statement of faith: "The Pabst is the Antichrist prophesied by Paul" - nevertheless say that "all Christians are to depart from the Pabst and his members or appendages as from the kingdom of Antichrist and curse it, as Christ commanded," and further: "One is to set oneself against the Pabst as the right Antichrist out of necessity." And if a believing Christian does not agree with this opinion of the symbols, it can only be due to a lack of knowledge; either he does not know the nature of the kingdom of God and the church of Christ, or he does not know the papacy.

Now in this knowledge that the Roman The only protection against it lies in the fact that the Roman nature is anti-Christian. For to reason and the flesh the Roman nature has much that is attractive and seductive; the cultus calculated on the senses is pleasing to the flesh, which is thereby spared the seriousness of repentance.

\*Even we so-called Missourians do not do this, although Dr. Munkel thought he had to read this out of "Lehre und Wehre" as our opinion. D. R.

### Significant symptoms.

A general Christian convention against "secret societies."

In a political paper a few days ago we read a call for such a meeting, proceeding from eminent men of various denominations, among whom are represented Presbyterians of different kinds, Congregationalists, Dutch Reformed, Baptists, United Brethren, several branches of Methodists, and others.

The proposition is to hold a meeting of Christian confessors, averse to secret societies, at Pittsburg, Pa. on the 5th, 6th, and 7th of May, this year, for mutual strengthening in working against these associations and their principles.

A preliminary meeting in Pittsburg on February 19 took the necessary preliminary steps to make suitable preparations for the general meeting to be held, and appointed, among others, special men to discuss various important matters.

Subjects to present papers to the convention, such as 1. President I. H. Fairchild, of Oberlin, O., on the influence of secret societies on social conditions ; 2. Ver. St. Senator H. Wilson, on the influence of secret orders on Christian civilization ; 3. President I. Blanchard, Wheaton College, Illinois: The Secret Orders as Religion.

This matter promises to be an interesting one. Whatever may finally come of this enterprise, which is carried on in the usual American manner by unruly nature and ecclesiastical ideas, which are admittedly a mistake from the outset, it cannot be denied that these

It is clear enough, at least, that one is beginning to think seriously about this subject; that one is beginning to discover the various evils that arise from the religious system; that individual serious men have decided to begin a struggle with this disguised enemy of the church and to warn against it with a loud voice. And soon it will be seen who prefers the Order to the Church, and vice versa. But he who is too fearful to expose himself to persecution, or to bear shame and the cross for the sake of the Lord and His Church, will rather look on calmly, keep silent, withdraw from the fight, and cultivate tranquillity. This may please the world, but it is doubtful whether the Lord is pleased with it; it may secure rest for the flesh, but whether the heart will come to rest when the Christian conscience is awakened by the truth cannot be left in doubt. God grant that the whole church may awake to the danger, seize the weapons of the Spirit, and thus be victorious! (Luth. Kirchenz.)

### To the ecclesiastical chronicle.

**If someone has the air to think of a worse Antichrist than the Pope, should he not be left free to do so?** Such a question was put to Pastor Brunn the other day. And many really think that the Pabst is not as bad as the unbelieving scoffers, materialists, pantheists, atheists, and all the rest, and from these, they claim, a single person, a true infernal genius, will one day arise, and he will then be the real Antichrist, or, as is otherwise expressed, "the embodied spirit of the Antichrist. The Zeitschrift of Pastor Brobst also carries this doctrine, saying, "The more and more the spirit of Antichrist is embodied in learned and unlearned men, the more and more the spirit of Antichrist is embodied in learned and unlearned men.

learned politicians, atheistic agitators, and cooperatives of darkness." Pastor Brunn answers this question and view of modern faith, for nothing of this new doctrine is found in the older Lutheran Church, as follows: "Whence does Luther, in the Schmalkalder Articles, take the proof that the Pope is the Antichrist? Not from all sorts of external historical reasons, not from the revelation of St. John, no, Luther takes the Gospel at hand and concludes: The Gospel teaches that we are to be saved through Christ alone and through faith; the Pope does not want to suffer this, puts himself in Christ's place, and does not want to let Christians be saved without his commandments. This is the worst, the most devilish, the most unchristian, and the most unworthy of God that a man can do, to tie salvation to his commandments, that is the highest blasphemy of Christ and the gospel, and this is what the pope does; Therefore the pope is the antichrist and the worst of all the enemies of Christ; but there cannot be a worse one, because there can be no higher denial of the gospel than that which the pope commits, namely, attaching salvation to the commandments and works of men. All other enmity against God, unbelief, and ungodliness, are but child's play compared with what the pope does, who takes away the merit and crown of the Lord Christ, and attaches them to himself and to the commandments of men. Therefore it is not, as a dear brother recently wrote to me, that one should leave everyone free to think of a worse Antichrist than the pope. No, the highest masterpiece of satanic art and malice is already there, and he who waits for another to come only proves by this that he still lacks the right sure conclusion from the depths of the Gospel that the ancients had, the conclusion to the depths of the mystery of malice. What, therefore, is the cause why the moderns argue so hard against the pope being the Antichrist? That they would rather declare a mere world ruler, who would stand out from the unbelieving world spirit, materialism, and atheism of the present time, to be the Antichrist? That they base the proof of this more on the Revelation of John than on the Gospel, as Luther did? The cause of this doubtless lies only in the unevangelical spirit of the moderns, in which more or less our time is still caught. Just as the Jews in their Pharisaic delusion once thought that the true Christ must come with a sword in his hand and set up his kingdom, so also the moderns think that the Antichrist must be an earthly king who comes with horses and horsemen to subjugate the world. As the one of these views, so also the other is unevangelical and unspiritual; but the right evangelical opposition to both lies before us in our Lutheran confession in

of the evangelical doctrine of Christ and of faith, and accordingly of antichrist as the right antithesis of evangelical faith."

**Rhetorical outpouring about Sunday.** In a speech by the emigrant missionary R. Neumann, held at the Cooper Institute in New York, the following passage is found: "Always remains the dear Sunday, the beautiful-sounding sunny day, the day that shines among other days like the sun among the moon and stars. Sunday is and remains the day that found happiness and rest before other days (!), and salvation and blessing flow like the sun into the weary life of the people, into its mourning, its depths, into its realms of tribulation. It is and remains the day that has risen like a sun over our German people, has driven away the terrible night of its paganism, and has transplanted our people into the insightful day of Christianity. The day is and remains the cornerstone of the days in which our God embeds the documents of his creation - of his redemption - of his sanctification for the general blessing of the nations. The day it is and the day it remains 2c. 2c."

**"The Plague of Bad Books.** "Under this heading Maximilian Oertel, the apostate Lutheran and present editor of the "Katholische Kirchen-Zeitung" (Catholic Church Newspaper), has delivered several articles in which he warns against bad writings. In the number of April 2, this miserable worm has the Roman-Catholic, anti-Christian impudence to include and deal with the reading of the Bible, the beatific Word of our holy God, among this "plague of bad books". Among other things, he claims that the actual Bible prohibitions of the Roman popes never referred to the Holy Scriptures themselves, but only to forged translations. "But," he continues, "let us for once leave the falsity of these translations entirely out of sight. Let us suppose, then, that these translations of the Bible Societies are quite correct and quite excellent, does it follow that it is advisable and important for every one to read the Holy Scriptures?" Certainly, for everyone who does not want to be seduced by Roman lies, it is absolutely advisable and most important to read the Holy Scriptures, for they alone make the eye bright, so that one can guard and take care not only against the flat unbelief of the world, but also against the even more dangerous antichristic hypocrisy of the Pope. Oertel continues: "If the reading of the Holy Scriptures were necessary for every believer, it would have to be proven: First, that one would not learn an important part of the holy faith at all without reading the sacred Scriptures." That is a fine reason! No, not only no important, but no part of the holy faith can be known without reading the Scriptures. It makes no difference, of course, whether one reads the Word himself, or, if one cannot read, whether one reads it or not.

if only all parts of the holy faith are taken from the Scriptures, for it is written in Romans 10: "So faith comes from preaching, but preaching through the word of God." The Romish articles of faith beside the Scriptures we will gladly give to the Pabst and Maximilian Oertel. "Secondly, every believer ought to have the time, and also the knowledge, to do this." Ah, no feints made! If the pope had given only one commandment, that no one should read the Scriptures who could not read, we would have nothing essential to object to in such a bull, except that the necessity of it would not be perfectly clear to us. Here we have to do with the non-reading of those who can read, but are not supposed to read. "Thirdly, the holy Scriptures ought to contain nothing that might tempt weak minds and become a cause of sin." O, thou pious devil, what a beautiful, gentle sheepskin thou canst put on! So the holy Scriptures can be a cause of sin to weak minds; therefore the holy father-pope of Rome must take the poor little chicks, vexed by God and tempted to sin, under his protecting wings; he must save them from God, as, for instance, the old serpent saved Adam and Eve from God. David says, Psalm 19:8, "The testimony of the Lord is sure, and maketh the foolish wise;" and Psalm 119:105, "Thy word is a lamp unto my foot, and a light unto my path." But the sweet, tender Roman clergy say, "No, the Word prepares temptations and occasions of sin for the silly, for the weak of mind." The sheep must not trust in the Holy Scriptures, in Christ their Shepherd. No, if they want to go safely, to go quite safely, to go safely alone, they may and must only put all their trust, all their faith, in the dear, good Father Pope. Thus Antichrist sits down in the temple, and thrusts Christ from the throne. "Fourthly, the sacred Scriptures ought to be so clear in themselves that no false interpretation would be possible at all." The holy Scriptures are so clear and so plain in all that pertains to instruction in faith and life, that, as Psalm 19. has already taught us, they make even "the foolish wise," that they can be read and understood by all. Hence the holy apostle Peter writes to all believers II, 1, 1.: "Who have come by the same precious faith." V. 19: "We have a strong prophetic word, and ye do well to hearken unto it, as unto a light that shineth in a dark place." The holy apostle Peter, then, calls the Scriptures "a light," which all Christians "do well to hearken unto," but the monkey of St. Peter in Rome, the pious father, called by Luther also "Pabst-donkey," says from the shrine of his holy heart the opposite: that the Scriptures are not a light, but a will-o'-the-wisp, which the Christians "do well to hearken unto."

addiction". - The Lord Jesus Christ commands all without distinction to search the Scriptures, John 5:39; the holy apostles wrote their epistles to whole churches, and to all the called saints, Rom. 1:7; 1 Thess. 5:27; Col. 4:16; 1 John 2:13; and Paul writes to all the Christians of Colosse, 3:16: "Let the word of Christ dwell among you richly." And now the Pope, together with his whole tail, wants to command the opposite down to Maximilian Oertel, and these spirits would like nothing better than if all men knelt down and kissed their hands and, if possible, the soles of their shoes, for their fatherly kindness in seeking to save poor Christendom from the "plague" of Bible-reading. Yes! Go on, we know your fatherly kindness already, ye Roman prophets! Z.

Biblical Questions.

Once upon a time there was a monastery, in which lived twelve monks, who had taken leave of the world, and because they had enough of everything, they wrote over the door: "This is the monastery of Ohnesorge. Once the emperor, riding home from the hunt, passed the monastery, and saw what was written over the door. "Well," thought he, "you monks have no worries, and I am a great emperor, and cannot go without worries. I will worry you already." Then he summoned the monks before him and said: "I will put three questions to you, to which you must give me an answer in three weeks, and if you cannot, you will be chased out into the wide world." But the three questions were, When was the bread hungry? When was the water thirsty? When was the way weary?" Now the monks sent all over the world to see who could help them out of distress and fear, but the three weeks had passed and they still had not been able to do anything. Then one of them found a journeyman craftsman, who asked him why he was so sad, and at last, when he knew what was at stake, said: "On the appointed day I will come and help you!"

On the appointed day the emperor came in great splendor, but the journeyman had also come, and they clothed him in monk's garments, and brought him before the emperor as if he were the chief of the monastery. Then the emperor again asked his three questions: "When was the bread hungry? When was the water thirsty? When was the way weary?" But the journeyman answered, "When our Lord Christ had fasted forty days in the wilderness, and afterward he was hungry, then was the bread hungry, for he saith, I am the bread of life. (Ev. Joh. 6, 35.) But when he cried from the cross, I thirst, the water was thirsty, for he saith, Whosoever thirsteth, let him come unto me, and drink." (Ev. Joh. 7, 37.) And when he was fallen asleep with the disciples in the little ship, then

was weary of the way, for he saith, I am the way, the truth, and the life." (Ev. Joh. 14:6.) - The answer the emperor praised, and said, "Thou hast answered three questions aright; now I will give thee one more: How far are riches and poor men from each other?" Then said the journeyman: "A quarter of an hour. For a quarter of an hour ago I was a poor journeyman, and now I am the chief in the monastery of Ohnesorge." Then said the Emperor: "So shalt thou ever remain!"

(Stader Stgsblatt.)

The dearer child, the sharper Ruthe.

More than a hundred years ago a poor linen weaver in a small village in the Wetterau had a clever son. He ate the bread of poverty in his father's house with patience; but where he could get hold of a book, he read and learned so much without being seen that his father was persuaded to let the boy study. So in God's name he sent him to school in Hanau, and the son prospered and brought home good reports. But he could not forget "home," and as often as he saw his father's house again, and had to say good-bye, there was weeping and lamenting, so that the father's heart bled, and he had more than once on the tip of his tongue to say, "Stay at home and become what I am." But the son's homesickness and the father's grief over it displeased the mother, and when he had once more been persuaded with difficulty to go out to the house, she accompanied him as far as the so-called "long forest." There she cut herself a stick from the hedges, and as the son held out his hand to her in farewell, she seized him and beat him to the quick, saying: "Now go on, you won't like to go home again! The son subsequently became a capable priest, and I am sure that if he had been able to look his mother in the eye on the way home, he would have seen tears in them. And yet the mother's love was more faithful than the father's love, for "a soft heart makes soft discipline.

Oh, what a much stranger thing it is with the rod in God's hand! Only when we look into the Father's eye in heaven will we realize that all his rods were meant well, and we will learn to rejoice in the affliction, which seems as sour to us here as the blows of a mother's hand to a homesick child there!

(Glaubrecht.)

Church News.

The Rev. H. W. Wehrs, formerly pastor at Dubuque, Iowa, having received and accepted a regular appointment from St. Matthew's Lutheran parish at Ruessels Grovc, Ill, by order of the Reverend Presbytery, the same has been appointed by the undersigned, on the day of

Sunday Reminiscere, the 8th of this month, he was installed in his office.

May the faithful Archpastor JESus Christ make him a blessing to many, and may the dear congregation grow and flourish under his care! H. Schmidt.

Dundee, Kane Co, Ill, March 8, 1868.  
Address: Uev. II. IV. 1 Vekr8,  
Aurioll, 6o, III.

The congregation of Eisleben, Scott Co., Mo., has found it necessary to call another pastor for their present pastor, H. Klockemeier, who has been deposed by the congregation for false doctrine and practice. It appointed Mr. Pastor John, who, by order of our Reverend Mr. District-Prince I. F. Bünger, was introduced on Sunday Oculi, assisted by Mr. Rev. Müller by the undersigned.

May the Lord keep and strengthen His servant in faithful work! E. Riedel.

Address: Uev. IV. "Iolln,  
Oommeroe, Leotd 6o., Llo.

Synodal display.

The meetings of the Western District of the German Lutheran Synod of Missouri, Ohio, etc., will begin May 6, Wednesday after Jubilate, at the new Immanuel Church in St. Louis. A principal subject of discussion will be the paper, "The Evangelical Lutheran Church the True Visible Church of God on Earth," from Thesis 17th. The gentlemen synodists and guests, on their arrival in St. Louis, intend to inquire for their lodis at Mr. Uhlich's dispensary, at Franklin avenue and 11th street. The parochial reports are expected.

S. G. Löber, Sccr.

Notice.

I would like to inform the revered Lutheran congregations of this country that I am working in the field of biblical history painting and that I have already completed some altar and wall paintings, and that I am also available to paint them on request.

My brethren, the Rev. G. Kuechle, Laporte, Ind. and E. Kuechle, Bryan, O., are furnished with my labors and are willing to procure orders.

B. A. Küchle, painter.  
\* \*  
\*

It came to me:  
A life-size crucifix; a crucifix with Mary, John and Magdalene; a Christ with the crown of thorns (bust); a passion in Gethsemane.  
(The 3 last pieces already set in wide gold frames).

The congregations that purchase one or the other of these paintings will certainly be pleased with this decoration of their houses of worship.

Laporte, Ind. G. Kuechle, Rev.

Conference displays.

The Southern District Conference of our Eastern Synodical District, will, God willing, hold its annual meetings from the Wednesday after Quasimodogeniti to the Tuesday after Misericordias Domini ivel. (April 22-28) at Philadelphia, at the residence of the Rev. Stephen Keyl, to whom all brethren are requested to report on their arrival.

Chr. Körner, Secr.

The Cleveland Districts Conference will assemble, God willing, at the home of Rev. K. Mees, in Columbus, on Sunday, Quasimodogeniti, and will continue until April 22, inclusive.

I. Rupprecht.

(Receipt and thanks.

For poor students received a dozen undershirts from the valuable Women's Association in Bremen - St. Louis. For N. N. in December of last year from the Lutheran Jüng- ltnoS-Derein in Memphis, Tmn., \$25.00, in April of this year from the same \$10.00 E. F. W. Walther.

"For the needy brethren in Bohemia and Moravia." By Rev. H. Reuß- wig as the proceeds of a collection at a wedding in Bethany, Minn. Helmuth Sommer.

Through Mr. vr. W. Sihler from the treasury for inner mission to have received the sum of \$125 for the procurement of a horse for the mission field here, certifies gratefully White Rock, Mich. March 30, 1868. i. Himmler.

For poor pupils: From the Women's Association in Clevelandr 6 bed sheets, 2 shirts, 5 pot covers, 1 pair of stockings, 3 handkerchiefs, 1 woollen blanket. By Past. King from Buettner \$2. F. Werner \$1. from the Women's Association \$2. from I. Fritze, Baltimore \$5. from the Women's Association in Past. Geyers Gem.: 2 bust shirts, 2 pairs of underpants, 1 pair of woollen socks (for A. Geyer), further 1 bust shirt, 1 pair of underpants, 3 handkerchiefs. From the women's verrin in Past Daid's Gem.: 1 bedspread, 6 sheets, 6 kissing suits, 5 pairs of woollen socks. By Past. Schlepsick of H. Burk \$4, A. Burk \$2, as an Easter present. - To be corrected in previous receipt: Gem. drS Past. Daib \$11, read: Gem. 10, Past. Daib \$1. - For Jac. Hoffmann of Pastor Horn's St. PauluS Gem. \$12. for G. Kröning of Past. Renz's Gem. in Martins- ville \$4.50. For G. Ernst of H. Busche \$10. For E. Frank of the Gem. in Nichmond, Va. \$12. From Mr. Johann das. \$3. For H. Schsster, HschzeitS-Lollecte in Woodland, St. Joseph Co., Ind. by Rev. Stetster \$4.46. For A. Schäfer by Rev. Th. Grüber- Gem. \$10. For H. Läwen by Rev. RunkelS Gem. of Aurora, Ind. \$15. From the Women's Association the. \$10. of the Jüngling- Verein \$5. of the Jungfrauen-Verein \$10. forG.Johanne-, Hochzeit--Coll. at I. Meyer \$7.70. KindtaufS- Collecte at H. Kasten \$1.30. for H. Wischmoyer of the JünglingS-Vcrein in Past. Wynekens Gem. \$15, for G. Häffner by Past. Präger by F. Pruß in Granville \$3, WeddingS-Coll. by KeikS in New Cologne 82c., at large \$4. For A. Trautmann by Chr. Kaumeier in Adrian \$10, by H. Schmidt in Tecumseh \$4. For G. Kröning by Past. Renz by the Gem. in Johannesburg \$3.50, by the Gem. in North Ridge \$5.11, by Schäfer's infant baptism das. \$2, by Rev. A. Weisel infant baptism coll. at I. Hans \$2. For dens. by Past. Rmz' Gem. \$2.21, by W. Wendt 50r., Kindtauf-Eovecte by A. Jänecke 72c. For Gram, Lußky, Läwen and Stirnkr- wedding - Collecte at K. Matthäus, Buffalo, \$6. For A. Gräbner by Pastor Lemke, Kind- t-uf-.Eoll. at Ch. Görlach \$1.60. For A. Trautmann by Pastor Lemke vou A. and H. Schröder \$2. for L. Pohlmann by Zions-District in St. Louis \$20. for E. Biewend by LiebesthätigkritS-Verrin in Washington \$10. for G. Heid by C. Hagemeyrr \$1.80. G. Tjarks \$1.80.

For L. Dornseif of Past. Hcinemann'S Gem. \$11. For G. Johannes of PastorWege's Gemeinde \$16. For H. Diemer of H. Thiemeier \$5, F. Luxen \$5, F. \$20, GeA. in Buffalo \$14.50, in Johannesburg \$2.68. Don den Kindern in W. Wolf \$5. For the Household By L. Christensen\$5. From Past. Trautmann's Gem. \$15. Some time ago I received \$1.25. for the library and gave it to the librarian Rector Schick, but misplaced the accompanying letter, so that I am unable to give the name of the valuable donor.

G. Alex. Saxer.

With great thanksgiving to God and the benevolent donors, the undersigned announces the receipt of the following gifts for the church building in Nichmond, Va: From Mr. Past. Krebs, Accident, Alleghany Co, Md, \$5. to Mr. Past. Eirich, ZanrSvillr, O., \$23. by Mr. Griefe, architect, Cleveland, O-, \$5. by Mr. Past. Tir- menstein, Providence, R. I., \$1. By Past. I. A. Huegli of C. V., Detroit, Mich., \$2. By Past. Hanser by a young girl of his. Congregation 25 cts. Byat I. Rev. King in Cincinnati \$40.20. VowHerrn Past. g. Hachen- berger in Reeseville, Dodge Co., Wis, \$5. By Mr. Past. Ocstermeyer, Pomeroy, O-, \$6.50. Don Mr. Pa' stör Geyer in Carlinville, Ill, \$10. By Mr. Burk- hard Lange of Past. StürkenS Gem. in Baltimore \$88. by Past. HusmannS Gem. in Euclid, O., \$10. by Past. Zeumer, Rome, N. I., \$6.88. Past. Kühle's comm. at, Laporte, Ind. \$17.25. By Past. Schürmann, Home- stead, Iowa, Wed. coll. \$8.70. By Rev. Schuster contribution of Gem. to Bremen \$8, Woodland \$2.43, Mi- shawaka \$3.29, coll. \$13.72. Mr. Past. Lehner 75 CtS. deff. Gem. to New Haven,Allen Co. ind. \$5.75, Past. Gross' Gem. to Buffalo, lte Sendg. \$50. past. I. Rupp- right Gem. to North Dover, O., by Mr. Diet. Klüver \$7.34. Rev. Brohm's Gem. in Concordia-Distrkct at St. LouiS, by Mr. Kalbfleisch \$35. Rev. F. Sievers' Gem. to Frankenlust \$10.86, Bay City \$6.36, together \$17.22. Andreas Bierlein and Chr. Heischmann each \$5, together \$10, to Tippecanoe Co, Ind. Past. Wüstemann's Mem.,Kendallville, Noble Co. ind. \$12.50. Friedr. H.-ßsurchr, Akron, O., 25c., by an unnamed person there 25c., c. 50c. From N. N. by Mr. M. C. Barthel, at St. Louis, Mo., \$5. On the whole, \$386.56. Nichmond, Va, March 31, 1868.

E. O. Nöltig.

The undersigned, in the name of his congregation, expresses his heartfelt thanks to all dear donors for this support and wishes them God's richest blessing. We have now begun to build our church in God's name; but we are forced to take upon ourselves a great burden of debt, which would be a crushing burden for us for a long time. But since we have a certain hope that we will be supported by further help from our fellow believers, we have confidently begun the construction. Any contributions should be sent either to the address given in No. 9 of the "Lutheraner" or to the undersigned.

L. Lochner.

RleUmovä, Vs, Dox 134.

Received in the Lasse -es eastern district:

To the synodical treasury: Of d. congregations: Boston \$41, MartinSville \$9.51, Olean \$8.50, Pt. Nichmond \$29, Washington \$26, Reserve \$10.09, Williamsdurg \$38.84, Buffalo \$3.25. P. Mäkler \$5. F. Blum \$1. Past. Keyl Sr. \$2. weddingS-Coll. at A. Krönig \$6. by Mr. Ruppel \$88.47. by Past. Ernst (incl. agio) \$20.85. By Past. Arendt (incl. agio) \$9.50. By Past. Tirmenstein \$3. by Past. Keyl Sr. \$32.25. Township of Martinsville, (to pay off debt) first consignment \$30. Townships: Wolcottsville \$5.40, WellSville \$5, St. John'sburg \$4.68, Strattonport \$12, Musselburg (incl. agio) \$11, Buffalo \$34. To the Lutheran Orphanage: Gem. in Eden \$7.25. To cvllegebau in Fort Wayne; Bonden municipalities: Boston \$60, Wolcottsburg \$23.41, Reserve \$6.64. Don Past. Keyl Sr. \$3, Past. Sommers Gem. \$10.75. Townships: St. John'sburg \$51.61, Martinsville \$53, Bergbolz, Reform.-Jnk'elfest-Coll. \$22.25. For inner mission: congreg. in Boston \$22. G. Traub 25 CtS. Past. Stürkens Gem. \$21.13. By Mr. Ruppel \$23.25. For heathen mission: From the Women's Association in Boston \$6.50. On A. Dörfeld's birthday s. \$2. Gem. zu

Reserve \$2.57. Don Reizet \$1.50. Past. Keyl Sr. \$3, Past. Sturkens Gem. Past. Weisel sen. Gem. \$2. For teacher salaries: Of the townships: Mar-' tknsville \$3.26, Wolcottsburg \$2.35, Johannesburg \$5.52. G. Helm in Musselburg \$2.70. Regarding seminary construction in Addison: Gem. Reserve \$12.50. Past. Keyl Sr. \$2. Past. Sommers Meant \$10.75. To Castle-Garden-Misstn: Past. Wüste- mann \$2.30. Past. Hügli \$7.25. a community member in Williamsburg \$1. C. Herpolsheimer \$1. Marie Reitz \$5. Past. Arendt (incl. agio) \$13.60. A. Klöpfer \$1. Past. Micßler \$15. F. Flußmann \$5. To the widow's fund: Mrs. Herbig \$3. I. Wirth \$5. by Mr. Ruppel \$26.74. ForPa st. v. Kienbusch: F. Schunk \$1.50. For coll ege sub co nsideratio n: Don I. Roschky \$5. Gem. in New York \$10.45, \$11.10, \$5, \$12.20. For poor students at Fort Wayner Tem. in Wolcottsburg \$1.24. For poor students in St. Louis: Kind- tauf-Cov. at H. Pellmeier \$3.30, at G. Beck (\$3, incl. Agio) \$4.15. G. E. \$2. Von Weller \$1.58. HochzeitS- Coll. I. Trapp \$6. To the Hospital in St. Louis: from a member of the congregation in Williamsburg \$1. For Prof. Biewend: G. Frank \$2. For the preseminar in Steeden: Von E. K. \$1. VonMeitzrl \$1.50. Past. Keyl sen. \$2. New York, Apr. 1, 1868. I. Birkner, Cassirer.

Received in -er Lasse -es nörvl. districts:

On the college budget in St. LouiS: From Past. Sievers' Gem. in Frankenlust, Mich. \$7. To the college household at Fort Wayner By Past. Karrer HochzeitF-Sil. A. Stabinau \$2.50. Past. SieverSürFrHNkenlust \$1deff^Gem^ude\$5.66. To the Äkem^arbäush tk't 'n Addrsonr^PW Sievers' Gem. in Frankenlust \$7. ToSynodalDebtRepayingColl. in Past. Stechers Gem. in Sheboygan \$29.13, one- zelbeiträ'ge \$2.25, from Jünglingsverein \$7, Lehrer Luthän- ser \$2. From his Gem. in Town Wilson \$2.75, i" Town Mosel \$1.74, HochzeitS-Coll. at Ch. Haake \$3.20, from W. Schneidewind \$2. To the seminary building Addison: Of the Gem. in Frankentrost \$19.25. Past. List's Gem. in Adell \$7.80. To the college building at Fort Wayner From Joh. Büge in Milwaukee 50 Cts. For heathen mission: by Past. Steege Kind- tauf-Coll. at Mr. Kempf's in Lake Ridge \$2.50. Epipha- nkas-Coll. at Past. Stamms Gem. in Kirchhain \$4. Otto Neigenfind at Cedar Creek 50 Cts. For the congregation in Nichmond, Va: Of Past. Lists Gem. in Adell \$10. Trinity Gem. in Milwaukee \$42.49. Coll. in Past. Stechers Gem. in Town Wilson \$2.72, in Town Mosel \$1.56. To the synodical treasury, St. JohanneSgem. in Steele county, Minn, Christmas Coll. \$5. L. Meyer das. \$2. Past. Sievers' congreg. in Frankenlust, penitential coll. \$51.22. Kindtauf coll. at F. Seidel's in Saginaw \$3.10. Rev. Rolf's gem. in Minnesota \$4. Past. Hügli- Gem. in Detroit \$10.50. Past. Links Gem. in Watertown \$40.40, whose branch \$1.60. Past. Fischer's congreg. \$10.75. Rev. List's congreg. in Adell \$12.95. Rev. SteegeS Gem. \$3.75, weddingS coll. at C. Graus \$7. teacher Wegener in Milwaukee \$1. Rev. A. Stamm in Kirchhain \$1.

C. Eißfeldt, Kassirer. ,

Changed addresses:

Rev. I'. Müller, Ro. 39 8iZK 8b.. ^ibtZdurzd,

R.6V. 3". kermioke, your ok Rsv. 7. N. N. NoN, Nevjuou Kiver, Ouaulree Oo.,

O. Nibsekks, teacher, OortlInnä, Nioolet Oo., Wnv.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 24, St. Louis, Mo. May 1, 1868, No. 17.

(Sent in by Past. St.)

Modern Roman polemics against the Lutheran Church.

The tender motherly love of the Papal Church for her apostate children, the Protestants, is ceaselessly active in bringing them back into her fold. The whole of so-called It regards the whole of so-called Protestant Christianity as a missionary field and seeks not only to lure the Protestants to itself from time to time by means of oratorically gifted missionaries and to persuade them by means of pamphlets and books to return as lost children to their spiritual father, the pope; But she also likes to seize any opportunity that presents itself to convince Protestants in her own way that they are heretics, and that the ministry, sacraments, and forgiveness of sins are to be found nowhere else but with her alone. Converted to one flock under one shepherd, the pope, all mankind must, according to their pretensions, sooner or later become one. But because in our time nothing can be done for this purpose by means of funeral pyres, torture chambers, dungeons, and prisons, because such means of showing tender motherly love have not only become suspect and fallen into disrepute even in Catholic countries, but have even been declared unlawful by the police, the work of conversion is now being carried on in an unconventional way.

said Weise. And one must admit that some apostles of the papacy have achieved a certain virtuosity in this, for which, of course, no faithful Lutheran will envy them. That this struggle for the Pabstacy is not a futile one is shown by its success; for unlearned Protestants with little grounding in Christianity, it may even be much more dangerous than the earlier one. One is reminded of the tactics of those gallant Italians and Spaniards who approach travellers with the greatest propriety and ask them politely, for their own good, to hand over their travel money and securities, or an order for a high ransom, since, if they want to save their lives otherwise, they have no choice. Those who then have no weapons with them, or do not know how to handle them, must surrender at their mercy or disgrace. In a similar way, the missionary writings of the papacy, which they detested, may have become a snare and a cliff for many a guileless Protestant to suffer shipwreck in their faith. For even serious but simple-minded Christians, who, certain of their faith, see and feel with disgust and horror on reading them that the whole argumentation of them is contrary to God's word, is false and fallacious, may be at a loss to refute such sophistries.

For the dissemination of such a sophistical work of art also Dr. Ant. Westermeyer, royal ecclesiastical councillor and city priest

at St. Peter's in Munich, Kingdom of Bavaria, broke the occasion from the fence. For how little cause he had for this, he admits indirectly enough in black and white. The Lutheran pastor, Wilhelm Heinrich Leydel, had a sermon on the feast of the Reformation hacked and printed, of which Dr. W. himself testifies: "I was pleased to admit that it does not attack the Catholic Church in a lying or malicious or disparaging manner, either with hatred or ridicule." Since, as he argues, "an attack is also unjust if it appears unfounded in the eyes of the attacked," he has, in a polemical pamphlet against Pastor Leydel: "Catholic and Protestant," presented him with nine pointed questions, to which he has published a "short and concise answer. In this answer the same complains: I take the liberty to reject with all firmness and not without just indignation the way in which Dr. W. calls the Protestant clergymen in a rather blunt manner dishonest, insincere people, even liars and cheats, who give the people stones for bread." Dr. W., for his part, now followed this with a "closing word," which he considered necessary "I. for his personal vindication, II. in the interest of the cause."

But what is this feather dispute between two clergymen in Munich to do with us? perhaps thinks

some readers. To this serve as an answer: If the interest in the Reformation festival sermon of Pastor L. and the two serious pamphlets prompted by it has perhaps not exceeded the borders of Bavaria or even Munich, then it is a different matter with this "final word", which was probably intended from the start. Already published in Regensburg and New York in its second edition and available in all Catholic bookshops, it seems to be calculated to make great conquests on this side and on the other side of the ocean. A priest brought the pamphlet to a sick man living in mixed marriage, whom he knew his nearest neighbor, the Lutheran pastor, was also visiting. Under such circumstances a public mention of it in the "Lutheran" should not be superfluous. As far as Pastor Leydel's Reformation Feast sermon and answer are concerned, one does not get to know the former at all from Dr. Westermeyer's closing words, the latter only in fragments. The most excellent things he may have said are probably not quoted in it, but mostly the weakest. But just from this one would like to conclude that Saul's armor, even if he had had David's courage, had been a hindrance to him in the quite victorious battle. He not only underestimates the papal Goliath, whom he does not seem to fight as the Antichrist, who makes a mockery of Israel's witness, but he also seems to lack the clear consciousness of what the fight against him is all about. For he imagines himself to be in brotherly fellowship of faith and confession with other Protestant confessions, and thereby makes their mere and their fleshly fight and weapons his own, and therefore must also take upon himself all blows aimed at them. But he who steps on the battlefield for Dr. Luther and the Lutheran confession, and insists on Saul's armor, holding, after all, flesh for his arm, and appeals to "Protestant charity, church congresses, national churches, the common bond of all Protestant sects," etc., must not complain of the answer: "that is a matter of taste, and, as is well known, there is no arguing about that." He who finally threatens the fall of the papacy and the victory of the Protestant sects ("the tabernacles will stand longer than the magnificent temple, and therefore the future will not belong to Rome, but to Protestantism"), misjudges Christ's prophecies of the last time, and may be astonishingly disappointed by the quick healing of the deadly wounds of the beast, Rev. 13:3. 13, 3. However, strongly Pastor L. may have emphasized at the same time that Christ gave His promises to the church, but not to a single particular church, only the true believers in all confessions belong to this church, among which the Lutheran church is conscious of having the most scriptural confession: Dr. W. can or will

Rather, he mockingly rejects it as a gracious compliment against the (so-called) Catholic Church and, on the other hand, knows how to mercilessly exploit the weak sides of this opponent's defense with sharp dialectics. But because he thereby boasts of having convicted and judged the Lutheran Church as a revolutionary, heretical sect, he thereby forces every confessing Lutheran to reject and refute this as an empty assertion that is easier made than proven. In the beginning of the "Conclusion" and in the first part of it, which is supposed to serve as his personal justification, the learned Dr. W. observes a moderation, consideration and caution that could alienate the reader and make him completely forget what his intention is. He hopes to be able to convince every Protestant clergyman that the accusation of spitefulness, etc., made against him does not apply to him, and then seeks to communicate with him as well as with every "rabbi, dervish, and Turk, with every heathen, and in general with every person of a different faith," in true Irish broad-mindedness. One is quite surprised to find in this arch-papist the same doctrine which the "Christian Messenger" of the Methodists has preached to his readers (see "Lutherans" Vol. 24. No. 12. p. 93., third column), and which renders superfluous not only all preaching of the Gospel among heathen, Turks, and Jews, but also all the "concluding words" of the learned Dr. W. For he writes, among other things, literally thus: "If the savage, who was born in the woods, and never heard talk of baptism, at the moment when his reason awakens, turns to a morally good end, God gives him sufficient grace to blessedness, and his striving after good is counted to him as baptism of desire. If he does not persevere in good, the new remains to him, so that the poor savage will not be damned except through his fault." So even the most depraved heathen should be able to turn to a morally good state by his own efforts (probably because his heart is supposed to be neutral ground by nature) and thereby earn the grace of God sufficient for blessedness. The Methodists boldly preach such "another gospel" (Gal. 1:8 and 9) to the world, without any proof, by virtue of their conversion and entire perfection. The learned Dr. W. is more modest than the Methodist brother who so heartily sympathizes with him. Though he claims credit for his great broad-mindedness, and writes, "I think that is true toleration!" yet he can also appeal to authority, and affirm, "Thus St. Thomas teaches, and with him every Catholic believes this." Whether God's Word confirms this, or rather teaches the opposite, is a matter of concern neither to the perfect Methodist nor to the learned Dr. W. But this should not at all surprise us in the case of the latter, for the principle of the

Papism rests, as he himself later confesses, on a totally different foundation than that of the Word of God; and this principle he seeks to defend most resolutely. "It is true, as a Catholic, I believe that the Protestant clergy lack the legal mission to preach, that their doctrine is erroneous, that in the absence of the priesthood they lack the authority and power to prepare the body and blood of the Lord, etc." With these words Dr. W. throws us all overboard as Protestants from the little ship of the church; but he does it with a certain appearance of moderation, and he also throws the lifeline after us at once. "Saul did much worse than, in the good opinion of defending a good and just cause, to justify the Protestant faith against the supposed errors of the Roman Church; he had not understood it better at that time."

In such a tame manner, the papacy did not always fight against the Lutheran principle at the time of the Reformation until more recent times. Who could recognize in the author a defender of the same papacy that once had John Huss, Paleario, Savonarola, and a thousand others persecuted, martyred, and burned, not because they were guilty of any crimes worthy of death, but solely because they did not want to deny Christ, because they fearlessly confessed the Lutheran doctrine of justification on the basis of sunny sayings of the Holy Scriptures, and, for example, because they rejected the accusations against God's Word? But only because they did not want to deny Christ, but only because they did not want to deny the Lutheran doctrine of justification on the basis of the sunny sayings of Holy Scripture, and because they denied the tyranny of the conscience of the pope, which was presumed to be contrary to God's Word, if this was not shown by the tendency and the content of the whole "Conclusion"? After reading it, one might feel tempted to declare that the cautious manner of his polemic unintentionally betrays the philosophical church diplomat, who is subjectively exalted not only above Lutheranism, the papacy, and sectarianism, but also above all faith in revelation, and who, in spite of all this, does not disdain, at one time or another, to consider himself as a "priest. Despite this, he does not disdain to gain a bishop's hat as a servant of the papacy, in a chivalrous fight for it; but with such a judgment, one could possibly do Dr. W. an injustice. In regard to Protestant clergymen, he himself is haunted by the thought: "You would have enough education and insight to recognize the error of Protestantism, you could see the truth of the Catholic religion, if you only wanted to"; but he rejects this thought as a temptation. It always remains a psychological mystery how a gifted scholar can understand the Holy Scriptures and Dr. Luther's writings. It always remains a psychological mystery how a gifted scholar can have read the Holy Scriptures and Dr. Luther's writings and yet fight for the Antichrist in Rome and condemn Dr. Luther and heresy his true apostolic teachings. Just as it would have been impossible for Dr. Staupitz, Bishop Stadion, Hermes, and others to do this, so it is likely that there are still some conscientious Roman priests today,

who would be afraid of sin to do so. But does not Paul say in 2 Cor. 4:4 that "the god of this world hath blinded the minds of them that believe not, that they see not the brightness of the gospel of the glory of Christ"? This also explains many things that would otherwise be inexplicable.

Dr. W. cannot refrain from citing for his justification a few examples of hypocrisy on the part of Protestant theologians, with whom "good opinion ceases," but does not want to multiply these examples, because they are spiteful, and believes that Pastor Leydel himself will call such clergymen "dishonest, insincere people, probably also liars and cheats, who give the people stones instead of bread. Not only Pastor L. will do this, but every faithful Lutheran; but what has the Lutheran Church to do with these examples, which only show how unrighteous and nationalists stand to the Lutheran confession? How can Dr. W., who writes against a Lutheran pastor on the occasion of a sermon on the Reformation festival, hold the Lutheran Church responsible for the fact that Nitsch, in the "Deutsche Zeitschrift," recommends theologians to quietly corrigir the symbols? that the "Darmstädter allgemeine Kirchenzeitung" writes: "No pastor believes any longer what the other believes" 2c. 2c.? Would Dr. W. hold the Papacy responsible for what Ronge, Dowiat, Garibaldi and others have said and still say contrary to the Papacy and its decrees and dogmas? Those Unirts and nationalists are not Lutherans, and probably never have been; but whether one can say of Rouge and Garibaldi that they have never been papists, that is another question. But what are these examples supposed to prove against the Lutheran Church in favor of the papacy? In the case of such deceivers, the dogma of the papacy, its idolatry, superstition, and error do not come into consideration at all. For it is not because they deny the special doctrines of the Pabbacy that they give the people stones for bread, but because they "do not want to suffer the wholesome doctrine," and prefer to preach their own wisdom to the people rather than the eternally unchangeable Word of God. "What such clergymen, when the Protestant people once learn this, know how to answer for their justification" is their own business, and not that of the faithful Lutheran preachers, who, through their Book of Concord, have been set apart from them and have always denied them communion in faith and the Lord's Supper until this very hour.

With what success Dr. W. has now cleared himself of the reproach made to him personally, that is a matter of its own to decide. He stands as a papist on a standpoint from which, according to the Jesuit principle: "the end justifies the means," even dishonesty becomes a virtue, from which, according to Roman doctrine and practice, Lutheran clergymen are not only to be called liars and deceivers, arch-heretics and Lutheran beasts (like

Dr. Eck of his time unapologetically dubbed Dr. Luthern), but also, if only it were not contrary to police regulations in our time, may even imprison and burn him (one notices the clenched fist in his pocket); and from this point of view he has written mildly enough against them.

(To be continued.)

### Brunn's Annual Report.

"God, you are praised in the silence of Zion!" More almost than ever does the review of the past year drive these words of the holy Psalmist into our hearts and mouths. The world sees and notices nothing at all, for the most part, of the works and wonders of the Lord, and of the whole glorious course of Christ's kingdom on earth. For the world, the year 1867 has been a year of great need and anxiety; constant fear and dread of the renewed outbreak of war has pressed all the world hard, trade and commerce have faltered because of it, and in addition God has punished with misgrowth and prosperity. So there is much misery and distress everywhere in the world. But unseen and unimagined by the world, the Lord Christ makes His way over the earth and reveals His glory before the eyes of His people. We Christians refresh our hearts at the sweet voice of His gospel; we see how the Lord, in the midst of all the trouble and distress of this world, nevertheless wonderfully maintains, builds, and increases His kingdom, how He gloriously leads His own out of all trouble and sorrow and lets them experience one victory after another. Therefore "the songs of praise and victory, resound to the Lord in the silence of Zion," of which the world usually knows and suspects nothing, but which are a sweet sacrificial fragrance to the Lord.

Many such songs of praise and thanksgiving, as they are sung in the silence of Zion, were also sung at the end of the past year in the Steeden Mission House, and we were able to remember the words of the Psalmist all the more vividly, The more we are surrounded by such a completely blind, dead world in our Nassau country, which is not illuminated by a single spark of divine light, so that it does not understand anything of the glorious works and miracles of the Lord among His people. There then stands our little church and mission house in Steeden, with its small Lutheran congregation and its flock of drawlings, with its pure and noisy Lutheran Word and Sacrament, with all its beautiful services of the Lord and lovely songs of Zion, like an Elim in the desert, full of water fountains and palm trees, under which the Lord's people walk and eat to their hearts' content of the sweet fruits of life and thankfully praise the Lord for all his mercy and faithfulness.

Here in Sweben, however, we were able to be all the more grateful to the Lord at the end of last year, the more we were able to experience His gracious help in many a need. In the

The first 3-4 months of the year were a time of heavy affliction for our mission house, both because of the serious illness that had already been reported to our dear readers, and because of various other tribulations and challenges. Of the 27 pupils who were in our institution, we lost no less than 11 in that short time, certainly a rare coincidence of difficult circumstances. Of those 11, 3 were dismissed because of objectionable conduct, 2 were voluntarily separated because of physical weakness, 3 dear, faithful hearts were taken away from us by the Lord through death during the raging of the nervous fever in our house, 1 was robbed of his mental powers by the Lord, so that we had to hand him over to an insane asylum in his home country, an exceedingly childlike, devout 17-year-old youth, and finally some had to give up their studies because of lack of gifts, to our and their own great heartache. Thus the Lord has sighted us like the waizen. And as if the year 1867 should be a year of sighting and visitation for us and our American missionary work, we had to experience something similar to what we experienced in our homeland from students and sendlings in America, in the school teachers' seminary in Addison. One of our sendlings this year was to enter the teacher's seminary; he had kept up his Christian conduct without reproach, and was also adorned with beautiful gifts, but nevertheless our dear professors in Addison believed that for the sake of certain circumstances it was not well and wisely done to use him for the teaching profession; they therefore advised him to take up another profession in life. In addition, a young Hanoverian, named Nühaak, had joined our Sendlings this year, who wanted to go to America at his own expense and enter the school teachers' seminary there. Our much-loved Pastor Ruperti in Bremerhaven had arranged for him to travel with us, and was probably not mistaken about Nühaak's Christian piety; but the matter still did not turn out well. Nühaak seems to have had a too stupid, despondent nature; in short, when he came to Addison and saw the greatness of the task that lay before him there, his heart fell into his shoes to such an extent that he walked away. And finally we had to make another most painful experience: one of our sendlings of 1866, who had already been a year in Steeden and a year in Addison, an 18-year-old youth, who had justified the most beautiful hopes, was well liked by everyone for the sake of his childlike, friendly and sweet nature, Br. Rommel, has become fond of the world and has become a Demas. He has acquired the sad fame of being the first of our sends who had to be publicly chased away from the seminary in America with shame and disgrace. In addition to the many good things that the Lord allows us to experience in our missionary work for America, our dear readers also see

The people will also experience this evil, so that they will again to the old home", that is the tone that resounds from all the letters, not because of the earthly prosperity that has been achieved (for that is not so great in America) we must not despair for the sake of such unavoidable sad experiences, for where would it be otherwise in the world? I think we have only reason to praise the Lord as a special, astonishing grace, that He has not allowed us to experience many more experiences of human fickleness and deceived expectations among the more than eighty sentlings that we have already sent to America. It is inevitable that, among so many young people, we must sometimes admit those to our educational institutions who often give rise to the best hopes, but who have not yet proven themselves sufficiently, and who must first attain the necessary proof in the course of their studies. One cannot and must not reject such, otherwise one would deprive the Lord of many a good worker; but inevitably there will then also be many a deceived hope. It is only good, however, if it is decided with each of our students during his time of study before he enters the ministry. Then, after all, one is deceived with him, but only he himself suffers the real damage, and we only have a deceived expectation and some futile trouble and expense, which, however, must not be taken into consideration in such an important matter. Therefore, we continue on our way, with renewed caution, but confidently and unswervingly, as before. Even all the difficult experiences of the year 1867 have not made us discouraged in any way, but have taught us to pray more earnestly and to believe more firmly and to take all the more certain steps. Praise be to God for everything!

But the Lord has shown us great and abundant grace in the rest of our sendings. Almost every mail ship brings us letters from America, and when I think back on the dozens of American letters that the year 1867 brought us from our dear old students, it is almost nothing but jubilation and joy, praise and thanksgiving to the Lord that floats in my memory. The older members of our congregation are all already in blessed ministry, and some of the others took their exams again last summer to enter the ministry and have been working since the middle of summer after passing their exams. The field of work in America is, however, almost everywhere a very fruitful and rewarding one, where work is done with fidelity and devotion. All the letters from our sendlings testify to this. Especially full of joyful gratitude to the Lord, however, are, as always, the letters of our last sending of this year; they are all fresh and lively in their seminaries (in St. Louis and Addison) and write only of joy and gladness about their studies, about the doctrine they hear, about the whole blessed Christian and ecclesiastical being and life into which they feel transported in America. "Our lot has fallen most sweetly for us, we do not desire

But behold, how obviously the Lord has arranged it this way just this year! For in our household we have needed almost 400 Thl. more this time than last year, which is to be attributed to the serious illnesses we had to go through, and then to the inflation, in which almost the whole year 1867 all foodstuffs had almost double the usual price. But isn't it really true that with the Lord it is all the same whether bread costs much or little? In 1867 we got just as far with the dear bread as with other cheaper ones, and we only have the advantage that this time at the end of the year we could sing our Hallelujah much louder and happier than usual.

But we must give praise and glory to the Lord most loudly when we look at our field of work over there in America. As far as people can judge, a great time of grace has dawned for our Lutheran Church in America. This is not only the steady, sure and solid annual progress and growth of our church over there toward the outside world, the annual increase in the number of Lutheran pastors and congregations, the enlargement of all teaching institutions, the fortification of orderly church life, the mass annual building of new churches and schoolhouses, etc., with which all the news from America is continually filled, but what we mean is mainly the mighty spiritual movement that has been going through the Lutheran church in North America for 1-1/2 years. And this is not merely a Methodist sentiment, but a manly, deep-rooted struggle for the pure and honest ground of the Word of God and the unadulterated Lutheran confession. The 14-day doctrinal discussion between the representatives of the Missouri and Buffalo Synods in November 1866, which ended so splendidly, is still in the memory of dear readers, the then following meeting of deputies of those 16 Lutheran Synods in Reading, with their so earnestly meant struggle for right unity in the Lutheran Confession, then the negotiations on Lutheran doctrine between the Missouri and Iowa Synods, and the subsequent doctrinal conversation between the chief representatives of the two Synods in November 1867, and finally, according to the latest news, a similar conversation between the vocal leaders of the Missouri and Ohio Synods: These are all testimonies of how deeply and powerfully hearts are moved in America in the struggle for the highest jewel, God's pure Word and Sacrament, and there we may not doubt that truth will win mighty victories, that in the mutual struggle and wrestling of the spirits the foundation pillars of the Lutheran confession will be clearly and powerfully laid, so that they will be able to support a strong and widely spread edifice of the Church. Of this we may be glad and confident, and praise the Lord for such miracles of grace as he has brought into the

In this last sorrowful and evil time, may it give us ever new zeal for our missionary work in America. But by increasing our joy in the so blessed and glorious work of God in America, may it also give us ever new zeal for our missionary work for America! Let us see that our work is not in vain, but that it helps to produce an exceedingly rich and glorious fruit. For this reason, however, it is necessary to promote, strengthen, and increase the work of our Lutheran Church in America in every way, so that the witness to the pure Lutheran confession may be spread ever more powerfully over there and, God grant it, may be helped to complete victory. -

To the ecclesiastical chronicle.

**Embarrassment of the General Synodists.** One will not be able to deny, without doing injustice, that the General Lutherans have an astonishing dexterity in presenting the reasons and applying the means in collecting money, or "swelling" their subscription lists. One only has to look at the "premiums" they offer; they even entice men with machines of proximity, in order to induce them, through the urging of women, to keep, if not to read, certain periodicals - and what man could, could resist such a thing! So it is with the editor of the *Observer*, with his swelling heart, for, approving the Rev. Harkey's Collecte for the St. Louis Mission, he says, "so deeply are we interested in this work, that we feel (the *Observer* "feels" again!) the inadequacy of language, to present and commend with the degree of emphasis these demands to our churches, as we desire." - But often, in the hard hearts of General Synods, all effort, all art, all appeal, all urge seems in vain. Thus, as early as 1864, the General Synod had passed the resolution that all congregations should levy a collection on April 1 (the day was not fortunately chosen) of each year to defray the travel expenses of the delegates. But in 1866, when the General Synod met at Fort Wayne, it was found that the congregations, though asked to "testify their *attachment* to the General Synod in this practical way, namely, by collecting money (the way is undeniably very 'practical')," had nevertheless not gone this solid, practical way. In Fort Wayne, therefore, as the *Observer* reports, several thousand dollars had to be borrowed to defray the travel "*expenses*" of the synodists. The same decision was made again, as two years before.

years before, that all congregations would be asked to prove their adherence to the General Synod by means of collections around April 1, 67 and 68. But again the adherence does not want to go this practical and pleasant way. The "*Observer*" complains: "we regret that the debt has not been repaid to this day, and if the congregations do not collect, this unpleasant process of borrowing will have to be repeated next month in Harrisburg". The "*Obsersvr*" hopes, however, that this reprinted synodal resolution will this time find a quick and hearty response from the congregations, because of the practical adherence. We hope so too, for what would, what could become of it, if the venerable delegates, for lack of money, for even borrowing has its great difficulties in the present bad times, had to remain seated in Harrisburg, and now, probably even in an irritable and somewhat desperate mood, once more directed their attention to the object which so occupies them, namely, to the Symbolists and Liturgists in *general*, and to the poor "General Council" in *particular*? What speeches, what resolutions, could come out of such a situation? It is frightful to think! Should not the *Church Council*, in view of this cruel danger, do better if it, too, had a collecte raised in its congregations for the benefit of the General Synod, so that the delegates may receive their sufficient travelling allowance at the proper time? -Z

**The Evangelist** reports the following: Dr. Seiß, a Lutheran preacher in Philadelphia, published an article some time ago about the near future of the millennial kingdom, in which he claimed, among other things, that the mysterious disappearance of many people, which we read about in the newspapers, is closely connected with it.

**Short sermons** are now so warmly recommended in some newspapers that one church paper tells of a preacher who made himself very popular by never preaching more than 15 minutes, and of another who was also a D. D., and served a congregation for forty years without ever preaching more than 20 minutes. The reporter adds that the first preacher actually preached just a quarter of an hour too long, and that this doctor probably owed his popularity mainly to the same circumstance to which some politicians owe theirs, namely, to what he did not say.

(Evangelist.)

The prince soon took away the Calvin Bible and put a Lutheran Bible in its place. It consisted of two folio volumes printed on parchment, bound in velvet, studded with silver and decorated with many engravings. At the same time, he had written the following in his own hand: "From my youth I have professed the holy and pure Bible and the Augsburg Confession; I also intend to die with God's help and grace. Because I saw that there was a Calvinist Bible in my court church, which Magister Christian Schütz had brought in for himself and without my prior knowledge, I took it out and put Dr. Luther's version in its place. Luther's version in its place, as well as the Formula Concordia, and I have gracious confidence in my pastors and preachers; they will show themselves to be faithful pastors in love and unity among themselves, now and in the future, and will continue the doctrine to which they have hitherto professed themselves, according to their highest ability and best diligence, and will not let anything frighten them or keep them from it, so dear to them is the salvation and blessedness of their souls. - Actum Dresden den 12. Martii, Anno 1581." -

In the "Reformation History of the City of Dresden" published in 1827, the author reports that this Bible with the handwriting of the blessed Elector can still be seen in St. Sophia's Church, where it was brought after the Saxon court became Roman.

Thus did a godly prince; but how do even preachers and school teachers who want to be Lutheran do today? To them such anxious care for the purity of doctrine and such timidity about falsifying the Word of God is often more ridiculous than venerable. They can quite well allow books containing the poison of false doctrine to be used in church and school. W. [Walther]

(Submitted.) **Annual report** on the

Lutheran Hospital in the City of St. Louis and news of the founding of the Lutheran Orphan Asylum and Asylum in St. Louis County.  
(located 15 miles west of the city).

The dear Lord Jesus, through the charity of his Christians, has again graciously preserved our hospital for one year, from February 6, 1867 to 1868. This was a difficult year, not only because of the drought, but also because we had to pay for two general drains ordered by the city and at the same time to lay a private drain through our property on this occasion and to paint and make many major repairs to the house. The hospital treasury also had to pay the money previously received for the orphanage, but which had been used up.

**Example of princely care for the preservation of pure doctrine.**

When once Elector August of Saxony noticed that his court preacher Schütze had secretly brought a Calvinist Bible instead of the Lutheran Bible that had existed before into the then court and palace chapel at Dresden for the

begin to pay back. We would not have been able to get through all these significant expenses if some dear neighboring communities had not given us a contribution and especially a couple of rural communities in Illinois had not given us a very rich contribution. We hereby again express our heartfelt thanks to all those who kindly received our collector and did not let him go empty-handed, with the wish that this sowing be as little lost to the givers as the sowing in their fields, which seems to be lost for a time when the seed lies in the ground and decays, but later comes forth gloriously and bears fruit a hundredfold.

The number of patients admitted to our hospital has increased and reached the number of 120. 118 were treated by our dear hospital doctor, Dr. Bosse, free of charge and very happily, and 2 by another doctor. Among these, the majority were poor people who could not pay for anything, namely 81. 45 students from our very frequented preacher's seminaries belonged to these, who always received willing admission and completely free food even in the case of minor illnesses.

Of the 5 persons who died in our hospital during the last year, I will give some information from the report of our inspector. The first person to die was a godly, completely single, 65 year old widow from the Immanuel District. In her last illness, as she needed care day and night, she was brought to the hospital. Rightly could be applied to her in her funeral sermon what is said of the prophetess Hannah: "who never came from the temple, and served God day and night." The second person was a virgin of 20 years, who had recently come to America from Germany. She was in our asylum for over six weeks, suffering a great deal, but bearing all her pains with great patience. In conversations with her about her salvation, she expressed herself joyfully and has certainly fallen asleep blessedly in her Savior. The third person was a single man, about 30 years old. He was brought from Iron Mountain, where he had been injured as a laborer in an iron mine. His left leg was broken several times. He did not despise the counsel of God for his blessedness, and prepared for his death. The fourth person was a widow of 46 years. She was of the Reformed faith, but had expressly asked to be admitted to our hospital. She came to the hospital in the last stage of a very malignant dysentery and died after one week. She sought her consolation solely in the merits of her Savior. The fifth person was a virgin of 22 years, who had been in America but a short time. She suffered five weeks from nervous fever. What was held out to her from God's Word, she heard

looked at her with special pleasure. She gave the most decisive answers, that she was a true sinner, but that she also firmly believed in her Saviour and wanted to be saved through Him, and was also quite happy to die. These cases also encouraged us to faithfully take care of the poor sick and to care for them physically and spiritually.

Due to the regular visits of some students to the local city hospital, where there are always hundreds of sick people, some very miserable people, who were longing for Christian care and fellowship, were handed over to us, some of whom we had to care for for several months. Unfortunately, it became apparent in the case of one of the other that they were not really concerned about their salvation. They caused a lot of trouble with their prevailing sins and evil habits. But with very few exceptions, everything has turned out for the better.

The intended and necessary construction of a larger house for infectious patients had to be omitted this year because of the many expenses mentioned above, and we were also unable to purchase the lot next to our hospital, which we should certainly have in order to have a little more garden for the convalescents, and especially to keep a noisy business away. But only this lot is to cost 3500 dollars.

On the other hand, we have made good progress in the matter of our orphanage and asylum. On the occasion of the consecration of St. Paul's Lutheran Church on Manchester Road in St. Louis County, some friends' attention was drawn to a piece of land immediately adjoining the church as being very suitable for the establishment of an orphan farm. The high, healthy location, the proximity of the church and school spoke in favor of it. Last summer this land was suddenly put up for sale. A committee inspected it and, convinced that the land was very suitable, decided to buy it if the price per acre did not exceed 100 dollars. Thus we obtained a little over 40 acres of excellent land, nearly all level, well covered with timber, for \$4,000. On July 30, 1867, the purchase was completed. Admittedly, we still lacked and still lack more than half the money. A non-interest bearing loan was made to us by some benevolent people. Also, from the estate of his blessed father for poor people, Mr. Ernst Meier promised us 400 dollars, of which 200 dollars have already been received. Having already taken possession of this land, another opportunity was presented to us to purchase a well established farm. This held us up for some time from doing anything on the land we had obtained. But finally the decision was made to build a two-story log house with a hall and porches, which could later be used as an inn.

And immediately this construction was started, as the farmers had some time to cut down the trees and to hew and block them. All the dear members of St. Paul's congregation were willing to help for a few days without pay, and did so faithfully. Some from St. Louis have assisted them, and several carpenters will go out to do the necessary carpentry work. On Oculi Sunday, March 15 of this year, just on the occasion of the annual church dedication of St. Paul's congregation, the cornerstone of the first Lutheran orphanage and asylum within the Missouri Synod was solemnly laid. The ceremony occurred just after the completion of the morning service. Pastors Lehmann and Bünger moved with 4 orphans from the church to the nearby building site. The entire congregation, the singing choir from Trinity Parish in St. Louis, and several St. Louis parishioners, most of whom had traveled 12 miles to Kirkwood by steam car on the Pacific Railroad, joined the procession. After singing a few verses from the song: "Begin your work with JEsu" the undersigned gave a speech. The copper box from the cornerstone of our old Immanuel Church was presented with a "Catechism of Luther, interpreted by Dr. Conrad Dietrich," "which is also to be learned by the orphans," with a copy of the "Secret of Wickedness in the Roman Papacy," because this very book was published for the benefit of the Lutheran Orphanage, and because we have been able to learn from it. Furthermore, with a written description of the origin of the Lutheran hospital and asylum and the progress of the same, finally filled with ecclesiastical and political newspapers that had just appeared that day, riveted and laid in the hollowed-out foundation stone. Thereupon a midday meal was taken in the open air in beautiful warm weather, such as we sometimes have here even in March, and, especially by the St. Louisans, a walk was taken over the whole country. All rejoiced in the beautiful situation of the country and the abundance of timber. On the 6th of April, after the cellar had been lined, the house was raised, and a month later, at the time of the Synod in St. Louis, we hope to be able to dedicate and occupy it. 5 orphans and 2 poor men, who, on account of their infirmities, can no longer earn their bread, and yet are not to be taken to the public poorhouses, as they are our brethren in the faith, are already waiting to be received in the house. Mr. Rev. Lehmann, who has already raised several orphans with his dear wife, will take over the office of house father as long as the institution is not yet so extensive, and will probably move into the house with his wife. The house will be so one...

that it can give 14 rooms and chambers. In addition, it will have a large floor. The whole land is already enclosed. Fruit trees and a few hundred grapevines, which were kindly donated to us, have been planted. So then a good beginning has been made. May the Lord continue to help us, bring us small and large orphans and move in with them, but also make many hearts willing to become His treasuries. Of this the witty D. H. Müller says in his "Heavenly Kiss of Love": "Such hearts, which have the divine kind of mercy, are God's treasury, from which many are nourished. In the heart of a kind man lies hidden the treasure of many a poor man, and God coins the penny of many a poor man, as Peter found a piece of money in the mouth of the fish. Match. 17, 27. Which master had coined this money? Such rich gold fishes were the wise men from the east, in whose hearts and hands God stamped his gold for the Christ child. Blessed is the heart that is the fountain of God, that hath abundance of water, though it daily floweth out into the streets. Blessed is the heart that becomes God's larder; it will be like a blessed garden that never lacks fruit."

On behalf of the Vcrwaltungsrathcs I. F. Bünger.

Medical report

about the patients treated in the Lutheran hospital from January 1, 1867 to January 1, 1868.

118 patients were admitted to the hospital. Of these, 105 were male, 13 female. 109 were discharged cured, 2 discharged improved, 2 discharged uncured, 5 died, 9 remained in treatment.

According to age, from 1 to 10 years 4. from 10 to 20 years 24, from 20 to 30 years 65, from 30 to 40 years 13, from 40 to 50 years 6, from 50 to 60 years 2, from 60 to 70 years 3, from 70 to 80 years 1.

The diseases were as follows: Bringc ulcers 3, Cholera 2, Chronic diarrhea 1, Diphtheria 1, Dyspepsia 1, Erysipelas 2, Bilious fever 16, Gastric fever 8, Nervous fever 6, Alternating fever 23, Lichen 1, Pericardial - dropsy 1, Broken bones 3, Scabies 10, Cancer 1, Pneumonia 14, Hepatitis 2, Measles 5, Kidney disease 1, Parotitis 1, Contusions 1, VNoumstism aeutus 2, Viisumatism cdrourcus h, Nuhr 7, Scorbut 1, Scrophulosis 1, Consumption 1, Syphilis 1.

St. LouiS, Mo., Feb. 6, 1868.

Louis Bosse, 21. 0.

Ninth annual accounts

of the Lutheran Hospital and Asylum on income and expenditure from 3 Feb. 1867 to 7 Feb. 1868.

Intake.

Don congregations and members within the Synod and already acknowledged with heartfelt thanks in the Lutheran\$738.70

TrinityS District in St. Louis, collected in monthly contributions 233.50  
Immanuels District, St. Louis, degl. 204.25 Toncordia District, " "" 107.10

Zion District, "" 87.15  
Bethlehem comm. "" 60.40

Virgins Club, Immanuel's Di...  
strict, ges. of monthly contributions 40.50 Don cured persons in hospital received ..... 704.20

By Mr." I. T. Schuricht of the DistrictS-Cassirem of the Synod, Hrn. Bonnet, Birkner, Hattstädt ..... 108.60

Proceeds from the sale of a calf.... 13.00

Borrowed from capital without interest 721.00

Through Mr. Schulz of various Communities collectirt ..... 908.00

Stock at year-end 1867 178.70

Total revenue and inventory\$4165 ----- .30

Issue.

For utensils, heating and other expenses, including \$909.60 repairs to the hospital - building, to which are added payments for two public drains and for a private drain on the hospital property\$1272 .....15

Food .....580.10

To the HoSpital - Wardens - Family and other service 450.50

Funds returned to inmates... 14.75

To Mr Schulz for efforts .....172.50

Paid back to capital .....1721.00

Loss of counterfeit money .....7.75

Pharmacist costs .....

Doctor costs.....

Summa of the output\$4218 ----- 75

Remains debt.....TU \$53.45

Still to be paid in capital without interest ..... \$1786.20

Present debt at year end 1868 ..... \$1839.65

Remaining debt from previous year 1867 ..... \$2885.20

Less debt at close of year 1868 ..... \$1045.55

Gifts of victuals, namely flour, utensils 2c. brought in the past year, after estimation at the monetary value, in total \$541.20.

Contributed by: the Immanuel - District \$42; Trinity District \$364.70; Concordia District \$11.25; the congregation in Collinsville \$53.75; in St. Charles \$65; in Altenburg, Perry Co, \$4.50.

St. LouiS, February 7, 1868.

L. E. Ed. Bertram, Cassirer.

Year - Invoice

of the Lutheran Orphanage and Asylum Society at St. Louis, Mo. from Feb. 2, 1867 to Feb. 7, 1868.

Intake.

Stock at closing of last invoice .....\$1285.20

In gifts and contributions in the ver- years, according to receipts in the "Lutheran" and specification in the company's cash book .....\$659.35

Surplus of timber sold, cut on the company's land, after deduction of the maker's wages and the grant to the negro, who is on the land

lives ..... 75.00

Money borrowed for purchase of land on Manchester road, including veeä ok trust, due 11th of this month - together with deposit for delinquent taxes \$1709.00 .....3124.00

----- \$3858.35

Issuance. \$5143.55

Conto book .....\$1.50

Mr. HartShorn for 40 acres of land... 4000.00

For examination of the veeä rc ..... 24.30

Mr. Popp for trip to Sedalia ... 25.1X1

For clothes and shoes of two orphans 10.50

Borrowed from the Hospital-Casse (still in arrears) .760.20

Borrowed ..... 30.00

Summa of the output\$4851 ----- 50

Cash in hand ..... \$292.05

\$5143.55

Thus, the orphanage corporation has a possessory interest of \$5082.25

What is owed .....3124.00

Remains real property .....\$1968.25

M. Estel.

Church News.

Friday, the third of April, we had the pleasure of inaugurating Rev. E. Sitzmann, of Eu- dora, Douglas Co., in Kansas, assisted by Rev. C. Markworth, on behalf of our Vice-President, Rev. Lochner, rn his ministry at the Town Stettin church.

God be with the church and its shepherd, and bless them both to His glory and our joy. W. Hudtloff.

Address: üsv. V. Litrunarm, LbcMn, NLrstlwn 6o., ^Vis.

Buffalo.

It is certainly a source of great joy to all synodal congregations to hear that the work which began with the Colloquium has, with God's help, made blessed progress. After the two congregations of Pastors Hochstetter and Ruhland had declared themselves united in their confession as a result of the Colloquium and recognized each other as sister congregations, they now also considered it necessary to merge with each other. This happened about a year ago, as was reported to the readers of the "Lutheran" at that time. Although the congregation was now one, the members adhered to their former pastor, as is quite natural, and so, without wanting it, a second healing was maintained in the one congregation. For this reason, the pastors, congregation and synodal officials consulted in council considered it best if both pastors resigned their offices and the congregation appointed another pastor, who, unfamiliar with former circumstances, could preside over the congregation all the more effectively, and to whom all members from both sides could attach themselves with equal love and with equal right. Thus, in August of last year, the undersigned was appointed and took office there on Michaelmas. He expected a lot of struggle and effort, but lo and behold, the circumstances turned out to be most lovely, without any of that, thanks to God's miraculous blessing, the congregation built itself up in peace, and the number of members is also constantly increasing; it may have about 200 members capable of singing. Because the former Missourian part had only a small church, and the part that had gone out from Grabau had no church at all, the congregation had to start building a new church. That is what happened. Already last autumn, on the day I took office, the foundation stone was laid; due to favourable weather conditions, the construction could progress unhindered and is now close to completion. However, it is becoming somewhat difficult for the congregation to make the increasing payments. Therefore, when the dear sister congregations rejoice that here, under the eyes of Grabau, after many years of doctrinal struggles, a large Missouri congregation has finally come into being, and that half and more of it has been formed precisely from former opponents, and when it is considered to be a "new congregation", then I hope that the congregation will be able to continue its work.

If you wish to send a small contribution to the completion of the church building as an expression of your joy, the local congregation will acknowledge such a token of love with great gratitude.

Buffalo, April 16, 1868.

C. Big, Ro. 10 Lliloor 8t.

### Synodalanzelgen.

The meetings of the Western District of the German Lutheran Synod of Missouri, Ohio, etc., will begin May 6, Wednesday after Jubilate, at the new Immanuel Church in St. Louis. A principal subject of discussion will be the paper, "The Evangelical Lutheran Church the True Visible Church of God on Earth," from Thesis 17th. The gentlemen synodists and guests, on their arrival in St. Louis, intend to inquire for their lodging at the pharmacy of Mr. Ahlich, at Franklin avenue and 11th street. The parochial reports are expected.

S. G. Löber, Secr.

The Synod of Missouri 2c., Northern Districts, will hold its sessions this year, g. e. G., June 17, and the days following, at St. Stephen's Church, Milwaukee, Wis.

M. Guenther.

### Thanks.

Our Lord and Savior gives us the characteristic of lasting discipleship on two sides when He says Joh. 8, 31: "If you continue in my word, you are my true disciples," and then Joh. 13, 35: "Everyone will know that you are my disciples, if you have love for one another. - Concerning the first, we will confidently wait with Luther, whether one will be able to refute our good confession with clear words of the holy scripture. But if we also had the right faith in the book, and if we did not have love, we would still only be a sounding brass! How the clear doctrine has worked the clear brotherly love in many on the other side of the sea, has been assured to me and my congregations in these days in the most certain way, in that in the distress of our outer situation the gift of H165,25. was handed to us as an offering by members from many congregations of the Synod of Missouri 2c. We give thanks from the bottom of our hearts to you all, beloved unknown brethren; we rejoice that we have a Lord who is a rich rewarder; may He make you taste that giving is more blessed than receiving; and as you have so lovingly remembered the need of distant unknown brethren, may the Lord, who knows you in His love, be near you in all your needs in life, suffering, and death. Amen.

Halberstadt in March 1868.

Günther von Kienbusch, Lutheran pastor, at the same time on behalf of his congregation.

(Receipt and thanks.

Received for poor students from the worthy sewing society at Lowell, St. Louis Co, Mo, \$10.00. By Rev. Katthein at the baptism of Mr. H. Welp s gesam- melt \$2.40.

C. F. W. Walther.

ToSeminarhauShaltr Bon Past. M. Eirich- Gem. in Minden 20 Bsh. Oats; \$2.75. Collecte at I. Giittlers Hauswrihe \$1.56, at G. Beyers Kindtaufe by Past. A. Lehmann from his Gem. 1 Bsh. Kartoffeln, 1 Schulten, 1 \$2.58. From J. Fiedler 50 Cts, Teacher Siemon \$2, P. Taysold \$1, G. Topfchen Fett; von Herrn Haas dahier 1 Kiste Seife; durch Herrn I. M. Estel Mathes \$4, A. Wegner \$2, Kurz \$1, K. u. H. Grob \$2, G. Kronbach \$3. \$164.85 Ueberschuß von d. Kirchweihfahrt nach St. Charles; durch Past. Collecte bei GrüningS HauSweihe \$1.90, bei Fr. Späths Kindtaufe \$3. Von Lehmann by M. Bates \$2.50; by Hindemüller of Lowell 1 shaker; by Rev. Ph. Zeh \$1, I. Schmidt \$2, Frau M. Löffler \$2.38, G. Öhr \$1, Frau Ruhland of Stratmann \$5, C. Gerling \$5, Chr. Gerling \$5, Toderbrücke \$1, Studherdinger 50 Cts., M. Gottfried 50 Cts., I. Frank \$1, Klumann \$1, Mrs. Schnath \$1, Deterding \$6.75, Hecht \$3, H. Hartmann \$1, Kuhlmann \$5; by Böhm 50 CtS., Bro. Kronbach 50 CtS>, L. Schurr \$1. comm. at Tandy Past, Rösch Oster- Coll. of his Gem. \$9.10; by Past. Ottesen \$25; by Past. Creek, Harvest Festival Coll. \$3. Coll. at dinner at Mr. Klüngel's, Adrian, Mikkelsen \$20 by the parishes at Waupacca; by Past. Gräbner's Gem. 2000 \$1.60, at G. Ohr's baptism of child \$1.35, at A. Niedermeyer's wedding lbs. of pork, 14 sausages, 1 bag of apple slices, 1 Bush. Welschkorn; by \$1.90. By L. MatheS \$1.

Pres. H. Preus from s. Gem. \$50.

For poor students: By Past. Dorn by Chr. Henninghaus \$5; by the Adell \$3.

Jünglings-Derein in Dunton \$5.05 for Aulich; by Past. Sauer by W. Duwe \$5, To the seminary building in Addison: parish in Portage City, New Year's-Coll. \$2.43. Congregation in Sebewaing \$20. Congregation in Ida H. DrieHaus \$5,Hrau K. Meier \$1; Easter Coll. by my congreg. in Minerstown \$4. by Chr. Kannecke, Logansville, \$10. Wittwe Wiedemann in Dönsmeise \$1; by Past. Frederking grf. on infant baptism at Mr. Böttker's Frankentrost \$2.

\$1.40; by the Women's - Association in Columbia, Ill, 7 bust shirts, 12 towels, 2 pillow cases, 1 bedspread, 3 pairs of woolen stockings. A. Crämer.

Thankfully, I hereby acknowledge receipt of the following gifts for my church;

By Rev. H. Horst by his congregation at Dublin \$5, Kindtauf-Coll. by Mr. Ph. Wolpert \$2.75, by Mr. L. Rings \$3. By the pastors r H. Sprengeler, E. Rolf, I. Herzer, H. Fischer each \$1, K. Damm \$2.60, K. Schulze \$1.30. By Mrs. Sylvester \$1.10.

Waconia, Djinn. 16 Apr. 1868. i. Horst, Rev.

With heartfelt thanks, the Lutheran St. John's congregation at Rome, Oneida Co., N. I., certifies to have received the following contributions toward covering their church building debt: From Past. Runkel's congregation in Aurora, Ind, \$16. From the congregation at Johannesburg, Niagara Co., N. I., \$11; at Bergholz there \$3.75. From Rev. Bauer's \$2 congregation at Michigan \$6.90.

(Delayed by the mail.)

Received in the Lasse of the nLrdl. district: (in January 1868)

For Mr. Past. v. Kienbusch: By Mr. Luecke, Howards Grove, Wis., \$1. C. Laudon, Milwaukee, \$1.

For Past. Brunn's Anstalt: C. Laudon \$1.

On the widows' and orphans' fund: From Mr. Garbisch in Freistadt \$5.

ToSynod's treasury: of Past. MultanowskyS congregation in Woodland \$15. coll. in HillSdale \$3.25. Mrs. Emmert there \$1. Past. Stechers Gem. in Sheboygan, New Year's Coll. \$14.15. Past. Himmler at White Rock 70 CtS. of whose Gem. Christmas Coll. \$3.30. Rev. Schumann's Gem. at Freistadt \$13. Gem. at Plymouth, Jubilee Coll. \$7.86, Christmas Coll. \$7.82. Coll. on 2nd Thrist Day in Sheboygan Falls \$5.42. Bro. Langner, thank offering \$5. By Rev. MultanowSky for books sold \$4.90. Coll. in Sebewaing on 8th Sunday, n. Tr. \$4, on 13th Sunday, n. T. \$3.84, on Christmas Day \$7.88. Past. Steges Gem. in Ida \$5. Past. WambSganß' upper Imma nuelsgem. \$10.35, lower \$15.65. Past. A. E. Winter in Logansville 50 CtS. Half d. Jubilee coll. in Frau- kenmuth \$17.83, Christmas coll. \$35.12, v. Young Men's Association \$25, Teacher Riede! \$1. Past. Daib's congreg. in Gr. Rapids \$12, Mrs. Schoenhut 50 Cts, several other members \$1.40, Past. Daib \$1.50. of Lutherans in Caledvnia, Kent Co., Mich, \$1.85, in Lowell & Bowen \$1.45. congregation in Grand Haven \$3.60. AuS Past. Ahner's comm. in Frankentrost of N. N. \$1. Carl Laudon in Milwaukee \$1. From the Christmas coll. of Trinity congreg. that. \$19.27. Past. Werfelmann's Gem. at Cedarburg \$3.72, at Grafton \$4.73, at Saukville \$4.27. Past. K. L. MollS Gem. in Detroit Christmas Coll. \$6, Kindtauf coll. at I. G. Zeilinger \$2.10, at I. G. Sturm \$3.05. Coll.

issFrankenlust \$18.85, in Amelith \$3.20, A. Goetz \$4.25, P. Weggel \$5, F. Zill in Frankenlust \$1, Jubiläums-Coll. in Frankenlust and Amelith \$30, WeihnachtS-Coll. there \$20. Past. Rolfs Gem. in St. Paul \$9.50. R. Schin- deldecker \$5.

For inner mission: Epiphany feast coll. in Se- bewaing \$1.55.

ToSynodalDebtSkasser Of Past. Lists Gem. of, Adell, Wis. christmasS- Collecte \$18.30, Epiphany-Coll. \$8.90, Christmas Coll. in Caseade \$3.30. For students I. & W. Hattstädt at Fort Wayne: Coll. at Coldwater, Mich.

To the seminary building in Addison: parish in Portage City, New Year's-Coll. \$2.43. Congregation in Sebewaing \$20. Congregation in Ida branch in Lewisto" \$1.33. Past. WambSganß' upper Immanuelsgem. 2nd cons. \$53, lower Gm. 2nd cons. \$48. W. Funte in Logans- ville \$2. Past. A. E. Winter \$2. half of Jubilee Coll. in Jraukenmuth \$17.82. by N. N. in Frankentrost \$10. Gem. in New Cologne \$3.35.

For heathen mission; Gem. Wausau, Wis. \$6. Past. HudtlvffS Gem. \$6.50. by N. N. in Monroe \$5. childrenship coll. at K. Meyer \$1.55. Gem. Freistadt \$7. by Past. WambSganß by Mrs. Bende \$3. Mrs. Alltag \$1. mission hour coll. at Sebewaing \$1.24. Epiphany coll. at Frankcnmuth \$23.67. K. Laudon at Milwaukee \$1. Gem. at Cedarburg \$3.10. Epiphany coll. at Past. MollS Gern, in Detroit \$3. Gem. in Grafton \$4.67. Mrs. Past. Coiner \$1.

For teacher salaries: Past. Steinbach's congregation, Milwaukee, Anniversary Coll. \$29.15, Christmasoll.' \$37.27, Past. Steinbach \$2. Gern. Offhosh \$7.50. Past. KolbS Gem., ReformationSfest-Coll. \$6.51, Christf.- Coll. \$6.34. Gem. in Monroe \$15. infant-feast coll. at K. Henitz, Se- bewaing, 12 LtS. Coll. at a private communion 15 CtS. Coll. at 17 Sonnt, n. Tr. \$7.39. Kindtauf coll. at F. Ziegler \$1.16, at Br. Daag \$1.14, at Maier 95 CtS. Jubilee Coll. in Sebewaing \$6 54, Communion Coll. \$2.80, Coll. v. Sonnt, n. Neujahr \$6.50, Frau Auch \$5, Hochzeit Coll. at Jh. Layrer \$2.05, at K. Göbel \$3.33. Gem. Frankenlnst, Amelith u. Bay City, Jubil. Coll. \$40.

For the comm. in Richmond, Da.; ByChr. Kannecke in Logansville \$10.

To the emigrants - M ission in New York: Past. Steges Gem. in Ida \$2. <0. N. N. there \$2.

For Stud. Wangerin in St. Louis: Ein Theil d. Weihn.-Coll. d. DreieinigkeitSgem. in Milwaukee, \$20.

Correction: In No. 16 deS "Lutheran" read, "To the college household in Fort Wayne of Past. Sievers \$5.66, of whose congregation \$1.34." C. Eißfeldt.

Changed addresses:

Lev. IVnZner,  
196 Ounal kort ^,vonue, OlneuZo, Ill.

Albert Liet86kmkrnn, teacher, eare ok Hermann  
Iloppmann, corner ok London 8t. L ^oüorson ^ve., 8t.  
Loui8, No.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 24, St. Louis, Mo. May 15, 1868, No. 18.

(Sent in by Past. St.)  
**Modern Roman Polemic Against the Lutheran Church.**  
(Continued.)

In the second part of his "Conclusion," in which the learned author criticizes Pastor Leydel's answers to his nine pointed questions, to put it mildly, even more pointedly, he comes out much more clearly with his right color. His tactics remain the same, they are only carried out more consistently in a gradually increased manner, and the heaviest gun is aimed at the last main meeting, in order then to leave the battlefield with the mien and elation of a magnanimous victor who still knows how to say a binding word even to the overcome adversary. As little as another Lutheran pastor needs to represent Pastor Leydel's answers in all aspects, so little does he need to turn to the compliment finally made to him and the mockery that lies therein; least of all, however, can he consider himself obligated to acknowledge Dr. Westermeyer as the victor. He has not even been able to refute Pastor Leydel's answers, how much less can he have refuted and disgraced Dr. Luther and his teaching!

1. his first question is, "Did the Reformers produce the pure doctrine of the first centuries, and if they did, how is it

then, that so many Protestants, learned men, assert with all certainty that the Reformation was nothing less than a restoration of the original doctrine, but a total break with the whole past?" With Pastor Leydel's affirmative answer, and the remark, "It was only true to the Reformers what was true to Scripture," Dr. W. is soon done, and brazenly, and making a mockery of all history, asks in reply, "Why do they alone know it, and the later Protestant scholars not?"

(2) Second question: "What validity have the symbols of faith any longer; and if they have any validity, why have they, and the reason of the present day, no more; that is, why have the reason of the Reformers, and that of the succeeding progressive science, no more?" If, as Dr. W. page 1. says, this controversy is about discussing "in the holy earnestness the most sacred goods of Christendom," why does he not rather instruct us, on the ground of clear unambiguous sayings of the sacred Scriptures, if only a single wrong one? Why does he not rather, on the basis of clear, unambiguous sayings of the Holy Scriptures, point out to us, if only one false article of faith in the symbolical books of the Lutheran Church; instead of teasing a Lutheran pastor with such finesses, which do not concern him at all, and do little honor to the author? If the learned Dr. W. only consider what validity the Roman dogmas have in Pabsthum, and to what extent the reason of Ronge, Garibaldi, and the progressive

if he were to say that science has shaken this validity, then he could answer his second question to some extent himself. Although it is a shameless impudence and wanton perversion, given his pretended knowledge of our symbols and doctrine, to speak of "the reason of the Reformers," when it should mean their conviction of faith unshakably founded on God's clear Word. But when he calls such a confession and the obligation to it "ridiculous and an absurdity," of which Pastor L. says: "It may and should always be tested by and according to the Scriptures," he seems not to know it at all, and to believe that it rests on just as rotten a foundation, stands on just as weak feet, is just as full of false doctrines and idolatries, and therefore can be refuted just as easily with the Holy Scriptures as the Scriptures. The Lutheran Concord is just as weak, just as full of false doctrines and idols, and therefore just as easy to refute with Holy Scripture as the specific dogmas of the papacy. No, the Lutheran Book of Concord is by no means "a confession of faith exposed to change every day. The right and duty of every Lutheran preacher to examine the symbol according to Holy Scripture does not prove this, but clearly shows how little it needs to fear this examination, and how all the more all those are dishonorable characters, even liars and deceivers, who are committed to this confession, but have fallen apart with it and yet want to eat the bread of the Lutheran Church as preachers and professors. The papacy finds itself with its scriptural

The situation would be different for the Scriptures and than any refutation. By the way, one easily understands their dogmas. How would it stand today with regard to it this Don Quixote - fight with windmill wings to revile the reputation if it wanted to allow free scriptural research Lutheran church. On her and her confession all the and even only the reading of the Holy Scriptures? arrows of Pabstism, of the enthusiasts, and even of hell Scripture freely? If only to save their honor, it was must splinter; Dr. W. would therefore have to be a raving madman if he wanted to become a knight on her. A pope. Dr. W. wants to befriend us with this little philosophical church diplomat does not commit such foundation of the papacy in his third question, and Pius foolishness; he prefers to play the Bramarbas in the battle IX has given Christianity hope that it will be solemnly against a thousand sects, which in principle are never in proclaimed next fall, on the occasion of a world exhibition agreement with Dr. Luther, but with the pope, who, like of cardinals, bishops, and priests in Rome. Whether the him, want to master the holy spirit in the word of God with the dogma could not be trusted without this proclamation, their arbitrary twisting of the Scriptures, and who, like because there is nothing about it in the Bible, whether it him, want to make the Holy Spirit the master of the word will only become infallibly credible through this and then of God. They want to master the Holy Spirit in the Word also attain retroactive power back to the first pope in of God and, in brotherly sympathy with him, ridicule the Rome, nothing is yet known about this. Pope John XXIII Lutheran Church, which, like the apostolic Church, must has persistently maintained that there is no eternal life; allow itself to be called a sect that is contradicted at all that the soul of man dies with the body and perishes like ends. What right has he to put the Lutherans in the same the soul of unreasonable cattle; and Leo X said: "I hold pie with them, and to hold them responsible for their with him who holds, we die like other cattle." In the latter aberrations and iniquities? Did not Dr. Luther already case, these would have to be the only correct declare to the Reformed, "You have a different spirit," and interpretations of John 5:28, 29, to say nothing of other reject all communion in faith and the Lord's Supper with examples of characteristic scriptural interpretation by the them? As little as the pope may be credited with God's popes. Lutherans faithful to the confession will certainly having purified the fountain of Israel through Dr. Luther, protest in all seriousness against having their pure although he was at first certainly an earnest papist, much beatific doctrine perverted and falsified by such and less may Dr. Luther be charged with the fact that a every other papal interpretation of the Bible, in spite of thousand sectarians and false prophets have risen up, the sophistries of Dr. W. and in spite of the solemn papal falsely calling themselves Protestants, protesting not proclamation of the dogma of the infallibility of the pope. against falsehood, but against truth, but never having

When a controversy of faith arises, who decides, for been Lutherans. 1 Joh. 2, 19. as the Lutheran church in example, whether the Lutheran or the Reformed doctrine its confession has renounced the Antichrist in Rome and of the Lord's Supper is the correct one? - Who should his seductive teachings of the devils, 1 Tim. 4, 1-3, justify the people believe? The individual preacher - or the as seriously has it renounced the "Sacramentarians" and Consistory - or -? Or shall they get their own faith from other sects and rejected their false teachings. the Bible by reading it? And if the latter, what need is When Past. Leydel complains of this tactic, and asks there of churches and preachers?" In refutation of what whether Dr. W. would approve of German Catholics, is in part quite true, what Past. L., free Scripture research Catholic atheists, pantheists, and materialists being cited and the most sacrilegious and ridiculous falsification of as witnesses from the Catholic Church against Scripture, - Leydel with Lessing, Göthe, Thiersch, Uhlich Catholicism? the latter replies, with Junker Alexander: and Wislicenus, the Lutheran Church and a thousand Yes, Bauer, that is quite different. "Voltaire, Diderot, &c., sects that have arisen in the last 300 years, are quite fell out with the Catholic Principle, and, like the leisurely lined up into a frightfully ghastly bogeyman, in Rationalists and Lutherans, are opponents of the order then to cram at it for a whole ten pages with Church." Asks Past. L., "Is that honest and fair, to mocking sophistries. When the theologian Dr. W., who is execute name Protestants against Protestantism as avowedly aware that he is dealing with things "on which witnesses?" so Dr. W. answers with original man's peace of conscience here and blessedness there ingenuousness, "I mean it is. Why should that not be depend," is about to discuss the Lutheran doctrines of honest and cheap? Lessing, Wieland, Göthe were not the clarity and distinctness of the Word of God and of the name Protestants, but real ones, though very advanced." free investigation of Scripture, which are founded on The man is not bad at making an X for a U, and then at sunny sayings of the Holy Scriptures (2 Pet. (2 Petr. making a mighty show of himself as a victorious 1, 19-21. Ps. 119, 105. Joh. 5, 39. Acts 17, 11. 2c.), in a disputator. Saul has beaten a thousand, why should he mocking way, then Zechariah 3, 2. might be more not take a little more in his self-confidence than other people? That David hath smitten ten thousand, in that he hath slain Goliath in nom

with the sling stones of God's word and at the same time convicted the thousand sects and enthusiasts of his and later times as false teachers through his immortal teachings, this only makes Dr. W. even more arrogant. The more famous the Hector, the greater the Achilles who defeats him. He intends to finish off Dr. Luther with the following two questions. Only the pope knows how to lead such never defeated, always victorious fighters, who do not allow their supposed triumph to be stunted by any counter-evidence from God's Word, by any logic, to the battlefield for his cause. One understands why he lets his priests, as a former Roman priest who converted to the Lutheran Church reported to me from his own experience, first study philosophy for five or more years and then theology, and what a short time; why all studied Papists who still resign before ordination to the priesthood usually become declared worldlings and pantheists, and why, finally, those who, through diligent study of Holy Scripture, have been saved from suffering shipwreck of their faith on the cliffs of heathen philosophy, and therefore, as priests of the Papacy, instead of idolatry and works righteousness, preach the sole merit of Christ and the doctrine of justification by faith alone in accordance with Scripture, are either, like Martin Boos, Johann Goßner, and others, 'persecuted and pushed out of the Church. They should either be persecuted and driven out like Martin Boos, Johann Goßner, and others, or put to death with fire and sword like Paleario, Huss, Savonarola, and others.

So it is always the same old song: The Reformers and with them the Lutheran Church protest against the lie, Lessing and consorts protest against the truth, both protest, so in principle they are one. The honest buyer takes the purchased goods, the thief the hollow goods; both take, therefore they are both thieves.

(To be continued.)

**Roman is good to live, but Lutheran is good to die.**

In the "Catholic Messenger of Faith" of Louisville, Ky., of April 29, the old Vettelian fable is again served up to the ignorant readers that Melanchthon had told his dying mother, who had been seduced to the Lutheran faith, that it was well to live Lutheran, but to die "Catholic" well. The fable messenger tells nehmlich, as follows:

"When Melanchthon's mother, who had allowed herself to be persuaded by her son to apostatize from the Catholic Church and convert to the Reformation, lay on her deathbed, she famously summoned her son and asked him solemnly and earnestly: 'My son! by your counsel I have left the Catholic Church and embraced the new religion; I therefore adjure you by the living God,

tell me without secret in which faith I should die/ said to his mother not at her deathbed, but on his own deathbed, thus 31 years after her death! (For, as is well known, Melanchthon did not die until 1560.) However, the pride of the reformer. Mother,' he said at last, 'the although the Louisville "Messenger of the Faith" has Protestant doctrine is easier, but the Catholic one is omitted from Varillas' poetry that by which the latter safer.' This is the most striking proof that one thinks life easier and better in Protestantism, but dying in Catholicism." So much for the "Messenger of Faith." Melanchthon said to his mother: "The religion of Luther Of all this, just the opposite is true. Melanchthon's is more plausible, the Roman one safer," Melanchthon is mother, who remarried twice after the early death of said to have said "alas to the "Messenger of the Faith": Melanchthon's father, did not become Lutheran, but "The Protestant (!) doctrine is easier, but the Catholic remained in the Catholic Church for the sake of her one is safer." The difference, then, between Varillas and strictly Catholic husbands until shortly before her death. the "Messenger of the Faith" is that the latter relates that She even had one of her daughters from her second Melanchthon said those words to his mother after she marriage become a nun in Neuchâtel. But when had already died 31 years before, which Varillas just did Melanchthon traveled with the Elector of Saxony to not think of, while the "Messenger of the Faith" relates Speier at the beginning of March 1529 to attend the that Melanchthon had called the Lutherans Protestants added Imperial Diet, the opening of which was delayed, even before their Protestation, which is about as much Melanchthon used the free time to visit his old mother as if someone told that Columbus, on his voyage across and his zealous Lutheran brother, Georg Schwarzerd, in the Atlantic Ocean, had said: "I want to see if I cannot discover America!" I wonder who would believe that? - in Bretten, where he was the mayor. He found the aged Let the "messenger of faith" take note if he wants to twist mother near death. She asked the son what she should the story again, or invent something that did not happen believe among the disputes of the scholars in order to all by himself, as, e.g. the popes have purely invented to be able to die blessed. What did Melanchthon do now? the story of the *Donatio Constantini*, then he must first He asked the dying woman what she prayed and what study the history of the time to which he wants to transfer she believed? When she then confessed that she relied his made-up story, so that he does not shoot a buck by on nothing but the precious merit and blood of her dear which he betrays himself, which can easily happen Lord Jesus Christ and directed her prayers to him alone, especially if he, as the scholars are to call the thing, Melanchthon strengthened her in this faith and assured commits such an anachronism again. Of course, the her that she would certainly die blessed on this faith. She "messenger of the faith" would do best if from now on he is thus a striking proof that to live Romanly well is to die would rather not invent any more stories at all, but Lutheranly well. For in life she had relied on her wretched works, and, instead of Christ alone, had always tell everything as it really happened. Now this is invoked Mary and other saints, and sought help from not a Jesuit, but a genuine Lutheran principle, but we them; but in death, like George, once the dying Duke of should think that even a Jesuit need not be ashamed to Saxony, she threw all this away, and wished in good act according to it. W. [Walther] Lutheran fashion to be justified and blessed before God

by faith alone in JESUS Christ.- It is amusing that the Louisville "Messenger of the Faith" relates that Melanchthon said to his mother, "The Protestant doctrine is easier, but the Catholic is safer." But every good Protestant schoolchild knows that the Lutherans received the name Protestants only after that incident, because they had entered a solemn written protest against the Neichsabschied of Speier on April 29, 1529." Hey, hey, you papists, something like this should not happen to you! By the way, as is well known, the Frenchman Varillas was the first who invented this fable; Varillas, to be sure, lied even more grossly, in that he says that Melanchthon had written the words of the "Messenger of the Faith.

mission stations among the Indians, the question has been seriously considered several times at Synodal meetings whether the mission should not be abandoned altogether. But our Synod, praise be to God, has maintained that it is not for it to look to success, but to the express command of the Lord, which makes the mission to the Gentiles the duty of the Church, and has therefore continued the godly work, in spite of the "puny" fruits, just as the gifts of love have never ceased to flow abundantly for this blessed purpose. The work alone is ours, but the blessing and success of it lie solely in God's hand, and if it is not bestowed on the poor blind heathen, because they do not esteem themselves worthy of eternal life, it will nevertheless flow back to those who would gladly have helped them in heartfelt love.

Incidentally, it can only be good and beneficial to become somewhat aware of the reasons for the sad lack of success of the Indian missions; for here Christianity in this country has a doubly great debt to pay. For, while we should think that the circumstance of the heathen Indians of this country being everywhere surrounded by the Christian Church, should render their conversion much easier to the missionaries than in the distant heathen countries, this, no doubt, is precisely the chief cause of the unsuccessfulness of their mission. For from whom have the poor Indians had to see and experience more injustices, more cruelties, disgraces, vices, and aversions, than from apostate members of the church, from their name Christians? Is not the name of Christ blasphemed among the heathen for their sake? Have they not been largely responsible for the terrible judgment of hardening, under which the Indians seem to lie? Should not the Church, therefore, innocent as she is of it, heartily mourn and humble herself over it? Certainly! As much as the wandering life of the Indians is an obstacle that the Gospel cannot prove itself in its full power in them, one does not claim too much when one says that this obstacle is by far not so great and insurmountable as the obstacles that are found among other heathen peoples, where nevertheless the faithful work of the missionaries bears lovely and rich fruit. This is proven, among other things, by the history of the earlier Indian missions, especially that of Johann Eliot, who, for the sake of his excellent and richly blessed work among the Indians, is rightly called the "Apostle of the Indians," of which a brief report will now be given. But God also honored the German people by giving the Indians a "chosen tool" for their conversion to the Lord in the Herrnhut missionary David Zeisberger, whose blessed work will be presented to the dear readers later, God willing.

**Johann Eliot,**  
the apostle of the Indians.

Among the saddest and most unsuccessful heathen missions of "our time is without doubt the mission of the heathen Indians of this new fatherland of ours. Of no mission field have we read rarer and more meager reports, and no mission reports are written with more sighs and lamentations than those about Indian missions. Among no people does the Gospel seem to find more difficult entrance, among none can it reveal its divine power less, among none are the relapses of the few converts into the old pagan nature more frequent than among them. The experience of our Synod confirms this in such a sad manner that, in view of the complete lack of success and hope of our two

Johann Eliot was born in England in 1603 or 1604. Many slipped away, and the looks of the few who Eliot was very happy in his family life. God had given Little is known of his early history and his birthplace; we remained showed me that the favorable mood for me him an excellent companion who, like him, burned with only know that his parents, who were probably not had changed among them. I stood all alone in the midst love for the Lord and therefore stood by her husband's without means, had him study theology at the University of the inflamed crowd. But it pleased God to rouse me to side like a mother in the church, respected and loved by of Cambridge, where he made excellent progress with a bold resolution. I declared, "Neither you nor all the all. Her great knowledge and experience in medicine excellent facilities and tireless diligence. That his parents chiefs of the land do I fear, for with me stands one enabled her to give valuable help to the poor sick in the were very pious and devout, he assures himself with the mightier than all of you."-The Lord had given the word; congregation, and her excellent gift of economy made it following words: "I must acknowledge it as an before the word the defiant man broke down, his heart possible, with Eliot's not very large salary and in spite of unspeakable grace of God that my youthful years were sank, he surrendered.-Such an effect I had not expected his great generosity, for four of her sons to study blessed by the fear of God, prayer and contemplation of from my word: how could I? the Lord had done above theology at Harvard University in Cambridge, Mass. the divine word in the house of my parents. entreaty and understanding." From that time on, But let us now turn to the actual missionary activity Nevertheless, he did not show any decided devotion to Cushamoquin and his tribe willingly allowed Eliot to of Eliot among the Indians. \*As much as all his time and the Lord until, after completing his studies, he joined a instruct them in the gospel, and soon he made the strength were taken up in the faithful service of his pastor, Thomas Hooker, who was richly blessed in following confession: "Before I knew God, I thought I was church, and as little as he gave room in his heart to the England at that time, as an assistant teacher at his good. But since I have known God, and what sin is, I find thought of giving up his church in Roxbury, which was educational institution, whose powerful sermons and my heart full of sin, and the longer, the more sinful I find so dear to him, there soon arose in him a hot and excellent conduct also won him completely to the Lord myself. O, this gives me much grief." - In spite of his irresistible urge of love to preach the sweet gospel also Jesus. But since he had no prospect of ever attaining a great gifts and richly blessed ministry, Eliot yet remained to the poor heathen Indians who lived around him in the clerical office because of his disagreement with the humility itself, holding himself down to the lowly, woods. Since a thorough knowledge of their language English church, Eliot, like many others, decided to leave appearing in the poorest hovel as a friend and comforter, seemed to him to be the first condition, he quietly set the English fatherland for the sake of greater freedom of and denying himself every convenience about learning it by taking an old Indian who could conscience and to move to America, where he landed in of life; only one dish ever came to his table, and when he speak English into his house and using his help. Fifteen Boston, in the state of Massachusetts, in 1631. The was invited to dine elsewhere, he always spurned the years Eliot, with his excellent gifts and iron diligence, preacher of the independent congregation there, who delicacies and contented himself with the simplest. He spent in the thorough learning of the language, until at was about to leave for England, requested Eliot to never drank anything but water, and said of wine, "Wine last he was so completely proficient in it that he was able administer his place during his temporary absence, and is a noble, delicious drink, for which we should humbly to express himself with ease. But when he had come Eliot did so with such fidelity and success that the thank God; but I remember that water was first created." this far, he knew no longer how to delay. On October congregation, on the return of their regular pastor, He was a man of prayer, and not only made prayer his 28, 1646, he set out for the nearest Indian village, only desired to employ him as second pastor. He preferred, daily exercise in the closed closet, but not infrequently two hours from Roxbury, accompanied by three however, to follow the call of a new congregation in appointed special days for fasting and prayer, especially Christian friends. He had already sent word to the Roxbury, a suburb of Boston, in which he labored 53 when he was confronted with important difficulties. One Indians that he would come to them that day to confer years with untiring fidelity and great blessing until his of his most shining virtues was his self-denying with them on a most important matter. Numerous, death. generosity, and not only did he never tire of giving, but therefore, they were assembled, when Eliot, the tall But let us first take a closer look at the man before he also knew how to make others share and enjoy the handsome man, stepped firmly among them, holding no we move on to his extraordinary missionary activity. Eliot blessedness of giving with him, with a certain friendly weapons, nothing but a book, -the Bible, in his hand. The was a tall, handsome man, whose appearance was as importunity that could not be refused. So great was his sight of the great crowd of heathens looking expectantly impressive and inspiring of confidence as it was friendly generosity that he often found himself in extreme at him seized him so powerfully at first that his heart had and winning, whether he was among Christians or embarrassment. One day, when he was collecting his to give vent to a prayer in English. Then he spoke to the pagans. He knew no fear of man; for love for his Lord, salary from the treasurer of the parish, he had tied the congregation about Ezek. in the Indian language for whom he served, as well as for the immortal souls whose money in a handkerchief with many tight knots to prevent about five quarters of an hour. 37, 9. 10. Beginning with salvation he sought, filled his heart and pervaded his Eliot from giving away half of it before he got home. On the divine law, he showed how man had come under whole being. As unsparing as he was in preaching his way home, however, Eliot visited a poor sick family, God's curse and wrath through his transgression; then against the sins and encroaching worldliness of his and, seeing the great need, tried to untie his he preached to them the gracious redemption from congregation, so undaunted was he in the face of the handkerchief to give them some assistance. But the God's wrath and curse through the incarnation and the fury of unconverted hostile Indians, and he often thereby knots were so tight and artificial that he could not get at suffering and death of the Son of God, and finally overcame his bitterest enemies. Eliot himself relates the the money. So he handed the whole bundle of money to described the blessed state of all those who embrace following interesting incident. One of his fiercest enemies the poor housewife, in a somewhat tremulous voice: Jesus Christ in faith. was a certain Chief Cushamoquin, a formidable man "Here, my dear, take it; I think the among his people. "The anger of this man" (Eliot tells HE has laid it all out for you." \*) Cf. Burkhardt's kleine Missions-Bibliothek, I. "was expressed during a lecture I gave to him and his horde, and during the argument that arose between him and me, in such a way that even the Indians were filled with fear. Their faces paled.

Eliot had spoken with a holy, heartfelt eloquence, andThey thanked God for sending Eliot to preach suchThe part of his government and makes up for his the impression it made on the attentively listening wonderful things to them. - For the third time Eliot came mistakes afterwards, as it were. Indians was powerful, the effect it produced truly on the 26th of November, and behold, many of the Br. W. But do we not have the duty to do good and wonderful. It first showed itself in the many questions Indians had already pitched their huts at the place of to share? But this can hardly be done better than with which the Indians now assailed Eliot. One of them meeting for some time, so as not to miss any of the through this society. All the money paid in will be asked how they could come to the knowledge of Christ, sermons. But Eliot found the meeting somewhat smaller distributed among widows and orphans. to which Eliot replied: "If you can read the Bible, the than the first two times, for the wizards of the Indians had Br. M. But not according as they are in need, but Word of God, from which I teach you, and as long as you meanwhile worked against him. No sooner did Eliot learn according as they have paid. Every Christian ought, of cannot yet do so, you must diligently meditate on what this than he approached one of the same with the course, to set apart a portion of all that he takes for you have just heard from it, and pray always: O Lord, let question, "Dost thou think God or Chepian (the evil spirit) charitable purposes, not of his abundance, but of his me know JEsu, because I know him not yet." To the the author of all good?" And when the sorcerer daily food, which will certainly be no harm to him. But he objection that JEsu does not understand the prayers of answered, "God," Eliot reigned upon him, "Why then should give it as a loan to the Lord, who will repay him the Indians, Eliot replied, "Jesus Christ, and God by him, prayest thou to Chepian?" - and the man retained neither with good things, Prov. 19:17. But he who gives it to that made the world, knows and therefore can do all things, strength to answer nor to stand. But what an impression company with a certain intention, to secure it with and for that very reason can be a Saviour of the Indians." his sermon made this time he was to learn that very abundant interest for his own family, has, in my low Under such and such questions and answers, three full night. Comfortably he had lain down again in the hut of opinion, his reward there. hours more passed, until night fell, and Eliot dismissed Chief Waubon to rest, while the savages sat along the Br. W. There is no question here of any reward at all, the Indians with a prayer, after which he sought rest in wall in mute amazement at his confidence in them; then in that we are saved only by grace; - moreover, it has the chief's cabin. Here he and his Christian companions suddenly Waubon, the chief, arose and began to speak only its purpose for this life. noticed an Indian with his head bowed, weeping of all that Eliot had preached to them with Indian eloquence, so that all forgot their slumber. And as often Br. M. (very gravely). Dear Br. W.! I am not speaking violently, but who, as soon as he wished to speak kindly to him, turned against the wall, and at last left the hut. as he awoke in the night, he raised his voice to speak of the reward of our works by merit, but of the reward by Eliot had no sooner heard of this than he sprang up to the word of truth and grace which they had heard. After grace (Heidelb. Katech., Fr. 36). Our works do not "go seek the troublesome man. He found him wandering a few days even a respected and wise Indian came with before," but they follow after. But a work which is not about in the woods, all broken and crushed in heart at two comrades to Eliot at Roxbury, asking to be received followed by a reward of grace in that life cannot be of what he had heard to-day; and he was not the only one among the whites, and desiring a Christian education for faith. But that which is not of faith, - is sin. who was so distressed. Rejoicing in heart over the his son and some other children. And when Eliot, on the Br. W. If you take it that way, of course! - but then blessing the Lord had laid upon his word, Eliot returned 9th of December, 1646, came for the fourth time among one should not have any associations at all, should not to Roxbury the next day, having promised the Indians, at his dear Indians, all of them altogether offered him their engage in any community charity, since community their request, to come again soon. This happened on the children to be educated. makes one strong. 11th of November, a fortnight later, where again a large Br. M. Community charity in the true sense is band of Indians had assembled. Eliot stood among them, something delicious. Even the Saviour looks with saying, "We have come to bring you good things, new pleasure on the placing of things in a common box of things, from the great God, the Almighty Maker of God, but the depositor does it here for no other reason heaven and earth, and to tell you how wicked and vicious than out of love to God and to his neighbor in need of men may come to him, so that they may be happy during help. He has no other guarantee than the promises of their lives, and when they die go to God and live in God; on these alone he relies. But cursed is the man heaven." Then he first took the children before the who relies on men and takes flesh for his arm. sermon, questioning and teaching; during the sermon Br. W. Farewell! - the old people were again very attentive this time, and Br. M. Likewise!- afterwards had again a great many questions, which showed what a powerful impression the sermon had made upon them. One old Indian came up and asked whether it was not too late for a man near death to repent of his sins and seek God; another asked how they could come to serve God; a third cried out with tears, "Alas, that I know JEsu Christum so little!" - And Eliot, in the power of God, testified to each one what he needed. At his departure this time, the Indians were already breaking into praise and

(To be continued.)

About life insurance.

In the "Evangelist," a Reformed paper published in Cleveland, in the number of April 29, there is a conversation between an agent of a life insurance company and a Reformed Christian. The agent is identified as Br. W., the Christian as Br. M. The conversation actually took place and was then reported in the "Evangelist". We report the following from it:  
Br. W. (Agent). The Life Insurance Company does not wish to withdraw from trust in God; but should it not also be the duty of every householder to make provision for the eventuality of his being suddenly torn away from his family by death? - But our society is helpful to him in this.  
Br. M. So because, in your opinion, the faithful heavenly Father, without whose will not a hair falls from our heads, sometimes acts clumsily, and is also not good at arithmetic (Lord, forgive this disrespectful language, which after all is intended for your honor!

Emergency in Bremen.

I do not mean one like that in East Prussia and Sweden. Despite the complaints about bad times, there is still no shortage of the rich man's goods in the old merchant's city; many thousands of thalers have already been collected for the hungry. In the end, however, it would not be so bad if it were only the physical lack, there would still be help; the miserable would also gladly let themselves be helped. But the people are pining away in a completely different way.

Noth. The bread of life is baked for them out of stones and but as a martyr of the truth. He rose from the dead, opened his service a few Sundays ago, without further sand, while the most naked unbelief has raised its head so far as he lives eternally in humanity; but his body, like introduction or explanation, by reading out a full and there on a multitude of Christian pulpits and preaches it every other dead body, dissolved again, became dust, correct price-list of what the flour, butter, meat, oil, eggs, blasphemies of Christ, the Son of God, in the most He did not ascend to heaven, for since Copernicus there sugar, coffee, shoes, calico 2c. 2c. A local paper ungentlemanly manner. At the Lutheran cathedral, on this no longer a heaven suitable for such an ascent." remarks on this that none of the audience would have last Feast of Trinity, the pastor Bulle preached that the The reader hears here the own words of Dr. Schwalb, had such a dull mind, or been so nailed up as not to doctrine of the Holy Trinity was nothing but the remnant and he will easily understand that on such an impudent have understood this "hint with the lamppost," and the of paganism with its many gods, and that no true Christian attack the whole battle line of the kingdom of God Mr. Preacher was rewarded by a "*liberal donation*." The was who still believed in it. - At the cathedral, Andre had immediately jumped under arms. A merchant put a price Americans are practical people in general, i.e. they taught nothing better for a long time, but they had not the best refutation of this heathen doctrine, and the know how to practice money together. Just pass by an come out with it as broad-mindedly as Mr. Bull. The majority of pastors issued a vigorous protest in the auction store, for example, and listen for a few moments reformed churches had the grace that the Lord still gave newspapers against these blasphemies of a man who to how the skilled auctioneer knows how to sell his very them many a faithful preacher. In recent times, however wanted to be a preacher of the gospel. It is especially ambiguous goods, his genuine gold watches and things have changed. At St. Remberti, the two young gratifying to note that even from the cathedral there was earrings, his durable skirts and trousers, and his pastors Manchot and Kradolfer continued the destructive no longer a solitary voice, as we were accustomed to indestructible shoes and boots. So again the other day work of the deceased Nagel with renewed vigor, and I hear, but that this time the dear Pastor Petri had his the eminent American pastor, Beecher, has been September of last year, Dr. Schwalb from Strasbourg, Dr. Merkel, at his side. The dispute is auctioning off the seats in his church for \$26,000 for a nestled in St. Martini as the newly elected pastor, who reminiscent of the catechism - time in Hanover. In all the year. These are practical people! - By the way, some was soon to raise a song that drowned out that of all his people are disputing about the old and the new faith, very tough and stable natures could learn something colleagues. In Bremen, there is also a so-called and I think Satan has once again made a bad from these practical progressive people, e.g. the "Protestant Association," but not for such people as themiscalculation. He may have his pleasure in wolves in congregation in S. near W., of which the "Reformirte honest, brave princes in Speier in 1529, who publicly sheep's clothing, but he must nevertheless experience Kirchenzeitung" reports: "This small but prosperous protested before the emperor and the empire against that many a sleeping man is awakened by his spectacle, congregation did not have a tower clock, simply everything that wanted to place itself next to or over and many a dumb mouth is driven to confession. He is because no one wanted to let an individual have the above the Bible in matters of faith. These were poor very powerful, but he has found his Master, Jesus Christ, glory of having made such a gift to the church. Their simple-minded wretches compared to our new fangled God's only Son, God from God, light from light, true God pastor, upon his transfer to another office, believed that Protestants. They believed in the Bible and in the dead from true God, highly praised forever. - he would be leaving behind a desirable memory if he Lord Jesus, that he was true God from eternity and their Bremerhaven. . . Rupert. gave her a clock, but instead of the well-deserved (Stader Sonntagsbl.) thanks he received from the congregation, he was told that they could only accept it if he also gave the church a capital "B". from the interest of which the sexton could be remunerated for winding and setting it, and he therefore saw himself compelled to return the clock already purchased at a loss." -Z

**How Proselytes Are Won.** The Roman Church makes extraordinary efforts to reach out to Protestant youth in particular, to gradually remove their fear of soul-murdering pabstry and gradually draw them into its arms, into its dear heart in the abyss. And Lutheran parents can sometimes be so careless, so unloving, so conscienceless, that they send their poor daughters into these glistening dens of poison, so that they can learn a few useless finger exercises from the good, pious, innocent, so loving, so friendly nuns, in order to be able to brag about them to the world and to do a little noble fattening. While the souls of such inexperienced children then already begin to distrust their teachers and pastors, who warn them against the false prophets, for their parents let them go to these prophets themselves and pay money on top of it, and the girls now also make the experience that the nuns,

To the ecclesiastical chronicle.

**Synodal Assembly.** From May 6 to 12, the meetings of the Western District of our Synod took place, as already reported in the "Lutheran". These were not only very numerous attended, namely by 61 voting, 34 consulting pastors, 50 school teachers and 62 deputies, to whom 9 pastors, 11 teachers and 5 congregations were added as newly admitted, but were also showered with abundant blessings by the Lord. The consultations, which were held in true unanimity, dealt with all kinds of important questions and matters. Concerning doctrine, some theses of the paper: That the Lutheran Church is the true visible Church of God on earth, and the beginning of a paper on the importance of the doctrine of the Antichrist were discussed in detail. Practical matters were also of great importance, and we therefore call the attention of our dear readers to the Synodal Report which will appear in print as soon as possible. -

**An understandable hint.** A preacher in the eastern part of Massachusetts hears...

who teach them, and the priests who sometimes visit them in the lessons, do not force them to become Catholic, nor do they even scold the Lutheran faith, oh no, it is all done so innocently that only a fanatical preacher, who really does not know the matter, can be against it. O, you clever parents, have you not yet heard of the wolf in sheep's clothing, and do you think that the polished Roman clergy cannot come out lamb-like, childishly innocent, when it is a question of catching poor unsuspecting sheep? And now you think that because the Romans do not show their teeth to your children in their schools, but only gentle, soft wool, they are harmless to your children, and then the girls also "learn" a few scraps of beautiful arts! Oh, you foolish parents, how blind you are, how irresponsibly sure you are, you know it yourselves: "With bacon you catch mice. Do you think that the Roman exterminators did not understand this art? - This Roman proselytizing is going on all over the United States, and is gradually becoming more and more insolent; the wolf is already letting his nails, like the cat her claws, show more and more clearly. Thus the "Lutheran Magazine" reports the following: "An English paper reports that the Catholics in Chicago have a girls' school connected with the convent of St. Francis Xavier. It is open to all Protestants, and all the teachers inside are nuns in full habit; and proselytizing efforts are incessantly made on all the pupils. They have also boarding-houses, where young wenches, who have but a small earnings, find good lodging for four dollars a week, on condition that they attend the services in the chapel, and observe certain religious formalities and the like. Where boarders are thus perpetually exposed to the most tempting influences, which work to lead them over to the Roman church, who will be surprised if one after another they waver, and fall a prey to that church?"

-Z

### Filling Stones.

Only there the educating grace has its work, where the believer through the constantly enlightening power of the law first becomes a greater and greater sinner in his own eyes, that is, recognizes himself as such. And just there the Gospel and faith show their most glorious power, where the believer does not despair of the forgiveness of sins in Christ and of his sonship with God, where he recognizes in himself almost nothing but an inveterate devil and a satanic monster.

Through Christ's blood and death, God is with all

But only those are reconciled to him who truly believe in this Christ.

### Request for assistance with a church building.

Since the requests for support are many, and every giver also desires to know whether the one who asks him is in need of support, it will be of necessity that we indicate the honest cause of our request.

We came from the unchurched church of Prussia; but because our fathers had been Lutheran, we did not want anything else either; but since we had nothing less than the right knowledge of the pure Lutheran doctrine, 'o things have gone a little badly for us. - God grant that everything will finally work out for the best! After we had settled in the area, we joined a small congregation that had begun to build a church and parsonage, and helped to complete it as much as our means and strength allowed. The congregation joined the Presbyterians, old school. Nothing was mentioned of the doctrines of distinction, but repentance and conversion were the more strongly emphasized ; by which we were led astray. And when at last a preacher left, who emphasized the rigid Calvinistic doctrine of predestination in all seriousness, our eyes opened, and we saw where we had been led astray; we left, and had to abandon the church property.

What now? Build a new church. Said, done. Church school and parsonage were built with great effort. But since we lacked nothing less than the knowledge of the right pure Lutheran doctrine, and consequently also the conscience for the same, it unfortunately happened that also Reformed and such Lutherans were accepted who had already changed their Lutheranism with Methodism. A united congregational order was introduced, in which the Heidelberg Catechism was deleted and the Lutheran Catechism was retained. We joined the Illinois Synod. When a preacher was called who preached to us about the Lord's Supper: it is 1. a memorial meal, 2. a love meal, 3. a sacrificial meal, a quarrel broke out which ended with the fact that we have to look at our just built buildings, church, school and parsonage, with our backs. So now there is nothing left for us but to build again. Since there are so few of us, 16 fathers of families, and most of them in poor circumstances, we have dared to put our request to the hearts of our dear brothers.

We must confess our sin in this, for why have we not resolutely placed ourselves on the ground of pure doctrine? but the dear brethren will excuse. This sin was committed by us in ignorance. And if we would now give way to the Reformed only so far as to hold communion with them, we could

we will regain all church property; but God graciously protect us from this! We have hitherto held our services partly in private houses, partly in an old dilapidated building in

We have held our first meeting in the somewhat restored blockhouse. But since we now have to build, the means are lacking, and we have been expelled from our church property for the sake of our faith, our dear brothers want to support us somewhat in our building. A church is to be built, which will also be used as a school, and a parsonage.

On behalf of the community, the Board signs.

L. E. Knies, Pastor.  
H. H. Heidbrink, Principal.  
I. F. Horstmann, Foreman.  
Drako D. O., Dasouuaão Oo., No.

### Church News.

Since the Lutheran congregation of St. Peter's in West Wheeling, Cook Co. Ill, which had previously been served by me as a branch from Elk Grove, had become so strong that it believed it should appoint its own pastor when I left, the choice fell on Pastor I. E. Nöder. With the approval of his former congregation at Rainham, C. W., he followed the calling given to him and was then solemnly installed into his new office by the undersigned on the Sunday of Misericordias Domini, the 26th of March, by order of our Reverend District-President, Mr. F. Bünger.

The Lord Jesus Christ builds up the dear church inwardly and outwardly more and more and crowns the ministry of his servant with rich blessings.

Dundee, Kaue Co., Ill, May 1, 1868. h. Schmidt.

Address: Rov. 1. L. Rõäor,  
Dunton Ltation,

vook Oo., Ill.

### Church consecration.

The Trinity Lutheran congregation in Clarks Fork, Cooper Co., Mo., had the joy of consecrating their newly built church to the service of the Triune God on Quasimodogeniti Sunday, April 19 of this year. This church, both in its external appearance and in its internal furnishings, in the latter of which the congregation in particular spared no expense, is an ornament to the entire surrounding area. Unfortunately, the neighboring pastors, on whose participation in the inauguration the congregation had counted, did not arrive. Therefore the intended afternoon service could not take place. In the morning the undersigned preached on Acts 24:14-16, taking into account the many strangers who had come from neighboring Boonville and the surrounding area and who belonged to other communities: "When is and remains our church a true, pure Evangelical Lutheran, i.e. Christian? 1. When our church does not shrink from the disgrace of being called a sect. (2) If it holds fast the faith of the fathers, that is, if it believes all that is written in the law and the prophets. (3) If in such faith she exercises herself to have an unharmed conscience in all things, both toward God and man.

Let this church then be committed to the protection of the Almighty. May he keep his eyes open over it, and guard and protect it, so that it may never be denied.

The church is not a church of the Holy Trinity because of its name, because of false doctrine or ungodly nature on the part of the congregation.

Friedrich Wesemann.

Synod Ad.

The Synod of Missouri 2c., Northern Districts, will hold its sessions this year, g. e. G., June 17- and the following days, at St. Stephen's Church, Milwaukee, Wis.

M. Günther.

Those brethren and guests who intend to attend the aforementioned Synodal meetings are hereby kindly requested to notify the Caator l'ooi of their intention in good time at the address given here; otherwise they will have to blame themselves for the inconveniences resulting from their failure to do so.

A Lteivbaoll,  
5tk iVärä, Loott 8tr, no. 376,  
Wirfaukee, iVIs.

Conference display.

The Southern Weft-Indiana Pastoral Conference will gather, please God, on June 9 of this year in Darmstadt, Ind.

P. Seuel.

Advertisements.

So just left the press: Stenographically excellent colloquium of the representatives of the Synod of Iowa and those of Missouri, Ohio, &c. St. re.

How important and worth reading document this is, it is quite superfluous to discuss here only of the further. One should buy it and read it once and again, for to all appearances we are now unfortunately only just at the beginning of a burning dispute with a tongue-tied and by no means loud counterpart. The book is available from Mr. Agent M. Barthel here and from Hewes L Brauns, 6 Market St., Chicago. The price is 60 Cts. single, 50 Cts. in lots -

The faithful shepherd of souls.

Set to the light by  
M. Nic. Haas.

The first part of the manual on private pastoral care known under the above title has just appeared in the publishing house of Mr. Fr. The name of the author, born at Wunsiedel in Bavaria, died as Pastor Pnmarius at Bautzen in Upper Lusatia in 1715, is recommendation enough. The work is divided into three parts, the first of which gives instructions for the pastoral treatment of the sick, the second for the treatment of the challenged, the third for the treatment of prisoners, the dying and those preparing for execution.

There will hardly be a case under these headings that would not be considered here. The peculiarity of this manual consists in the fact that it does not set up rules, but rather puts into the mouth of the preacher what he should say to the person to be treated. Haas has exploited more than a hundred writings. The printing leaves nothing to be desired. The published first part comprises VIII and 128 pages of large print in large octavo. The price of this booklet in paperback is 65 Cts. As soon as possible, three more issues of approximately the same size will follow, each for the same price. One dressirt: Ur. Pr. Dette, No. 906 5tll 8tr. the Prmrklm H.v. L liVask 8tr. 8t. Douis, No.

(Receipt and thanks.

For poor students received from Mrs. Friederiko Mohr in Trenton, Ill. \$2.50. By Past. Grätzel in Baltimore County, Md. collected at Mr." H. Dümer's wedding \$5.10. From Mr. Mater Wehle \$50.

C. F. W. Walther.

(Submitted.)

Since I have saved this year \$50.00 and I, as a poor pastor, as is customary in all the world, would also like to invest the little so that it swells to a proper capital, but I know of no safer and more certain institution to achieve this infallibly than at present the building fund of the Lutheran Synod of Missouri, Ohio, etc. for their educational institutions, I ask you to allow me to deposit this \$50.00.

Sender This, when the interests, after Luc. 19th, shall be due, will certainly not be lacking.

Received

to the building fund of the school seminaryS:

From the congregation at Rich, Cook Co, Ill.: by C. Ob- lendvrf, H. Werner, H. Stünkel each \$5, L. Rähje \$3.50, Bro. Bode jun, L. Deneke, Br. Matquardt, Br. Bartling, H. Kruse, A. Kummerlehne, M. Weimaun \$2.50 each, Br. Schulze \$2, Br. Wegener, H. Oehlerking, H. Walter, Ph. Werner, E. Plumhoff, H. Seemann, H.'Stege, W. Walter \$1.50 each, H. Lüssenhop \$1.25, Wittwe Stünkel, Br. Bode sen., W. Stünkel, C. Brüggemann, H. Stüwe, G. Plumhoff, I. Hillbrecht, H. Schulze, I. Halletzky, Fr. Rathje, D. Möcker, F. Möcker, H. Gieseke, W. Hahne, I. Simmerer each \$1, H. Seemann Jr. 75 Cts" W. BartelS, H. Heine, H. Mosel, H. Kracke, N. N., H. Mahler, H. Steuber each 50 Cts, F. Duwe 25 Cts, together \$70.75. By Past. Wunder in Chicago by H. Schulze, Th. Reinhardt, L. Steinbach, Ch. Lücke each \$5, by himself \$10, L. Ritsch- kwsky \$3, E. Jüngling, I. Stammer each \$1, together \$35. By Past. Heitmüller, Rodenberg, III, by F. Hinze, H. Geistfeldt each \$8, C. Grupe \$5, I. Fraaß \$2, add. \$23, Jakob Hebel in Strattonport, N. I., \$10. by Mr. Kassirer Roschke in St. Louis \$823.40, jMr. Kassirer Bonnet in Fort Wayne \$241, Mr. Kassirer C. Eißfeldt in Milwaukee \$44.08, Mr. Kassirer L Birkner in New York \$25.25. by the comm. of Adrian- Mich. \$25. commune of Peon'a, Ill. \$36. by Rev. Sprengeter of his commons in Carver County, Minn. \$21. By Mr. G. Treibe in Baltimore \$5. Comm. to Aurora, Ill. \$41.85. Comm. to Thornton Station, Ist.) \$58. Of members of the community at Addison: H. Buchholz, H. Marquardt each \$W L. Fime, F. Gehrke each \$15, D. Kornhaaß, W. Stünkel,^ Heinemann, F. Oehlerking each \$10, Ch. Meyer, Wittwe Preußner, Fr. Meyer Jr, G. Zinke, Wm. Plagge (AM) BöSke, W. Leseberg, Fr. Buchholz each \$5, Fr, Weiß \$3^ H.' Heitmann, W. Drechsler, Fr. Stuwe, L. Weiß each \$A L. Piegorsch, A, Sander, Ferd. Brockmann, L. Kehrbach, H. Licht, A. Albers senior, Joach. Thiemann, Ch. Träthow, G. Friedrichs, I. Friedrichs, I. Hagenow each \$1, H. Bade 50 Cts, together \$182.50. Summa \$1641.83.

Addison, Ill, May 1, 1868. h. Bartling.

Received at the Raffe of the nZrdl. District:

For Past. Brunn's Anstalt: by Past. Winter^ \$1.35.

To the college household at Fort Wayner By Past. Nohrlack's Gem. at Oshkosh \$5. by Past. Speckhardt at Sebewaing, Kindtauf-Coll. at Joh. Winter 33 cts, at G. F. Wurst 25 cts, at I. Weidner \$1.60, On the seminary budget in Addison: Past. hei Aug. Werschky \$1.30, Krankenrommunion - Coll. \$1 and 65 Cts. HattstädtS Comm. at Monroe \$12.36.

To the Orphanage at St. LouiSr From Past. Bauer's comm. on SwanS Creek, Easter coll. \$1.55.

For poor students in Addison: Coll. in Past. Winters Gem. \$2.65. Past. VernthalS Gem. in Rich- ville, Easter Coll. \$5.10.

To the Hospital in St. LouiS: Don N. N. in Wyandotte \$2. CharfroitagS-Coll. in Frankenlust \$9.76.

For poor students in St. Louis: Kindtauf-Coll. at Martin Greuel in Sebewaing \$1.87.

For inner mission: From the school children of the community in Momoe \$10.96, from readers of the mission sheets there \$1.40.

On synodical debt repaymentS treasury; Past. Rohrlack's congregation in Oshkosh \$5.55. From the Women's Association in Sheboygan \$15.

ToSeminar building inAddisonr Past. Stamm's congregation at Kirchhayn \$13.75. its branch at Cedar Creek \$8.80. Past. Joh. MollS Gem. in Mequon \$32. Rev. Schumann's Gem. in Freistadt, first mission \$50. Rev. StrasenS Gem. first mission, Easter Coll. \$38.54.

To college building at Fort Wayner Gem. in Amelith \$6. Past. Stamms Gem. in Kirchhayn \$13.75, its branch on Cedar Creek \$8.80. By Jos. Dittmar in Wyandotte \$3.

For heathen mission: from the Lutheran Sunday School in Wyandotte \$3.25, Past. I. Walther \$2, Wolff, John Cölle, Teacher Ries each \$1, H. Cölle 50 Cts., Dinger, Marquardt, Kllaßmann, Schwabnow each 25 LtS., von Mehreren together \$2.52.

For teacher's keepers congregation in Portage City, Easter Coll. \$3.50. Triune!Congreg. in Sheboygan \$5.70. Congreg. in Frankmlust, Palm SundayS-Coll. \$15.76. Rev. List's congreg. in Adell, Easter coll. \$12. wedding coll. at G. Fknzel \$3.35. coll. in Sebewaing on Sund. Serag. \$5.44, on Sund. Lätare \$7.14, on Sonnt. Miser. Dom. \$5.63, v. Ad. Haag 25 Cts., Kindtauf-Coll. at I. Bitzer 70CtS., at A. Gremel\$1.85.

For the building of the church atRichmond, Da: Coll. in Amelith \$7. On the emigrant mission in New York: Past. Schumann's Gem. in Freistadt \$7.

For poor students in Fort Wayne: Coll.in Sebewaing on Sund. Invocavit \$4.50.

For Wisconsin students: HochzeitS-Tollecte at C. Hackbarth \$2.40. From d. Gem. Freistadt for C. Fricke \$4, F. WambSganß \$4, F. Damköhler \$5. Past. Schumann's Filial \$4.25. C. E. u. B. in Milwaukee \$9.37.

To the synodical treasury: congreg. at Amelith, Evensong Coll. \$2.30. Trinitatisgem. in Milwaukee, Oster-Collectt \$39.46. DeSgl. from the Gem. in Woodland \$8. Desgl. from the Gem. in Granville \$4. Past. WambSganß' upper Immanuelsgem. \$11.58, lower \$11.50. Gem. in Frankentrost \$11.60. Gem. in Frankenlust, Easter Coll. \$16.01. Past. Winter \$1. Gem. in Watertown \$55.11. Rev. Schumann's comm. in Freistadt \$11.25, its branch \$2.75. Rev. Steges Gem. in Ida, Easter Coll. \$5.54, its branch \$6.86. Branch \$6.86. comm. in Monroe \$14. Past. Bauer's Gem. on Tandy Creek, Palm Sunday Coll. \$4.60, Easter coll. \$6.68. Past. Otmanus Gem. at Plymouth, Twenty Cents Coll. \$12.15, Easter Coll. \$7.60. Whose Gem. in Sheboygan Falls, Easter Coll. \$4.52. Gem. in Sebewaing, Easter Coll. \$5.49. C. Eissfeldt, Cassirer.

changed addresses:

Hev. I>b. 8tu6t, IEerno, Lonton 6o., Ion".

kev. IV. I'rese,  
Hock Oreok, I>omb I\*. O., Nebraska.

Hev. IVaAner,  
196 Oaval Loarä ^vo., ObioaZo, III.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 24. St. Louis, Mo., June 1, 1868. No. 19.

Sermon  
On the opening of the Missouri Synod 2c. in 1867. \*)

I. N. J.

May God give you all much grace and peace through the knowledge of God and of Jesus Christ our Lord. Amen.

Venerable and beloved father and brothers in the Lord!

That we live in a time of progress is undeniable. There is scarcely a branch of human science and art in which the human mind has not now advanced, and there are fields of knowledge in which discoveries have been made in our day which one could scarcely have dreamed of a century ago.

It is true that many things are now proclaimed to be the indisputable result of human research, which is nothing less than an established fact; but it would be foolish to deny that ingenuity and untiring diligence have at present achieved successes that eclipse and surpass in the most astonishing way all that was achieved in earlier times. In more recent times, the powers of nature have been discovered and learned to be used, of whose

\*) By express renewed resolution of the Synod of Missouri 2c. Western Districts subsequently communicated by C. F. W. W.

The work that man used to do with his hand by the sweat of his brow must now often be done for him by the powers that had hitherto slumbered idly in the soulless material, but which have now been elicited from it. The work that man formerly did with his hand in the sweat of his brow must now be done for him in many cases by the powers hitherto slumbering idly in the soulless material, but now elicited from it. Through the application of these marvellous forces of nature, the barriers of space and time have now fallen almost entirely for man. And it is not enough that man has explored the earth, his dwelling-place, and has raised its secret treasures; it is not enough that he has overcome obstacles to his striving which formerly seemed insurmountable, and has subdued all the elements surrounding him: with his ever better armed eye he has penetrated further and further up into the immeasurable spaces of the celestial bodies, of the whole universe, and he is now discovering more and more glories of this great divine miracle construction. In short, the inquiring spirit of man has in our days celebrated triumphs which reveal a hitherto hardly imagined wealth of powers and faculties lying within him.

Now what Christian should not rejoice at these advances of our time? For what are they but newfound proofs of the existence and omnipotence, wisdom, and goodness of Him who created man?

and so gloriously endowed? For if the creature is already so great and glorious, how great and glorious must the Creator himself be!

But if we look at the children of the world, we see, alas! that they draw quite different conclusions from the present extraordinary progress of the human spirit. Instead of recognizing from this the greatness and glory of their Creator, and instead of being moved by it to love him all the more ardently, to serve him all the more eagerly, and to praise and glorify him all the more unceasingly and humbly - instead of all this, the children of the world allow the gifts bestowed upon them to serve, on the contrary, to deprive the heavenly Giver of the honor due to him, and to use these gifts for their own ends, to deprive the heavenly Giver of his due honor, and to give this honor to themselves, nay, even to deny the existence of a God who rules above and apart from nature, and - O blindness! - to make God of the blind power of nature and of himself!

Therefore, while in our day the world has undeniably advanced in the knowledge of earthly things to an astonishing degree, it has not only not grown in the same measure in the knowledge of God and heavenly things, but has rather regressed to a much greater degree, to the point of more than pagan blindness. What the great apostle to the Gentiles says of them: "Because they knew that there was a God, and did not believe him, they did not know him."



The first purpose of the Scriptures is to prepare that they would nevertheless stick to it, even if their who are not "built up" on men and authority of rank or Christians, as our text says, to make them well-founded preachers, indeed all preachers in the world, fell away office, but on the rock Jesus Christ and His eternal Word Christians, and therefore to prepare them carefully and from it and all conciliation under the title 'of the church Himself, and who every day grow more and more into to exhort and encourage them constantly to search decided differently. Right Christians base their faith so the unity of faith and knowledge, not remaining children, God's Word themselves, to draw their faith from it alone, little on their preachers that they rather examine, judge, yes, not remaining disciples, but becoming men, men and to base it on it alone. Christ himself therefore calls and judge everything that is preached to them, by and fathers in Christ.

not only to his servants, but to all who desire to be whomsoever it may be, according to God's Word. For saved, "Search the Scriptures, for ye think ye have Paul himself cries out to the Christians at Corinth, "As I eternal life in them; and it is they which testify of me." speak with the wise, judge ye what I say." And that the And the holy Apostle writes to the Christians at Corinth, Bereans, even when Paul and Silas had preached to "Who is Paul? Who is Apollo? Servants they are, by them, "searched the Scriptures daily, whether it were so," whom ye believed. Not that we are lords over your faith, is not reprov'd of them by St. Lucas in his Acts, but rather reported (to their everlasting glory) by them for all time.

Far from it, moreover, that Christ should have "set and for this very reason testified that they were more some only" in his church "to be pastors and teachers," noble than those at Thessalonica.

because the other Christians should remain in the state Let us therefore, venerable and beloved brethren in of immaturity, Christ has rather ordained all preachers, the ministry, never forget that we are set apart by Christ, according to our text, only "to the work of the ministry," not to rule in his church, but "to the work of the ministry," or service, and to be builders of his church, that by their service, that we may "prepare" our hearers, that is, service and building all Christians "may come up to one make them complete, so that they too may all "come to faith and knowledge," and become men in Christ, that is, the same faith and knowledge" and "become a perfect, to become mature. Far from a true servant of Christ man" in Christ. Far be from us, therefore, that preachy regarding right knowledge as a privilege of his station, sense which seeks to keep its hearers in immaturity and and desiring that he alone should be master and his constant dependence on itself in matters of faith and hearers remain his ignorant pupils, it rather grieves him blessedness. Let our principle rather be that of the when his hearers do not grow in knowledge; and he apostle Paul, who assures the Corinthians, "We preach rejoices sincerely when they become masters out of not ourselves, but JESUS Christ, that He is the LORD, pupils. The holy. The Apostle Paul therefore testifies to but we your servants for JESUS' sake"; and let our aim the Christians at Corinth: "Brethren, be not children in be the aim of John the Baptist, who said to his disciples, understanding, but in wickedness be children; but in who clung to his person: "He (i.e. Christ) must increase, understanding be ye perfect." Yea, the author of the but I must decrease"; and our greatest joy, at last, is Epistle to the Ebraeans chastises his readers with the when, by God's grace, we raise up knowledgeable, words, "Ye that ought to have been masters long ago, understanding, all-examining, in short, self-reliant, need again to be taught the first letters of the divine Christians, who, having become believers through our words." And when once some whom Moses had not ministry, say to us, like those Samaritans, "We believe placed round the tabernacle of the congregation not now henceforth because of thy saying; we have prophesied in the camp, and even Joshua, indignant at ourselves heard and known that this is truly Christ, the this, cried unto Moses, "Restrain them!" then said the Saviour of the world."

faithful servant Moses, "Would God that all the people of But you, dear Christians, do not only rejoice that you are the LORD prophesied, and that the LORD would give children and members of a church in which all priestly his Spirit upon them!" And this is the mind of every rule and all spiritual bondage to men is condemned, in righteous minister of the Church; he desires to God that which your full liberty in Christ and all your noble and high all his hearers may be right prophets of God. And far rights as spiritual kings and priests are granted to you, from these being the right, modest, humble Christians, and in which your preachers themselves call out to you who refrain from judging doctrine, faith, and religion, from the heart: "One is our Master, Christ; but we are all thinking that this is the business of preachers, and who brothers among ourselves"; but now also use your liberty, therefore base their faith on their preachers, all those Do not remain minors through your own fault. Do not are not in the true faith who think that pure doctrine is leave the search in the Scriptures and in the pure

right, but only because they rely on their preachers. confessions of the church to the preachers, but search in Right Christians are only those who are sure of the them yourselves, and use the office of preaching, which doctrine itself for their person from God's word, and that you have established, only to be "prepared" into living

so sure,

stones,

2.

But, m. Z., the holy apostle gives another reason in our text. In our text, the apostle gives another reason why every Christian should seek to grow in the knowledge of the truth; for he continues in our text: "That we may no longer be children, and be swayed and lulled with all manner of wind of doctrine, by the craftiness of men, and deceitfulness, that they may deceive us."

Growth in the knowledge of the truth is therefore so necessary to every Christian, on the one hand, and on the other, because the Christian without a good ground of clear knowledge is in constant danger of becoming a prey to seducers.

In order to be saved, however, it is not necessary to have a broad knowledge. He who has so much knowledge that he, as a sinner in need of grace, believes in Christ as his Savior, has enough knowledge to become blessed. When, on the first Christian day of Pentecost, three thousand souls were baptized in response to Peter's sermon, the vast majority of them may have had only a very weak knowledge, and yet they were undoubtedly blessed people even then. The child who knows nothing but that he is a poor child of sin, but that "Christ's blood and righteousness is his adornment and garment of honour," such a child is just as much in a blessed faith as any Christian, even if, like Paul, he had been worthy of the highest revelations. Yes, it may happen, and not infrequently does happen, that he who has grasped only the first letters of the divine words stands in a world-conquering faith and is God's dearest child, while he who has great knowledge, but whom knowledge puffs up, is without faith and is a child of hell. It is not knowledge but faith that makes one blessed.

But we would be very mistaken if we were to conclude from this that a thorough knowledge of the truth is something unnecessary. On the contrary, when a man has come to faith, there is a danger for him of still losing his soul and blessedness, against which, next to God's preserving grace, a thorough knowledge of the truth is the only sure antidote; and this is the danger of seduction by false teachers.

For as soon as Christ, through his apostles, had sown the good seed of his pure gospel in the field of the world, Satan also immediately set out to spread his gospel through his apostles.

<p>The Lord's will is to sow the weeds of human doctrine, error and lies among the wheat. Even Paul, after he had planted a church, lamented: "I know that after my departure there will come among you grievous wolves, which will not spare the flock. Even from among yourselves shall come forth men, speaking perverse doctrines, to draw the disciples unto themselves." John also, before the end of the first century, calls out to Christians, "Beloved, believe not every spirit, but try the spirits whether they be of God: for many false prophets are gone out into the world." But when the apostles had finished their course, and the eyes and mouths of these most faithful watchmen had at last closed, false teachers began to appear in the Church in ever greater numbers and more and more boldly, until at last, as early as the beginning of the seventh century, the Bishop of Rome set himself up as Christ's Vicar on earth, and as the visible head of all Christendom, and under this title confirmed his antichristic doctrine by lying signs and wonders, forced the acceptance of it by fire and sword, and thus dragged millions of baptized Christians with him into hell. Through the Reformation, his antichristic throne in the temple of God has been shaken to its foundations, whole nations have been snatched from his kingdom of lies, and the light of pure, beatific doctrine has again been placed on the lampstand; but even the church of the Reformation must lament with Elijah: "I am no better than my fathers"; indeed, the more the day of the world has approached, the more innumerable have false teachers and sects become, and our country in particular is covered with them as by a flood of sin. If ever, therefore, the Saviour's word to his poor Christians is now fulfilled, "Behold, I send you as sheep in the midst of wolves."</p> <p>But what is most frightening is that the false teachers who arise in Christianity do not usually appear as open enemies of the gospel - such are still the least dangerous for Christians - but precisely as the only true preachers of the gospel of Christ. Even in the days of the apostles there were those who, as Paul writes, "pretended to be Christ's apostles, and by sweet words and splendid speeches deceived innocent hearts." And this trick of pretending to be Christ's apostles has been used by false teachers at all times; but at no time was this more the case than in ours. Now all false teachers wrap themselves up in some dazzling semblance; some in the semblance of necessary progress, of great wisdom, of profound insights into the apostolic or prophetic word; others in the semblance of great holiness and devotion; the third in the semblance of great love and peaceableness; the fourth in the semblance of great works; the fifth in the semblance of the sole apostolic origin, of the greater</p>	<p>of the greatest age, of the greatest unity, of the greatest spread, and-who may name all the disguises in which the seducers now go forth?!</p> <p>Every Christian is therefore in great danger of becoming a prey to false teachers, so that, as Christ foretold, even the elect might be deceived into error wherever possible.</p> <p>What is it, then, that, apart from God's preserving grace, alone can protect the Christian against this? - This is a <u>good reason for clear knowledge</u>.</p> <p>Woe to those whose Christianity consists in nothing more than habitual church-going and other religious exercises, or only in the experience of a few religious impressions and emotional excitements, through which they may have acquired a lasting interest in religion, but in which they have remained without a clear knowledge of the right doctrine! Such, as the apostle says in our text, are those very children who are "<u>swayed and lulled by all manner of wind of doctrine, by the craftiness of men, and deceitfulness, that they may deceive us.</u>" Every appearance of wisdom, holiness, love, works, multitude, and respectability of the members of a sect, the splendor of its temples, the splendor and fervent devotion of its worship, all this makes upon souls who lack a thorough knowledge and before they know it, they are captivated by a seducer, and think that only now has the true light dawned on them, while the little light that burned within them has gone out; they think they have only now found the real full truth, while they have now also lost the little they possessed of truth knowledge; they think they have only now experienced the miracle of true reincarnation, while the weak divine life of faith, which was in them, is now also stolen from their hearts; they think they have only now been placed on a firm foundation of salvation, while just now the tempter has unnoticedly placed them on the slippery slope, and has driven them out of their aim; their supposed new truths are old errors hitherto unknown to them, and their supposedly better faith an empty imagination of their miserably deceived heart. Behold the terrible consequence of the lack of a good ground of clear knowledge!</p> <p>Tell yourselves why it is that thousands of our German tribesmen and fellow believers, after they have entered this country, all too soon fall prey here partly to unbelief, partly to irreligious and enthusiastic sects, partly to unionist religious mongering, partly to a deceptive name Lutheranism? - If they had been founded in our old fatherland by faithful shepherds in the pure and golden doctrine of our evangelical church, they would not have been able to survive.</p>	<p>Lutheran Church, then the first wind of false doctrine blowing here would not lead them away like chaff with their so little good appearance; Then they would stand firm, see through the "<u>mischievousness of men and deceitfulness, that they might deceive and seduce them,</u>" and would not allow themselves to be lured out of the Word of Scripture, as out of their secure fortress, but would always hold out to the tempters with Christ the "It is written," and if the false teachers also bring them God's Word deceitfully, they would oppose the Scripture intercourse of the same with the Scripture rightly understood, and would be able to answer with Christ the "It is written" of the false teachers, which has been unlearned by the right-believing Christians: "Again, it is also written." (Matth. 4, 6. 7.)</p> <p>Oh, my dear Christians, as dear as your blessedness is to you, be on your guard against the fashionable Christianity of our time, and especially of our country, which consists mostly in nothing but that one has allowed oneself to be awakened once, or that one allows oneself to be brought to religious feelings every Sunday or even every day, without seeking to ground oneself in clear knowledge of biblical truth and to grow in it. With such Christianity, founded on mere emotional experiences, no error is so foolish and dreadful that a cunning seducer can talk it into you. Rather, therefore, strive to become ever more firmly founded and ever more deeply rooted in the pure doctrine of the divine Word, as our church has it by God's grace and as it is laid down in its confessional writings and in the writings of Luther and other faithful and enlightened witnesses of the truth, so that you "may not be driven about with various and strange doctrines," but may receive "the precious thing, a firm heart" and "exercised senses" "for the distinction of good and evil. Only then, when not only our preachers, but also the members of our congregations are in clear knowledge of the Lutheran truth, capable and ready for the responsibility of everyone, who demands the reason for the hope that is in them, - only then will our Evangelical Lutheran Church also fulfill the task that God has undoubtedly set for it in this land of sects, namely, to be a leaven of truth and a mighty dam against the raging and wild river of error and soul-dangerous enthusiasm that is flooding everything.</p> <p>But, my venerable brethren in the holy ministry, let us not forget this either: the church has never attained, and never will attain, the goal that its members "<u>all come to one faith and one knowledge of the Son of God, and become a perfect man, who is in the measure of the perfect age of Christ</u>". There have always been in the church, and there will be, children in knowledge. But may this be so for thousands</p>
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The knowledge of simple Christians, according to theirand accordingly lift all unjust bans that have been and JESUS Christ alone by lawfully ordained and state and profession, may be sufficient for the highestimposed up to now, while the brethren from the Missouri installed ministers of the gospel the preaching, need: of us who bear the office of the word, who bear theSynod there, in turn, have renounced all that has been administering and administration of the holy sacraments sacred teaching office, more is required. Children ofsinned against love in that long and sad church dispute and the forgiveness of sins. The Church of the Holy knowledge do not belong on the chair, but on the benchon their part out of weakness of the flesh in zeal for the Sacraments and the forgiveness of sins, *that none but a* of hearers and pupils. Pastors and teachers should andruth. After this agreement had been reached, the *duly* and truly ordained and installed minister of the must be men and fathers in Christ.

That we may all become this, and also make our deaproper appointment to serve them, because minister (*in order to constitute* such a minister), it is congregation members mature Christians, is thereforecircumstances made it so advisable, as a special required that he be duly ordained by and from a proper also the main purpose of our synodal assemblies. Let mecongregation in addition to his previous one, until both *ecclesiastical authority* distinct from the *congregation*. tell you congregations could stand together in one 3. the Buffalo Synod teaches that the power and Therefore, in conclusion, let us all recall a serious wordcongregational union. Since Pastor Schumann, with the authority to exclude sinners from the church, or in case from our Luther, which he once addressed to theconsent of his congregation, accepted this call, the of repentance to accept them back, belongs exclusively preachers of his time. He writes, namely: undersigned, at the special invitation of the pastor and (*exclusively*) to the office and functions of the ministers

"Watch, study, *attende lectioni* (that is, stopthe congregation in question, and with the assistance of of the church! reading)! For verily thou canst not read too much inPastor Moll of Mequon River, performed the introduction (4) The Buffalo Synod teaches that the supreme the Scriptures; and what thou readest, thou canst notin the formerly Buffalo church there on the fourth Advent church authority is the synod, composed of duly understand too well; and what thou understandestof last year, according to the regulations of the old ordained and installed church officers and certain well, thou canst not teach too well; and what thouChurch of Saxony. With what feelings of thanksgiving, deputies from the several congregations." - teachest well, thou canst not live too well. *Expert*ounder how vivid remembrance of Jer. 15, 19. and To have escaped such pabstry, those of our brethren *crede Ruperto* (that is, Believe me, I haveemphasis of the now uninhibited love for these brothers may thank God on their knees! experienced)! It is the devil, it is the world, it is ourthe act was performed, needs no description. For this God-pleasing unification of what people flesh, that rage and rage against us. Therefore, dear Soon after the appointment of Rev. Schumann's separated, but God wanted to put together again on the lords and brethren, pastors and preachers, pray,appointment to this congregation, both congregations right ground according to His mercy, was among others read, study, be diligent! Verily, it is not idle, snoring,were able to act as one, already in the appointment of also Mr. Past. A. C. Großberger of Kewaskum, among and sleeping time in this evil, shameful time.the two schools, and while they held public services others, was active with great zeal and obvious success. Therefore use your gift which is entrusted to you, andtogether in the Buffalo church during the winter, they The undersigned also had the pleasure of introducing reveal the mystery of Christ." \*) moved them together again to the Missouri church, when him, who has been in close brotherly fellowship with the

So much for Luther. And to this I say then only: Amen!the remaining small group of Grabauists there initiated a local Missourian pastors since the conclusion of the Amen! Yea, that help us all JEsus Christ, that we maylawsuit against the congregation concerning the church Buffalo Colloquium. Here, however, the case was make ourselves blessed, and that they may hear us.property and had the church closed by the courts until reversed, for since the Missourian congregation several Amen! the outcome of this lawsuit. By God's help, however, this miles away, which had become vacant due to Pastor lawsuit was decided in favor of the congregation by the Krumsieg's removal, had called Mr. Pastor Großberger court and the Grabauist part was dismissed with its to serve them as well, a pastor who was still Buffalo in lawsuit. The reporter wanted to wait for this outcome, name was appointed to the Missourian congregation on hence the delay. But if ever the Grabauists have made February 25.

their false doctrine quite clear, it has happened here. In May the Lord, whose name is highly praised, give his their petition they presented the doctrinal difference to further blessing to the brothers on both sides in Freistatt, the court, and testified to the following as the authentic as in Kewaskum, that they may now be quite diligent to doctrine of the Buffalo Synod: keep the unity of the spirit through the bond of peace, "1. The Buffalo Synod teaches that the true and only and in doing so, especially put to shame the opposing whose leaders and majority had joined the Buffalo church of Christ on earth is a visible church and consists agitations, as they have recently shown themselves in Colloquium, and which had also become vacant as ain the visible assembly of believers around the Word of the latter place! result of the departure of Rev. Müller had become vacant,God preached purely and loudly by duly ordained F. Lochner. negotiations concerning a complete agreement with Mr. ministers, that these believers, visibly gathered around Past. Schumann and his congregation. By the grace of such lawfully ordained ministers, constitute *the* true and God, these negotiations resulted in a complete sole Christian church, that the Lutheran church alone and agreement in doctrine and a cordial reconciliation, in*exclusively is* the church of Christ, that all other *congregations* which hold to a different doctrine are not which the brethren of the Buffalo Synod recognized the parts of the Christian church.

After the Missourian congregation at Freistatt, after a the court, and testified to the following as the authentic as in Kewaskum, that they may now be quite diligent to long vacancy, had again received a pastor in the person doctrine of the Buffalo Synod: keep the unity of the spirit through the bond of peace, of Rev. F. Schumann, the Buffalo congregation there, "1. The Buffalo Synod teaches that the true and only and in doing so, especially put to shame the opposing whose leaders and majority had joined the Buffalo church of Christ on earth is a visible church and consists agitations, as they have recently shown themselves in Colloquium, and which had also become vacant as ain the visible assembly of believers around the Word of the latter place! result of the departure of Rev. Müller had become vacant,God preached purely and loudly by duly ordained F. Lochner. negotiations concerning a complete agreement with Mr. ministers, that these believers, visibly gathered around Past. Schumann and his congregation. By the grace of such lawfully ordained ministers, constitute *the* true and God, these negotiations resulted in a complete sole Christian church, that the Lutheran church alone and agreement in doctrine and a cordial reconciliation, in*exclusively is* the church of Christ, that all other *congregations* which hold to a different doctrine are not which the brethren of the Buffalo Synod recognized the parts of the Christian church. Missouriian congregation at Freistatt as a right believing and rightly existing congregation, and cordially forbade it 2. the Buffalo Synod teaches that God to be called and treated for so long as a rotten church, and its rightly appointed preachers as rotten priests.

\*) S. Luther's Vorkede to Spangenberg's Postille of 1542. tom. XIV, 379. f. .

To the ecclesiastical chronicle.

Dr. J. A. Seiß of Philadelphia wrote the following letter to the "Lutheran": "Christians have to expect to be misjudged, falsely accused, and often reviled. It has always been so, and will remain so to the end. I am therefore not impatient to be ridiculed, even by such papers as pretend to be Christian. - Since I am

But if I am accused in the number of the "Lutheran" ofBut it would be even more gratifying, and more helpful toAccording to various calculations, the millennial kingdom May 1st of having brought the mysterious disappearancethe peace of the church, if Dr. Seiß would now also will probably begin in 1869 or 1870, the year in which the of many persons, of which we read in the newspapers,renounce the dreams he really had. Seiß would now also world will be 6000 years old. \*The worst thing, the most into close connection with the future of the millennialrenounce the dreams which he really had and also dangerous to the soul, is that through such evil chiliastic kingdom, I take the liberty of informing you, since described in a large book of 438 pages, which book has reveries the blessedness of the poor sinner's Gospel is otherwise it would appear that I admit the truth of that unfortunately already appeared in 6 editions, certainly to obscured and the intrinsic glory of the Kingdom of God, accusation, that I have never written, thought or taught the detriment of many souls. In this book, among other which is "peace and joy in the Holy Spirit," is completely in such a way. I do believe, however, that when Christ things, the following fantasies are presented to misjudged. Thus it is said, p. 217: "Will it (the millennial our Lord comes, a mysterious and sudden Christians: the millennial kingdom will begin with the glory) not inspire a greater joy and a more satisfying disappearance of persons will take place, according to second visible return of Christ for judgment, and then the delight than all the gifts of Pentecost?" and p. 133: "O tell Luc. 17:34-37; 1 Cor. 15:51-52; 1 Thess. 4:16-17. I also earth will be renewed by fire and special electrical me not that this is the glorious kingdom of the Messiah! believe and teach that we are in the last days, that the influences, making it pure and fertile and its products Tell me not that these are the scenes whereon the saints day of judgment is near, and that those who hope for superfluously rich and wholesome. At the same time the of old looked with so much joy! I will not so dishonour my eternal life must awake and be watchful and ready every first resurrection takes place, Rev. 20:5, which is bodily, Saviour, or his word, as to admit for a moment that this day, as Luther and our Confessions teach, according to but only includes the saints. These reigned with Christ in dispensation is the exalted Messianic kingdom. No, no, clear sayings of holy Scripture. I have very little respect a kingdom, which was "literal, real, external, earthly, no, Christ does not yet reign in that kingdom which he for the greater part of the modern doctrines of the visible, universal, divine, and eternal," for a thousand promised and taught us to ask for." Truly, against such millennial kingdom, and reject with the Augsburg years. This millennial kingdom and the last judgment false doctrine, associating mysteriously disappearing Confession the idea that any such period of the were one and the same, for the last day would be a persons with the nearness of the millennial kingdom is millennial kingdom is a period of the church. I reject with thousand years long. The last day would already be like a gnat to a camel, and what great thing has one the Augsburg Confession that any such period of the there, and yet the world would not believe it, but would gained for one's person by it, if one sifts gnats and reign of the pious or of the Church is to be expected go, as before, and fight against the Lamb. The saints swallow camels ? ! - before the day of judgment and the resurrection of the would be transfigured, exalted, and caught up to Christ dead. I do not find the signs of the end in such in the clouds, without mortal eyes seeing them. The mysteriously disappearing persons, but in ungodliness, judgment of the nations would consist in the destruction unbelief, disorder, abandonment of the truth, all of which of all present systems of government in state and church, so greatly prevail. And this does not serve to diminish my and the burning up of the great centers and powers of conviction in this respect, that newspapers, which want ungodliness and tyranny. From this general destruction to be considered religious, so inexcusably invert and only the Jewish race would be exempted, which would falsify my utterances and without cause and to my great convert and retake Jerusalem and Palestine. Finally, all disadvantage place me before the religious public to be the powers of the earth would form a great alliance under ridiculed and scorned as a fool and false teacher for the last head of the beast, the Antichrist - probably the something that I have nowhere written, said or thought.-Emperor Napoleon III of France - and a great Eastern Perhaps it is in accordance with your sense of justice to war would arise, of which Palestine would be the center. be as ready to correct this false accusation as you have After the Antichrist had instigated all kinds of mischief, he and his multitudes would finally meet a terrible fate. The Jews, however, would ride on horses according to Is. 66. . . and in swiftly moving vehicles, which some have taken for a description of railroads, the Jews would return to their land. According to Isa. 18, a naval power in the far west of Palestine, which could be either the United States, Great Britain, or both, would take an interest in the Jews and help them with ships. Jerusalem would be rebuilt and become the capital of the world; Christ would sit visibly on the throne of his father David. Satan would be bound, all people would be converted, justice and love would reign on earth. After these thousand years the devil would be loosed again, the godless dead, almost in the middle of the city, at the corner of Sixteenth muddied the waters, as if he were quite far from any who until then had remained in hell, would also be and Morgan Streets. A main portal and two side chiliastic rapture, and that it is therefore one of the signs awakened and judged, and Satan, death and hell would entrances lead from Morgau Street into the vaulted of the last times when one religious periodical be handed over to eternal damnation. This millennial vestibule and then into the interior of the church. Here communicates the report of another that he, Dr. Seiß, kingdom is very near. From presents a lofty, wide naum^ for the nave is 95 F. long, 57 F. breit,^ and 45 F. high. The walls are painted as ashlar- < stones, and the ceiling as a vault. On the right and left are did empv churches resting on columns. The altar is located in a specially built chancel, which has three lancet windows with beautifully painted glass in the back wall. The golden chalice in the blue field indicates that the sacrament of the altar is administered here without mutilation. The altar itself forms a columned hall of five compartments, in which five wooden

Very respectful  
Jos. A. Seiß."

Dr. Seiß is evidently somewhat sensitive, although infor a description of railroads, the Jews would return to their land. According to Isa. 18, a naval power in the far west of Palestine, which could be either the United States, Great Britain, or both, would take an interest in the Jews and help them with ships. Jerusalem would be rebuilt and become the capital of the world; Christ would sit visibly on the throne of his father David. Satan would be bound, all people would be converted, justice and love would reign on earth. After these thousand years the devil would be loosed again, the godless dead, almost in the middle of the city, at the corner of Sixteenth muddied the waters, as if he were quite far from any who until then had remained in hell, would also be and Morgan Streets. A main portal and two side chiliastic rapture, and that it is therefore one of the signs awakened and judged, and Satan, death and hell would entrances lead from Morgau Street into the vaulted of the last times when one religious periodical be handed over to eternal damnation. This millennial vestibule and then into the interior of the church. Here presents a lofty, wide naum^ for the nave is 95 F. long, 57 F. breit,^ and 45 F. high. The walls are painted as ashlar- < stones, and the ceiling as a vault. On the right and left are did empv churches resting on columns. The altar is located in a specially built chancel, which has three lancet windows with beautifully painted glass in the back wall. The golden chalice in the blue field indicates that the sacrament of the altar is administered here without mutilation. The altar itself forms a columned hall of five compartments, in which five wooden

Church dedications.

The new Immanuel Lutheran Church in St. Louis.  
In place of the Immanuel Church on Eleventh Street and Franktin Avenue, which was destroyed by fire on December 9, 1865, God has blessed a much larger and more beautiful church. The new Immanuel Church, which was solemnly consecrated on Sunday Lätare, March 22, is 37 feet long and 64 feet wide. Its tower has a height of 209 feet. The new church can hold more than once as many people as the old one. About 1500 people can sit comfortably. This is of great importance for the spread of the Kingdom of God in the great city of St. Louis, which has a German population of 80,000. This church is nicely built in pure gothic style and stands almost in the middle of the city, at the corner of Sixteenth and Morgan Streets. A main portal and two side vestibule and then into the interior of the church. Here presents a lofty, wide naum^ for the nave is 95 F. long, 57 F. breit,^ and 45 F. high. The walls are painted as ashlar- < stones, and the ceiling as a vault. On the right and left are did empv churches resting on columns. The altar is located in a specially built chancel, which has three lancet windows with beautifully painted glass in the back wall. The golden chalice in the blue field indicates that the sacrament of the altar is administered here without mutilation. The altar itself forms a columned hall of five compartments, in which five wooden

\*) See details "Lehre und Wehre" February issue p. 45 ff.

/ carved life-size statues are placed, namely the four evangelists with their symbols and in the middle of them Christ with his right hand raised and with the globe in his left hand. These statues are painted in a steiu colour. At the right corner of the altar choir is the pulpit, which hasyear, the Lutheran Trinity congregation in Minneapolis the shape of a large chalice and is accessed from thehad the joy of consecrating their newly built church to the sacristy. A double choir is opposite the altar for the organservice of the Triune God. and for the singers. The organ is not expected until next The morning of the same day was cloudy because of autumn from Germany. Now the singing is accompaniedfrequent thundershowers, and as a result many a face by trombones blown by parishioners. All the windows arewas sad, but around the appointed church time the sky beautifully painted and have matching emblems in thecleared up and it became quite beautiful. upper large nundthiles, the lamb, the keys, the cross, the At ten o'clock the congregation and celebrants crown, and so on. In the middle of the nave hang threeassembled, a large number of whom came from the large chandeliers, and in general 180 gas flames can becongregations of the Rev. Rolf in St. Paul, the Rev. produced for the evening services and early masses. ToKarrer in Zionsburg, and from the congregation at Maple prepare this church, the congregation has made veryGrove, were present, for the last time, in the schoolhouse great sacrifices. The site of 139 feet frontage and 144of the Episcopalians, their former church locale, feet depth, on which, in addition to the church, there is anywhereupon Rev. Horst, the former preacher of this large school building for four classes and a residentialcongregation, conducted the closing service, after which building, cost tz24,382 alone. The church building,the congregation went in procession to the new, festively including the apparatus for air heating and gas lighting,decorated church, which was opened with the usual cost tz68,272, and the school building cost tzl 2,883, soceremonies. all together tz105,537. Now the bells and the organ are Mr. Rev. Rolf said the consecration prayer, and Rev. still missing. Also, unfortunately, we are forced to takeFischer delivered the consecration sermon on the 84th down eight turrets, which are attached to the corners ofPsalm, v. 1-5. To increase the solemnity, appropriate the nave and at the top of the main tower, since two ofsinging pieces were performed by the singing choir in the them have already been thrown down by the wind, andcongregation. to put something more permanent in their place, so that After the main service was finished, the guests were the total cost will amount to tzl 12,000 to tzl 15,000. Apartentertained in the open air. Once the guests had from tzl 25,000, which we have received for our old placerefreshed themselves at the richly-stocked table, they and the buildings on it, everything had and still has to behurried back to the church, where Pastor Karrer raised by the congregation, which only has 160 votingpreached on the Sunday Gospel. In the evening a service members and no particularly rich people among them. was held in English, with the undersigned preaching on Rom. 3, 28. The church, a frame building 50' long by 35' wide, with a tbnrme as yet unfinished, contains a tastefully wrought pulpit, altar, sacristy and gallery, and you, praise your God, who has given you this house ofwas begun a year ago. God, into which you can not only go, but also invite many The building of the church, the costs of which, including the building site, amount to tz4,500, was to celebrate the beautiful services. During theundertaken by twelve parishioners. They were supported inauguration there were six services in two days, four inby the congregation of Past. Wunder's tz41, from the German, one in English and one in Norwegian. Theby community Past. Beycr's tz40 and from the former parish of the entire congregation, Professor Walther, on Psalof Past. Wagner's in Pleasant Nidge tz15, for which 26:6-8, and he answered the question: "What makes aheartfelt thanks are expressed to the kind donors and house built by man a house of God? 1) that the voice ofGod's rich blessing is wished. thanksgiving is heard in it and all the wonders of God are On the following Sunday, the fourteenth Sunday after Trinity, the Lutheran congregation at Waconia, Carver Co. had the joy of dedicating their new house of worship to the service of the Lord. preached; 2) that the place is loved only because God's Trinity, the Lutheran congregation at Waconia, Carver Co. had the joy of dedicating their new house of worship to the service of the Lord. Klep- pifch, Magelscn and the undersigned. This celebration was favoured by the most splendid weather. After in the upper part of the residential house of the ksstor looi, the former Kirchlocale, by Past. Karrer according to his great goodness, has made possible for confession, and by Rev. Sprengler a farewell service was us. May he also grant in grace that in this new church his held in front of the house, the assembled congregation, together with present guests from the two branches Past. Horst's, Hollywood and Watertown, from the congregations of Past. Sprcngler's and Past. Fischcr's, under singing of the song: "Zeuch ein zu deinen Thoren" rc^ in orderly procession into the new church. After the usual opening of the same, the consecration prayer was said by Rev. Horst said the consecration prayer, and Rev. Rolf preached the sermon on Psalm 26, 5-8; the morning service was followed by the celebration of Holy Communion, in which all the pastors gathered for the conference took part. In place of

of the absent Mr. Past. Klinkenberg preached in the afternoon Rev. Damm preached on a free text. The church is a frame building, 40' long and 30' wide, with a 50' high steeple, and was built at a cost of tz2000. After the blessed Rev. Kahmeier and later Rev. Rupprecht had done missionary work here, the new congregation was served by Rev. Sprengler, until two years ago it received its own pastor in the person of Rev. Horst, it received its own pastor. May the gracious God, for whose glory these two churches were built, constantly preserve His pure Word and ""counterfeit Sacrament for them, so that they may thereby be and remain gates of heaven for many immortal souls! I. Herzer.

On the Sunday of Oculi, the Lutheran congregation of St. John's in Elyria, O., finally had the great joy of being able to consecrate their own newly built house of worship for the service of the Triune God. With the small number of its members, the little prospect of increase and strengthening, and the long vacancy caused by the removal of its former pastor, A. Heit- müllers, there was little hope before Meiischenangcn that this congregation would ever grow stronger and flourish. But after it had called its present pastor, W. Lothmann, a year and a half ago, in communion with the congregation at Liverpool, O., and had again received through him a regular supply of Word and Sacrament, new and lively life came into it again, and was also shared by those who had formerly kept away. -Soon there arose among them the earnest desire to have an appropriate house of worship of their own, - and the decision was made to confidently lay hands on the work in God's name. Although there were many difficulties and obstacles in the way, the small but courageous and eager group succeeded in overcoming them. A well-situated and spacious building site was acquired, and a church, appropriate to the circumstances and needs, was built on it, adorned with a little tower: 50 feet long, 32 feet wide, 27 feet high; the tower 73 feet; with a room under the church sufficient for a dwelling and school; the whole made of wood. - The dedication of this church, to which the neighboring congregations with their pastors were invited, was favored by beautiful, warm weather. Unfortunately, the country congregations were prevented from coming by the long and bad roads, and were only represented by a few members; on the other hand, many hundreds came from the two Cleveland congregations in a long procession on Sunday morning, in order to take part in the celebration and joy of the little sister congregation. First of all the old church was bidden farewell; then the procession went to the new church; the local pastor opened the door of the same with a solemn saying, and now the crowd entered the same with loud singing and the sound of trombones. The Cleveland choirs and trombonists had come along to add to the solemnity with their singing and sound. -

After Praeses Schwan had read the 84th Psalm, and encouraged to begin the main building this spring. sung the Antiphons and Collects, and the local pastor had read the Epistle, Pastor Wyneken ascended the new pulpit and preached a powerful and edifying sermon on the Gospel of Sunday, Luc. 11:14-28. - In the afternoon, half past two, the crowd gathered again for the service, at which the undersigned preached on Eph. 2:19-22, after which a beautiful hymn was sung, and the congregation dismissed with the benediction. In the evening, at 5 o'clock, we returned to Cleveland, with the proceeds cheerful and joyful. -

May the gracious and merciful God grant that now also in this new church His holy Word may continually resound loudly, purely, and powerfully, and that the dear congregation may thereby be edified more and more, and grow in Him who is the Head - Christ; so that it may also be said of her in truth: "Behold, a tabernacle of God with men!"

F. W. Husband.

Church News.

After Pastor I. Rennieke had received a regular appointment from the Lutheran St. Peter's congregation in the northeast of Town Granville and had accepted it with the consent of his former congregation, he was solemnly introduced into his new office by the undersigned in the midst of his congregation on Sunday Quasimodogeniti by order of Vice-President Lochner.

God bless his work abundantly. Address: Üev. 3. Rovuieko, Den Nil" Üou86, Milwaukee 6o., ^Vis.

Syrrodal ad.

The Synod of Missouri 2c., Northern Districts, will hold its sessions this year, g. e. G., June 17, and the days following, at St. Stephen's Church, Milwaukee, Wis. M. Günther.

Those brethren and guests who intend to attend the aforementioned synodal meetings are hereby kindly requested to notify the l'nstor l-oei of their intention in good time at the address given here; otherwise they will have to blame themselves for the inconveniences resulting from their failure to do so.

Lteinbaolr,  
5tk Loott 8tr, no. 376,  
Uilivaukso, IVis.

Conferenz displays.

The Southwest Indiana Pastoral Conference will gather, please God, on June 9 of this year in Darmstadt, Ind.

P. Seuel.

The Buffalo District Conference shall meet, God willing, in the City of Buffalo, and hold its sessions from the 10th to the 15th of June inol. Wednesday after the Feast of Trinity to the following Monday. C. At Large.

Repeated request to the pastors and congregations of the honorable Synod.

From many quarters, the Fort Wayner College Building Committee is urged to

After careful consideration, the Committee has complied with the wishes of many and has decided to start the main building immediately. We have already begun with the purchase of building materials. Now we must repeatedly approach all the congregations of the Synod with the request to join us in the work, to send in their further subscriptions as soon as possible and also to send in the money as quickly as possible. Dear brethren, you know that we Christians have a rich Father in heaven, who does not leave anything, even a drink of water, unrewarded, and to His glory this enterprise is also being carried out.

H. N. Schwegmann.

(Submitted.)

Tansdenkmiinze.

Godparents like to venerate a souvenir of the day of baptism to the newly baptized child, in order to "remind" the child of its holy baptism, i.e. of the covenant it has now made with God the Father, the Son, and the Holy Spirit, so that it may take comfort in it in all its trials, fears, and distresses against the devil and the world and its own flesh. Spirit, so that it may take comfort in it in all temptation, fear, and distress against the evil devil, the world, and its own flesh. Since in former times the so-called "Pathenpfennige" were preferred for such a patronal gift, the medalist who supplied the commemorative coin for the jubilee of the Reformation also produced a commemorative coin for the day of baptism at the suggestion of the writer and deposited it in the places mentioned below.

This baptismal commemorative coin is silver-plated and of quite the same type and workmanship, only a little larger than the Jubilee commemorative coin. On one side it shows the baptism of Christ in the Jordan River with the inscription: "This is my beloved Son, in whom I am well pleased. Since in baptism God accepts us as His children for Christ's sake, clothes us with His righteousness, and in the same is well pleased with us, the inscription on the reverse side reads: "For as many of you as were baptized have put on Christ, Gal. 3:27." Besides this, reference is made to Matth. 28, 19. and Marc. 16, 16. and probably there was a lack of space, otherwise 1 Pet. 3, 21. would have been referred to as well. In the middle, however, winds a ribbon with the inscription to be completed by the giver: . . . , born d18 ..., .....baptized d18 ..... by . . . , godfather. That these empty spaces are to be filled in by an engraver with the name, birthday and baptismal day of the child, as well as with the name of the giver, hardly needs mentioning.

Cases are also made for storage. Without the case the price is 50 Cts, with the case 75 Cts. Should the same find a corresponding sale, even better and more tasteful cases and medals will be supplied later.

The commemorative coin is to be had at Siemon Brothers L Co, Fort Wayne, Ind; Hewes L Brauns, No. 6 Wigwam, Chicago, Ill; G. Brumder, No. 306 West Mater Str, Milwaukee, Wis; M. C. Barthel, St. Louis, Mo; L. Volkening, St. Louis, Mo.

Indication.

So just now the press has left:

Stenographically recorded colloquy of representatives of the Synod of Iowa and those of Missouri, Ohio, et al. St. 2c.

How important and worth reading document this is, it is quite superfluous to discuss here only of the further. One should buy it and read it once and again, for to all appearances we are now unfortunately only at the beginning of a burning dispute with a tongue-tied and by no means loud counterpart. The book is available from Mr. Agent M. Barthel here and from Hewes L Brauns, 6 Market St., Chicago. The price is 60 cts. single, 50 cts. in lots (postage 10 cts. per copy.)

The infanticide.

This is the title of a small treatise which has recently appeared. It warns of a crime which is said to have become prevalent to a frightening extent among the English-speaking population in this country, and which also threatens to break into German families, and yet is not considered a crime, namely the crime of inducing abortions. It would be highly desirable if all Christian congregations would buy this tract and then distribute it in large masses among the people far and wide free of charge. In this way they would fulfill part of their high calling to be the salt of the earth. The Tract is to be had from the agent of the Synod, M. C. Barthel, for 3 Cts. per piece. The postage is 2 Cts. per dozen and 12 Cts. per 100 copies.

For your kind attention.

All those who wish to have the excellent work of Nie. Haas: "Der getreue Seelenhirt" (The faithful shepherd of the soul) are asked to contact me, so that I can determine the size of the edition according to the number of subscribers. To subscribers I will deliver the work bound for H2.50; later an increased price will apply.

St. Louis, May 12, 1868.

L. Volkening.

Quittmrg and thanks.

Since I am forced to make a trip to Germany as a result of my illness, the dear members of the two Lutheran congregations in Fort Wayne, Ind. have come to my aid at the request of the Reverend Dr. Sihler with a new gift of P50.00, which I hereby acknowledge to the dear donors with heartfelt thanks and the wish of the richest divine blessing. Waldenburg, Mich. May 2, 1868. i. f. ruff.

Changed address: Rsv. l'.

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Printed by A. W iebusch u. Sohn. St. LouiS, Mo<



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 24, St. Louis, Mo. June 15, 1868, No. 20.

<p>The Messenger of Peace and the Antichrist.</p> <p>II.</p> <p>The Antichrist, whom the "Messenger of Peace" still expects, namely in the form of a Danite Jew, will, in his opinion, be "a complete denial of the whole Christian faith and the whole Church of Jesus Christ. And in describing the anti-Christian efforts of our time, the "Messenger of Peace" says, No. 9: "Now what is the immediate tendency of all these and other things which are going on under our eyes? It is evidently only this, to blot out faith in Jesus Christ, and to substitute for it faith in matter. Man is to be made the worshipper of the latter."</p> <p>It is now certain that the present materialistic unbelief, the denial of God, the mockery of religion, the secret societies 2c. are antichristian. The appearance of these mockers is also foretold in the Scriptures. Scripture. For it is written in 2 Peter 3:3, 4: "And know ye this first, that in the latter day there shall come scoffers, walking after their own lusts, saying, Where is the promise of his future? For after the fathers have fallen asleep, all things remain as they were from the beginning of the creature." The actual Antichrist, however, is described quite differently.</p> <p>From these scoffers now lets the "Peace</p>	<p>densbote" the Antichrist will come forth. In him unbelief shall reach the highest degree. And clothed with the highest worldly power, this Antichrist will then, as the "Messenger of Peace" pretends, persecute the Church of God in the most terrible way.</p> <p>But this teaching of the "Messenger of Peace", that the Antichrist prophesied in the Holy Scriptures would come out of mockers, deny the whole Christian faith and put matter in its place. This teaching of the "Messenger of Peace" alone, that the Antichrist prophesied in the Holy Scriptures would come forth from the mockers, deny the whole Christian faith, and put in its place the worship of matter, is fundamentally false. For it is in manifest contradiction with the Holy Scriptures. Scripture. For the Scriptures give the Antichrist such characteristics as are not found in the scoffers; indeed, it would be downright ridiculous to attribute them to the scoffers.</p> <p>(1) First, the Scriptures expressly testify. First of all, Scripture testifies that the Antichrist does not arise from the scoffers outside of Christianity, but from within it, saying that he sits in the temple of God as a god, 2 Thess. 2:4. Everyone knows this much about the scoffers of today, that they are not in the temple of God, not in the fellowship of the Christian church, but outside of it as its rejected enemies.</p> <p>2. Scripture also ascribes a secret of wickedness to the Antichrist. The Antichrist therefore knows his</p>	<p>To veil wickedness so cunningly and craftily that many do not even recognize it. Only a fool could apply this to the scoffers. For they do not hide their wickedness, but openly blaspheme and deny God and his holy word.</p> <p>(3) The scripture also describes the sheep's clothing with which the Antichrist seeks to cover his wickedness. Christ says: "Many shall come under my name, saying, I am Christ, and shall deceive many," Matth. 24, 5. The beast "had two horns like the I a m m, and spake as the dragon," Rev. 13, 11. The followers of Antichrist are described in 1 Tim. 4, 2. as those "who are liars in glibness." The Antichrist, then, seeks to conceal his satanic wickedness by pretending to refer to Christ's word, by coming under Christ's name, and by glorifying himself as holy as the Lamb of God. Hereby the pope is portrayed as he lives and breathes. But this description does not fit the scoffers. For with them wickedness comes forth quite undisguised and without any flattery, since they virtually mock everything divine.</p> <p>(4) Of the Antichrist it is said that his "future is according to the working of Satan with all manner of lying powers and signs and wonders. We ask, where have the scoffers ever pretended to perform signs and wonders?"</p>
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who have done this? Surely it should not have escaped to their credit, if they take him at all in their defence, but the notice of the "messenger of peace" that the scoffers that is why "his character, whose excellent qualities are ridicule all signs and wonders as humbug. On the other not to be denied in the least, and his historical picture are hand, it is known throughout the world that countless no other". He is said to have written, "Dear Käthe! I eat false miracles have taken place in the papacy. like a Bohemian and drink like a German." Count Hoir of

(5) Of the Antichrist and his followers it is said: They "forbid to marry and to avoid the food that God has created," 1 Tim. 4:3. That these prophecies are fulfilled in the Pabstium is known to every child. But where have the scoffers ever enacted a prohibition of marriage, or a prohibition of food? It is equally impossible that they will ever do so, since they seek their heaven on earth in earthly pleasures.

(6) Daniel prophesied of the Antichrist, saying, He shall honour a god, which his fathers knew not of, with gold, and silver, and precious stones, and jewels. And he will do great honor to those who help him, with the foreign god whom he has chosen, and will make them lords over great goods, and will give them the land as a reward," Dan. 11:38,39. This prophecy is obviously fulfilled in the Roman Pontiff. For he has set up innumerable idolatries and false services, and has made his accomplices, the cardinals, legates, and bishops, powerful and rich rulers of the world. It is impossible, however, to interpret this prophecy to the scoffers. For they honor neither the true God nor a foreign god, but rather declare that there is no God, and regard every kind of worship as foolishness and superstition.

From what has been said it is sufficiently evident that the teaching of the "Messenger of Peace" that the Antichrist will arise from the scoffers and that the secret of wickedness is materialistic unbelief, is an error contrary to Scripture.

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(Sent in by Past. St.)

**Modern Roman polemics against the Lutheran Church.**

(Continued.)

Dr. Westermeyer further questions the Rev. Leydel: 4th "Whence and from whom had Luther and the rest of the Reformers, who contradicted him, their mission, since, with their contradictions and contraries, they could not have been sent by one and the same Spirit?" After the former has attempted to refute in his usual manner what the latter replied to it, he then turns his nappier against Dr. Luther. This fencing on blow and thrust is the most interesting passage in the whole conclusion. We really feel indebted to the author for it, for more than one reason, although he himself will doubtless have the sublime consciousness of having thereby once for all defeated the "Reformer" and put him over the side. He finds that it testifies to reverence and that Luther's supporters

to their credit, if they take him at all in their defence, but that is why "his character, whose excellent qualities are not to be denied in the least, and his historical picture are no other". He is said to have written, "Dear Käthe! I eat like a Bohemian and drink like a German." Count Hoir of Mansfeld is also said to have said evil things of him. The tremendous zest for life, and in addition the vigorous humour and the obscenities, which unfortunately also belong to the whole man, were nothing less than worthy of a reformer. Who would want to have a foul-mouthed boy for a reformer? Pastor L., on the other hand, has stuck his nose in Dr. W.'s face a little about the history of the popes, especially Innocent VIII and Alexander VI. Otherwise, it is most common for the papists to say: "These are all lies that Luther invented to cast suspicion on the papacy. But Dr. W. honestly admits that they are among the Popes "who have profaned their high dignity." The Catholic poet Lenau, in his heroic poem "Savonarola," has formulated his judgment of those Popes somewhat more definitely, writing:

"The devil asked treachery, and lies, and incest, and assassination brought, And clenched them into trains of men, And made a pope of them."

But even such a grave judgment would not upset the battle-hardened Dr. W., for he is truly gei-str/ich and inventive in parrying. "To be sure," he says, "they were popes and placed on the highest lampstand, but a reformer who wants to transform faith and morals stands in one respect even higher than the pope, higher than his time, must therefore by all means stand above the time he wants to heal and its infirmities. This essential requirement none of the so-called Reformers. has met, and Luther least of all." This last, however, Dr. W. himself refutes most irrefutably with his own words. One learns thereby that even the most skillful fencing masters can have something human happen to them in battle. For he also gives Dr. Luther such an excellent eulogy as might seldom be heard among zealous party fighters for the papacy. When such a one, "with the approval of the chief shepherd," that is, in the name of the pope, Luther's mortal enemy, who, for the sake of his testimony, banished him from Christ and exposed him to every assassin with impunity, declares of this outlaw "that his excellent qualities, his genuine German sense, his truly astonishing diligence, his deep Christian piety, are not to be denied in the least; that if one rightly calls a great man who, equipped with mighty gifts and powers, accomplishes great things, who, as a bold legislator in the realm of spirits, makes millions serve his system, - then the son of the farmer of Möhra must be counted among the great, indeed among the greatest men; also

It is true that he was a sympathetic friend, free from greed and avarice, and willing to help others": vr. Luther obviously had, in addition to the "essentials" demanded by Dr. W., the much more essential and most essential qualities of a Reformer. But we are especially grateful for this praise, because now even the most hostile opponent of Luther can be refuted with Dr. Westermeyer's own words his previous suspicions and slanders against Dr. Luther so convincingly. Through the undeserved disgrace inflicted on him, his truly great and noble character, which surpassed the weaknesses and infirmities of his time, only appears in a brighter light. Compare Dr. Luther only with his most distinguished contemporaries, e. g. Pope Leo X., at whose funeral the Roman people said: "Like a fox you crept in, like a lion you ruled, like a dog you passed away"; likewise with Pope Paul III, who was convicted of incest and perjury, poisoned his mother and sister, and levied on 45,000 harlots in Rome an important commercial tax, "the milk rent"; even with an Erasmus and Charles V, to have to admit that Dr. Luther greatly surpassed all his contemporaries in piety, nobility of soul, and conscientiously faithful use of "mighty powers and gifts."

But what does it matter whether Dr. W. can be convinced of this or not, or even whether it is so or not? Dr. Luther is neither a pope, nor a governor of God on earth, nor a representative of the life of faith and morals of the Lutheran church, so that the decision about his personal moral sublimity or depravity would be a decision about the life and death of our church; but a humble preacher of the gospel, through whom God, at the time of the deepest decay of the church under the papacy, opened the fountain of Israel to it again. But the center and foundation of this church is not Dr. Luther, but the Lord, who is completely without sin, even higher than heaven, and is also Dr. Luther's Savior.

It is indeed not at all wise, but even very grave for Roman priests themselves, to treat Dr. Luther's table speeches, wedding letters, etc., as the most attractive points in the whole history of the Reformation, and his marriage and conjugal life as the most attractive points in the whole history of the Reformation, to a truly disgusting lechery, to the most comprehensive and subtle studies, for the sole purpose of finding, wherever possible, material to suspect Dr. Luther's purity of morals and conjugal chastity, since they thereby only give cause to compare it with their own notorious virginity. Truly, they have little cause to spread themselves about because of their disregard for chaste conjugal love (Dan. 11:37) and their ethereal love of the Madonna, with which they know how to compensate themselves. That the Conciliar

The fact that at Costnitz, as church history reports, also it is appointed unto man once to die, and after that the self he is found negligent, useless, and careless in his works, and moreover silent about the good, which is start, certainly does not do the gentlemen of the celibacy Through his news and judgments about Dr. Luther, Dr. more harmful to him and to all; but nevertheless leads any honor, and Dr. W. himself might well have to admit W. also introduces us to papist logic, which, as his innumerable peoples in heaps with him to the first that the history of the celibacy contains the material for a example shows, does not shy away from the most neck-possession of hell, none of the mortals will dare to *chronique scandaleuse*, which has no equal in the whole breaking tightrope walkers, and to which everything reprove him for this fault, because he must be judged by world. In our walkers here lives a beast which, out of seems possible. According to God's word, a man full of no one who is to judge all". According to papal logic, innate natural instinct, seeks to splash everything it fears, deep Christian piety crucifies his flesh together with his then, the most sacrilegious criminal, whose deeds "have be it as pure and clean as it likes, with its own stinking lusts and desires, and a boy who drinks himself drunk and eaten away at the moral order of the world like serpent ace water and to make it as stinky as it is itself. Roman lives in fornication is called an ungodly man. According to venom," if he is a pope, must be called the most holy theologians and priests should have a nobler example to papal logic, on the other hand, a man full of deep father and divinely venerated as Christ's governor on earth. With the same satanic delusion, the heathen, who emulate than this infamous animal. Christian piety is said to be a drunken lecherous knave, know nothing of God, have elevated their partly vicious game with Dr. Luther's honest name for more than 25 and an infamous unfaithful man is counted among the heroes to the status of gods, and on the other hand have years without getting tired of it; but he has not become most pious of men. That rhyme who will. But that this kind dragged their imaginary gods down into their own any stupider in the process. In the past, however, he did of logic is well Roman, another example will sufficiently vicious life, and in this way have brought a viciousness it with such insolence, dishonesty and shamelessness prove. The Church of Christ, according to the Third Article to general dominion, such as has otherwise only that Dr. Prof. Harleß felt compelled to call out to him in of the Apostolic Symbol, is, as is well known, "the developed to full bloom at the papal court in Rome. Rom. his journal in 1844: "It is difficult for one who has been congregation of the saints"; to which, according to sound 1, 24-32.

(To be continued.)

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### A Lutheran Tract.

Mr. A. Schlitt, of Columbus, Ohio, has undertaken, according to his announcement, to have a Lutheran tract published semi-monthly "in the sense according to the confession of the Lutheran Church, for one year." Certainly a laudable enterprise, if carried out in the right way! For who would deny that a great blessing could be wrought for the Lutheran Church by the distribution of Lutheran tracts which presented and treated the pure Lutheran doctrine clearly and concisely and in a popular manner? After all, the sectarian and enthusiastic churches are so active in this and spread the seeds of their false doctrine far and wide over the entire country. Why should we Lutherans leave this field to them alone? Why should we not also move to sow the seed of pure doctrine wherever the Lord opens a door for us, even at the risk of some seed falling on the path, on the rock, and in the midst of thorns? It would certainly find ground here and there where it could grow and bear fruit under God's blessing for eternal life. We therefore believe that this undertaking is timely, in the right sense of the word, and we welcome it with all our hearts.

These tracts to be published should then also, as is the intention of the publisher, contain the pure Lutheran doctrine of Scripture, present it, prove it from Scripture, and defend it against unbelievers and false believers. Also, the form and presentation should be clear and popular and transparent, and go along in Lutheran armor, also in the outward appearance, in word and expression. New doctrine, private opinions, and even the gibberish of modern theology are not suitable for a Lutheran tract for the people.

Mr. A. Schlitt is now spryly at work...

when he can pluck a few hairs out of his rich memorial and show them triumphantly to the audience, which smiles pityingly at them. Has the poor man quite forgotten that "a false witness does not go unpunished, and he who speaks lies boldly will not escape" (Prov. 19:5)?

He has already made a start with the first tract and sent it out to all countries. It deals with the Sacrament of Holy Baptism and is signed "H. M.". We do not know who this H. M. is, and it does not matter. Nor is the good will and good intention of the author to be denied. But unfortunately! his performance and execution have fallen far short of the good will. Already the form is most awkward and ponderous. It is acted:

What is to be thought of the holy baptism? What is to be thought of holy baptism?

1. rejecters of baptism. 2. teaching of different confessions about baptism: a. the Roman Catholic Church (without superscription), b. the Reformed churches and sects, o. the Evangelical Lutheran Church. 3. the doctrine of the Evangelical Lutheran Church concerning the baptism of infants. (4) Why some take offense at infant baptism. 5. the baptism of the sectarians, the Anabaptists and the Methodists (do these not belong to No. 2 ad b., to the reformed churches and sects?). (6) New findings concerning infant baptism. 7. rebuttal.

Answering several objections against the nature of baptism and infant baptism.

1. a first interjection and its reply. 2. a second interjection and its answer. (3) Why in our time holy baptism brings so little visible fruit. Why, in our time, holy baptism bears so little visible fruit. 4. the ecclesiastical importance of holy baptism. Baptism.

How spread and in addition how colorful and curly everything lies here in confusion! What layman, yes, what layman (around an ameican saying) could find his way in this maze and tangle?

Just as reprehensible is also the language. It is often un-German, unclear, and ambiguous; for what are expressions like the following supposed to mean: "Holy baptism is therefore the eternal beginning which the new creature, or Christ, takes in this poor sinner? . . . And just as John received the Holy Spirit in his mother's womb, so the Christian receives his eternal beginning from God already in holy baptism. Baptism." What is the meaning of this eternal beginning? We at least do not know how to make sense of it. "Further, the coming of impenitence, together with the coming of unbelief cannot abolish baptism, but they can hinder its justifying and sanctifying efficacy, in such a way that baptism, because of the unbelief of the baptized, cannot heal and save him. . . And this faculty of not coming (a peculiar faculty), this perverse will, is left in man, as every one can feel in himself, even after the grace of baptism. . . But every one, when he has the firm foundation, Heb. 11: laid up in him, and has obtained grace, can reject grace from himself. (Can he reject grace only after he has already obtained grace?) . . . The children learn

sing the unbelief in falsified songs learned of the faith of the Evangelical Lutheran Church" n. s. w. u. s. w. We do not understand such German. And the Scriptures are full of such and similar sentences. But they are certainly not suitable to shed much light on those who walk in darkness.

But what is a very essential defect is that the proof of Scripture is almost not given at all in the treatise; for what is supposed to be valid in it is so superficial and accidental, so little chosen and thought out, that it does not deserve this name. But he who would instruct the ignorant and restore the erring must do it with God's sure and unmistakable word. With such people it is not enough for him to argue something to them or to say, "This is how the Lutheran church teaches." He must prove that the Lutheran church teaches rightly, that its doctrine is scriptural. He must be mighty in the Scriptures, as it is boasted of Apollo, that he proved publicly by the Scriptures that JESUS was the Christ. He must speak as the word of God, 1 Pet. 4, 11. The proof of the Scriptures must be the first priority, must justify and prove the whole doctrine in the clearest and most certain way. Thus Luther also writes: "I have said before that St. Peter spits his epistle well and preserves it with scriptures; as all preachers should do, so that their foundation stands entirely on God's Word. So here he brings four or five sayings one upon the other," etc. B. 52, 75. "Therefore there is no need of books, except to strengthen such faith, and also to prove to others that it is thus written in them, as the Holy Spirit teacheth. Spirit teaches. For we must not keep faith with ourselves alone, but let it be broken forth, which we must have the Scriptures to establish and prove," etc. B. 8, 310.

But the worst thing about the scripture is the false doctrine it contains and spreads. It says that the Lutheran church teaches that "from the forgiveness of sins grows, as from a good stem, life and strengthening for the faith, which itself draws a justifying and sanctifying power from the redemption that has come about through Jesus Christ. Through the forgiveness of sins, which holy baptism effects and contains, as in the case of Jesus Christ. By the forgiveness of sins, which holy baptism works and contains, as the kernel in the fruit, thus in advance, in constant impartation, participation, and growth of faith, justification and sanctification are given. If one remains in the grace of baptism, a special justification and conversion, which is to be renewed again and again even in tried Christians, and which is continued under constant repentance and faith, and which is actually called works-sanctification." Now in this there are several errors, some of them quite serious. For by the forgiveness of

Sins is not given justification and sanctification, but it is justification. And what is justification but the forgiveness of sins? Justification is the judicial act of God, in which he absolves the sinner from the guilt of sin for Christ's sake, and imputes to him the righteousness of Christ, which the sinner takes hold of by faith through the gospel. - It is therefore the forgiveness of sins. But it is terrible to hear that the sinner continues justification by repentance and faith. If justification is exclusively God's work, how can the sinner continue it? And finally, the continued justification is said to be sanctification. This is a gross confusion of justification and sanctification. God forgives the sins of the believer every day, but how is the work of sanctification? The justified sinner will and should pursue sanctification. But justification and sanctification are heavenly different.

So it is also said on page 8 that if a baptized person falls away from God and out of grace again, the new creature still remains a baptized person - the rebirth is then only inhibited, the new creature is still there, as once Lazarus lay in the grave. This is the error of many a newer man in Germany, who teach that a baptized man remains a member of the body of Christ as long as he is here in life, even if he had sunk into complete unbelief. This, however, is a little thing of man's feeling, of which the Scriptures know nothing. Scripture knows nothing about. It is true that baptism remains valid in the case of a baptized person, and the baptismal covenant remains on God's side. But the one who has fallen away from God through unbelief has lost the grace of baptism as long as he remains in unbelief; faith and the new creature are gone. For a new creature that is dead is a thing of no account. But of course such a one is not to be baptized again, but only to return believingly to his baptism. This, too, is not true, that the Holy Spirit can only come through the baptism. Spirit only through holy baptism. Baptism. This, too, is not true, that the Holy Spirit only begets members to the inheritance of the blessed through holy baptism, and only enlightens and strengthens them through the Word and other sacraments (page 9), which is also connected with the error mentioned above, where it is said that one who has fallen away from God cannot be born again. For the power of regeneration is ascribed, as to baptism, so also to the word of God. Peter (1 Pet. 1:23) expressly teaches that Christians are born again of the living word of God, which abideth for ever. And Jacobus writes (1:18.): He (God) begat us by the word of truth, that we should be the firstfruits of his creatures.

Nor is it correct when it says on pages 7 and 8: "To whom salvation has once been given, God no longer compels to keep it, but only encourages and exhorts the baptized to be faithful to their baptism."

stay. . . If they do not want to come, he does not compel them," etc. Grace and the effect of the Holy Spirit are and command them as necessary to keep it. For this always of a compelling nature, but they are not reason irresistible. The grace and the effect of the Holy Spirit is one must go out and come in, so that doctrine, faith, and always of a compelling kind and nature, but it is not life may flow from him, lead to him, and be found in him irresistible. For man by nature truly does not take a alone. - The other doctrine is, that all Christians have neutral position against his God, but is his own. And if he power and right to judge all doctrine, and to separate is to come to Jesus Christ by faith, grace must compel themselves from false teachers and bishops, and not to him, i.e. overcome the natural resistance of his God- obey them. For here you hear Christ saying of his sheep: hating flesh, or he would remain in his sins. Only of 'My sheep hear my voice, but a stranger they hear not, course can he wilfully and maliciously resist grace and neither do they follow him, but flee from him; for they persist in his unbelief. It is the same with the preservation know not his voice.' For that they may judge these of faith. This is not mere encouragement and things, they have the rule, which is now spoken from this exhortation, but real need through divine grace, by which word of Christ, that all who do not teach Christ are the Son draws us to the Father and keeps us with him. thieves and murderers; so that the judgment is already After all, we are saved by the power of God through faith given them, that it needs no further knowledge, but is unto salvation (1 Pet. 1:5). Christ says that no one shall known as from Christ, and they are bound to obey this snatch his own out of his hand. He himself wants to judgment, and therefore to flee and avoid all such, accomplish the good work in us until the day of Jesus whoever, how great, and how many they are. - And so Christ. Joh. 10, 28. Phil. 1, 6. Only here man can also those who want to rule in the church are already wilfully tear himself away from divine grace and thus deprived of their office and authority, and yet do not himself into unbelief and condemnation. accept Christ's word but their own commandment, and demand that the people obey them as bishops who sit in the proper government of the church. So also the sheep of Christ are bound to obey such judgment of Christ, to hold such for terrified, also for damned, separated from the church of Christ, and accursed, and to flee; and shall not let such their judgment and power, if they will remain pious faithful sheep of Christ, be taken from them, nor give of them to consent, to accept, nor to follow what others, they being called popes, bishops, concilia, may conclude otherwise." - So much for the sermon.-The reader sees from this with what unambiguous, even coarse expressions the Missourian doctrine, that even the laity have power and right to judge of doctrine, was delivered in Grabau's pulpit. If, however, he might feel like rejoicing over this, Einsender must unfortunately answer him: wait yet, for it may be too soon. The sermon was in fact a read out, taken from Luther's church postilion; see Walch Tom. 11. pag. 1518-33. Past. Grabau was not present himself, but was with the -----advocates, in order to process because of church property. - If a pastor had presented the same doctrine orally, Grabau would undoubtedly have chased him from the pulpit as a heretic; but he must leave Luther in the pulpit, otherwise he would not be "Lutheran!" But how is it possible that anyone should read or listen to the above sermon?

But we break off here. May dear Mr. Schlitt examine very carefully what he publishes, so that he really does a service to the Church, and may he not be deterred from his laudable enterprise by the somewhat unsuccessful beginning.

Father Eirich.

To the ecclesiastical chronicle.

**Grabau's former teaching in his own church rejected from his own pulpit and the opposite Missourian doctrine preached.** Is it possible! - the reader will ask in amazement. - Yes, yes, it has been done; sender of this has heard it with his own ears; nay, still more, he is so fortunate as to possess himself a copy of the sermon heard, and can therefore, without being exposed to the charge of distortion, report it verbatim. Driven by the desire to get to know Pastor Grabau personally, and also to hear a sermon from him, Einsender went to his church on the third Pentecost holiday, and lo and behold! he was allowed to hear a delicious sermon on John 10:1-11. The "thieves and murderers" were portrayed with such accuracy, and the good shepherd Jesus Christ with such loveliness, that even Luther could not have done better. At the end of the sermon the following passage appeared: "From this Gospel we are to learn two things. The first, that nothing should be taught in Christendom but of this one Shepherd Christ, and that every man should beware of all things that do not point to Him alone, that they may have the faith of the Lord.

could have done so without having his heart broken because of Grabau's error, that is inexplicable, and probably only finds its resolution in 2 Tim. 3, 7. - The reader may now have noticed who the sender is; however, in order not to appear anonymous to the opponent, let it be noted in conclusion that it is - Pastor Groß in Buffalo.

Pastor Ehinger of the Canada Synod has issued a "declaration", which Pastor Brobst has included in his journal, and in which the former makes the confession "that he has experienced in the last year that the wretched Satan brings servants of Jesus Christ in their really or supposedly holy zeal for the house of the Lord unnoticed and cunningly onto the chariot of Amminadib", but that "the call of faithful ministers at the last Synodal meeting in Sebastopol brought him down from this chariot again". Now we would not have taken any further special notice of this great event, if Pastor Ehinger had not, after he had scarcely and with difficulty taken down the chariot in question from the front, for he himself says: "the sinful heart is inclined to quarrel and pleases itself to sit on Amminadib's chariot, and will not come down from the same for a long time," now immediately climbed up again this chariot of quarrel from the rear and struck the following concealed blow against the Missouri Synod. He says, speaking of Pastor Sagehorn, a Hermannsburg sophomore: "May it be granted him to penetrate into the created form the right, true life and being of God, as such is especially the Hermannsburg way, purpose and striving, and may the fact that these Hermannsburg brethren feel at home in our midst, contribute to the fact that those could at last have their mouths shut, who, on the left, deny to our church what is viable and faithful, and who, on the right, in their exaggerated addiction to form, have endeavored to bring the Canada Synod under suspicion as if it were not well Lutheran, who, by word and practice, still maintain this suspicion and bear the guilt of much confusion." - That the Missouri Synod in "exaggerated form addiction" attacked the un-Lutheran nature of the Canada Synod, surely only a blind-zealous climber of Amminadib's battle-wagon could assert. Was this an exaggerated desire for form, when the Missouri Synod attacked the dishonest hypocritical Lutheranism of the General Synod, to which the Canada Synod also belonged for many years, and helped to finally bring some light and conscience into some parts of the General Synod, so that they renounced this body? It is true that these very Synods have repeatedly and bitterly reviled the Missourians for their fight against the General Synod, who, after all, now, having themselves left the Synod, fiercely hostile the old General Synod; and it would therefore be just and Christian,

if these synods, which have come to their senses and. . all heresy; for as soon as the right judgment and know. If the disciples of Harms also have this spirit and been converted, would now also confess that they didknowledge is taken from the churches, it is not possible do not allow themselves to be paralyzed by a false spirit wrong with their scolding of the Missourians. But no, thatthat false doctrine or unrighteous worship can be blowing elsewhere, then they can, by God's help, be would be too humiliating; instead, they continue tocondemned. . . . But because the judgments in councils tools for the Canada Synod, which is not yet "good blaspheme and talk nonsense about "addiction to form.are the judgment of the churches and not of the pope, it Lutheran," to once again take a "good Lutheran" stand. - But even now, after the Canada Synod has left theis due to princes and kings that they do not grant the That would be quite excellent! May God help them to do General Synod, we do not only want to "bring it underpope such authority, but see to it that the churches are so, so that they may then also feel "at home" in the suspicion as if it were not good Lutheran," but we also not deprived of the power to judge, and that everything Canada Synod with a good conscience and right from want to prove it to them in black and white. Who knowsis judged according to the holy Scriptures and the word the heart. whether our testimony, with God's help, may not bearof God. - It also sounds very un-Lutheran when Cap. 10, The modern Jews, as we know, have fallen back good fruit in the future, perhaps through the work and§ 4. says: "Every ordained preacher has the right to completely into the religion of the old Adam, for they efforts of the Hermannsburgers, who will hardly feelleave his congregation, but he must immediately notify think they can get heaven and blessedness by their particularly "at home" in their new Hanseatic League, thethe president." On the contrary, every ordained preacher "religiosity". The old Jews hoped for a Messiah to help nature of which they can only gradually see through untilhas the sacred duty to remain in his congregation as long them; the modern ones can help themselves, and Las at least the thickest un-Lutheran dirt has been swept out.as God wills. Finally, it is an un-Lutheran flirtation with call them modern progress. Now that many "Christians" - How far it looks "good Lutheran" in the individualfalse teachers when Cap. 2, § 3. says: "Deputies and are just as advanced, e. g., the Protestant Association in "Canadian" congregations, whether they have, formembers of sister synods and other appointments may Germany and Hartmann's Protestant Synod in Chicago example, abolished the unirt-rationalistic hymnals andbe admitted as consulting members during the session and vicinity, the Jews naturally cannot understand why introduced the "interrogation" of the confessionals atof the synod." If one wishes to consult with false they should become Christians, since they are already confessionals (Oonk. art. 25.), even if only at theteachers, one should make free conferences or brothers with "the Christian brethren," and hold them beginning and with good, earnest will, Schreiber doesalliances; one's own synodal sessions are not intended high Jesus of Nazareth, high as a Moses and not know this; but this he does know, that the standpointfor disputing with false believers, still less, of course, for Washington, and in addition they have their spare of the whole Synod is not "good Lutheran". It is not "goodengaging in faith-denying complimentary exercises with annual expenses for religious purposes. What more Lutheran" when the Canada Synod, for example,them, as is quite common in this country. The latter could one want! This was also the opinion of the Jewish according to Cap. 2, § 2. of its new constitution of 1865would have been especially to the taste of dear blessed banker Grünebaum in Chicago when the establishment retains the unbiblical, frivolous Licensirunwesen againstPastor Harms; indeed, whoever knew him knows how of a mission to the Jews was discussed there the other the 14th article of the Augsburg Confession.much he thought of unionist kippers. - Finally, what about day. He said that he wished to correct the view of those Furthermore, it is not "good Lutheran" at all when Cap.the not at all "well Lutheran" known .four points of the who are of the opinion that the Jews of Chicago are a 2, § 8. reads: "It (the Synod) shall investigate and decide" *Church Council*"? The Canada Synod is a member of religionless community. Their number in Chicago, he all charges against preachers and candidates; chargesthis body, and every member of the congregation, and said, was about 9000, of whom 6000 were enrolled as of heterodoxy and false doctrine and concerningespecially every preacher of the Synod, must also give regular members of the six synagogues, all of which had doctrine in general are excluded from this; these belongan account before God and the Church as to what a high regard for religion. The congregations are not before the ministry." Cap. 12, § 1: "the ministerialposition he takes on these four points. Should the old ossified in the old ideas, but pay homage to progress; meetings are to be held exclusively by ordained pastors, members of the Canada Synod not want to reject the they have organs, singing choirs, etc., in their religious to attend to such work and business in and for thelodge system, chiliasm, the communion of the Lord's assemblies, and also use the English and German church, which the Lord of the vineyard has assignedSupper and pulpit fellowship, we are confident that the languages in their prayers, to prevent mere lip-service, exclusively to ordained ministers of the word. Thisnew members of Hermannsburg will not suffer this evil in the prayers being in the Ebrew language, and not assembly is the ministry to which the following businesstheir dwelling. Freemasonry was certainly not a very generally understood. They had lately erected a hospital shall belong: Licensure, ordination, decision onhighly esteemed article in Hermannsburg; how seriously at a cost of \$30,000, to which every one had access, and orthodoxy and false doctrine, admission to the ministryHarms, the blessed, punished the Hanoverian court their expenses for religious purposes amounted annually and exclusion from it." Luther says in his writing,theologians who, like mute dogs, did not open their to \$60,000. They had no cause of complaint against "Reason and Cause from Scripture, that a Christianmouths when the king entered the lodge. Here it is not a others for their treatment, and entertained the warmest Assembly or Congregation has Right and Power toking, but the money-contributing lord omnes, whom one feelings towards their Christian brethren. He himself, the Judge all Doctrine. 1523": "To know and to judge aboutfears to tread on one's tender feet. After all, there are speaker, had recently given H25 in support of Mr. doctrine belongs to all and every Christian, and that ingrand old *Church Council congregations*, e.g. the grand Moody, the lay evangelist of Chicago. He holds Jesus in such a way that he is cursed who offends such right byold rich mother congregation in Philadelphia, which is high esteem, like Moses and Washington, because of one little bit." And in the Schmalkaldic Articles it is said:said to be swarming with secret socialites like an old the purity of his life and teaching, although he does not "Thus the pope acts on both sides like a tyrant, that hehouse with vermin. Likewise, Harms later decisively believe in his Deity. On his journey to Europe, from which defends such errors with violence and despotism, andrejected all chiliasm, and of pulpit and communion he he recently returned, he had learned that the English does not want to suffer any judges. And this other piecewould have nothing Jews were the most ignorant of all, hence the conversion of some to Christianity was not conspicuous. A thorough examination of the does more harm, because

search would show that three-fourths of the pickpockets in New York were English Jews, missions to the Jews should be established among them to make them Christians, and they, the Jews, would make no complaint about it, but in Chicago their work was lost. Z.

Church News.

After Mr. Pastor Christ. Hochstetter had received and accepted a regular appointment from the German Lutheran St. Paul's congregation in Indianapolis, Ind. Herr Praeses of the Middle District, he was installed into his office by the undersigned on Sunday Jubilate.

May our dear Lord Jesus Christ make our dear brother a blessing for many.

I. G. Kunz.

Address: Hov. 6llrist. lloobstotter, Indianapolis, Inä.

On Ascension Day, Rev. Karl Böse, lately assistant preacher at Springfield, Ill, having received and accepted a regular appointment from the former congregation of Mr. Rev. I. Lehner at Noble County, Ind. was inducted into the midst of said congregation, owing to the illness of Mr. Past. A. Wüstemann by the undersigned.

May the Archpastor also equip "these" "his" sub-shepherds with joy and strength to rightly lead the ministry that preaches reconciliation!

F. W. Stellhorn.

Address: Rov. 6. Looso,

Hoble Oo., Inä.

After Pastor E. Mangelsdorf had received a regular appointment from the Lutheran congregation in Bloomington, Ill. and had accepted it with the consent of his former congregation, he was inaugurated by the undersigned on behalf of the Reverend President Rev. Bünger in the midst of his congregation on Sunday Exaudi solemnly inaugurated into his new office.

May the Lord bless in grace the work of His servant also on this church.

Paul Heid, Lutheran pastor.

Address: Uov. Il. UanAolsüork, LloomivZton, Illl.

Conference display.

The Chicago Districts Conference will meet, God willing, July 7-9, at the residence of the Rev. Stricker, Aurora, Ill A. Reinke, Secr.

Concordia Collegium.

On behalf of the College, I hereby request that applications for the Gymnasium be sent to me, and I am prepared to provide all necessary information on request.

Conditions :

- 1. a certificate of aptitude and moral conduct.

2. the previous knowledge of an efficient elementary school, writing, arithmetic, German reading and orthography. Particular attention must be drawn to the fact that fluency in speaking, reading and writing German is of the greatest importance for qualification for our school.

3. payments: School fees H6.00 for each quarter, payable Sept. 1, Nov. 16, Feb. 1 and April 16, strictly in advance; boarding fees H15.00 per quarter, payable as above; heating and general lighting, approximately H5.00 per year; medical treatment K2.00 per year; pharmacy Hl.00 per year; drawing (ertra) H5.00 per year, all payable in advance. For pupils who are destined for the service of our Lutheran Church, the school fees are waived and the boarding fees are reduced. The other necessary expenses, however, must be absolutely secured.

4. each pupil must provide for all other needs, such as beds, laundry and the like. So far, the laundry has been provided free of charge by the esteemed women of the two local communities who are willing to serve; however, this is a great service of voluntary love which, of course, cannot be promised as an obligation on the part of the school. We can only hope, with confidence in the love so abundantly shown, that at least all poor pupils will continue to be cared for in this respect.

May the Lord God help to find a band of such boys who are equipped by His grace with gifts of the Spirit, simple faith, heartfelt piety and devotion.

G. Alex. Saxer.

Fort Wayne, Ind.

Fourth volume of Keyl's Interpretation of the Catechism.

The same has just left the press, and is available from our agent, Mr. M. C. Barthel Dahier, at the price of \$1.00 per copy. (Postage 15 Cts.) to be had.

It contains the fifth and sixth principal pieces, the house prayers, the house table, and the Christian question pieces, and thus concludes the whole delicious work. Shall we add a word of commendation? Well, a work which so admirably recommends itself, certainly has no need of our insufficient recommendation. But I want to say what every good Lutheran has known for a long time, but which one often does not think of just when it is important to act according to one's knowledge. What the Catechism is, namely, a summary of the entire doctrine of salvation for the simple, and how it is to be acted upon in the best and most fruitful way, no one has known and understood since the days of the apostles like Luther. This is irrefutably shown by his two catechisms and all that he has said in his writings from time to time, and which is masterfully compiled in Keyl's work. Whom

thirsts for the pure milk of the Gospel, let him, if he already has the other volumes, buy this one as well, or if he does not yet have those, let him buy them all together. Let him buy them to use them diligently and faithfully, and let them be his daily pasture. The sweet fruit of a mature, well-founded knowledge of the pure, wholesome doctrine will then certainly not fail to appear, and such a firm, clear knowledge is so very necessary to us in the turmoil of this very last time and here in the land of enthusiasts, if we do not want to be carried away in the wild whirlpool of erroneous and harmful opinions. C.

(Receipt and thanks.

For poor students received through Rev. Krause from his Immanuel congregation in Minnesota the Easter coll. of \$4.00, as well as from his branch congregation in Faribault \$6.00. From a reader of the "Lutheran" from Michigan \$5.00. Through Past. Riedel in Cave Girardeau from the latter's worthy gray - association 6 shirts with bosoms and 1 pair of woolen stockings. From an unnamed person in Baltimore \$1.50. From the worthy sewing club in Centreville, Ill, 6 quilted blankets. By Past. Stürcken from his Young Men's Association in Baltimore \$13.00 and from Mr. I. Fritze there \$5.00.

For Brunn's Proseminar \$18 00 by a member of the Synod, whose name the undersigned requests. By Rev. Fr. Groth of the congregation of dcs Past. I. F. N. Wolf at Bridgewater, Mich. \$15.05.

C. F. W. Walther.

To the seminary budget: By Past. Dorn at Kloppe's wedding s. \$4.85. From Past. R. Köhler's parish 1 barrel of Mvlafses and 11 hams. Through Past. Rösch from H Thurnau \$10, from himself \$2. By Past. Sondhaus on child baptisms ges \$! .60. from the Faßholz brothers here 1 barrel of onions, 1 F. Lettuce. From Past. StülpnagelS Gem.: from C. M. Eckert L Co. 1250 lbs. of flour; W. Maßmann 100 lbs. do.; C. Ochs 100 lbs. do. I. O. Meyer of Trete, Ill, \$5. from Past. MuckelS Gem.: from W. Meier 1 side, 1 shoulder; A. Schnowe 1 shoulder; A. Sievers 1 side; H. Bakemcier \$1; Mrs. Zimmermann \$1; H. Stiehl \$1.50; Mrs. Temme \$2; D. Schwentker 1 shoulder; Häring 1 shoulder, 1 side. From Past. M. EirichS Gem. 10 Bush. Oats.

For poor students: Through Past. Pennekamp Collecten in PassionSgolteSdiensten \$7. By Past. I. M. Hahn from Mother Heimsoth 6 pairs of woolen stockings. Dnrch Past. Jüngel Hochzetiscoll. by I. Burbruck \$10 86, by H. Meier \$5. by Teacher Lehnigk \$1. by N. N. from Past. BisselS Gem. \$2. by Past. Schaller dahier from P. Horstmann \$5, N. N. \$4, W. Barth \$1. By Past. Arendt HochzeitS-Coll. by M. Kohl \$13.85. By Past. Schwemm HochzeitS-Coll. at F. Gerling \$14.63 for , Kügele. By Past. Link by his. Parish \$9 for Thu- , row. Pentecost - Collecte of my congregation at MinerStown \$4.60. By Past. Muckel Kindtauf-Coll. at W. Sievers \$3.1"; by some women and virgins in his ! Congregation 4 bosom shirts, 7 pairs w llen stockings, 10 towels, 8 sackcloths. Through Past. Sondhaus by H. Wörner\$1. - A. Crämer.

Received

to the church building in Egg Harbor City, N.J:

From Past. Sandvoß in Jeffrrson City, Mo" \$1. From Past. Keyl's Gem. in Baltimore subsequently \$2.25. Past. Bürger's Gem. in Washington, D. C., dsgl. \$1. Past. Sturken's Gem. in Baltimore dsgl. \$2. Past. Schmidt's gem. in Dundee, Ill, 50 cts. E. T. Judge.

Entered in the race Western Districts:

To the synodal treasury: From Past. BergtS congregation in Palitzdorf, Mo., \$7.50. Past. Lange's congregation at Humboldt, Kans. \$9.60. Past. Polack's Gem. in Crete, Ill, \$22.11. Past. BaumgartS Gem. in, Venedy, Ill. \$31.36. Past. M. Meyers Gem. of, Leavenworth, Kans. \$9. Past. Brohm's Gem. in St. Louis, \$28.25. Of the Trinity District, the. \$46.3". Past. Markworthö Gcm. of Danville, Ill, \$6. Past. Dörmann's St. Paul's congreg. in Randolph

To., III, "12, whose St. Petrigem. "15, Past. Kleppischs Kreuzgem. atin Port Hudson "1. Past. SchliepsiekS Gem. in Dwight, III, "6.10. Mr. Waterloo, III, "7.83, drss. ImmanuelSgem. -2.90. Past. Stephen's congreg. Siemandel there "1. Past. Köste- rings Gem. in Altenburg "32. Past. Löbers at Ehester, III, "11. Past. Gräbner's Gem. in St. Charles, Mo., "51.25. Past. Gemeiner in Thornton Station, III. for March & April "23.50. From N. N. in St. Ruhlands Gem. at Pleasant Nidge, III, "25. Past. Geyers Gem. at Carlinville, Louis "1. Dreieinigk.-Distr. in St. Lonis "11. III, "8.50. Past. Wunders Gem. in Chicago, "50.90. Past. Schwensen's To the Synod almlssions - Kasser Past. Bergts Gem. at Paitzdorf, Mo. congreg. in New Bielefeld, Mo., "20.50. From Immanuel's - District in St. Epiphany - Coll. "7. From the Norwegian Lutheran MissionS - Association at Louis "49.70. Past. Sappcrs Gcm. in Carondelet, Mo., "15.37. Past. TraudsEighteenmills Creek, Thin Co, WiS., "5.30. From the school children of Gem. in Crete, III, "25-03. Past. Mists Gem. in Washington, Mo., "9.30. Rev. Teacher Tröller, Thornton Station, III., "3.50. By Rev. H. A. Preus, Lecds, Gcm. "45. Past. Hörnickes Gem. "18.50. Past. Tb. GnberS Ge." "11. Past. Habn's Gem. in Benton Co, Mo., "17. Past. Beyers Gem. in Chicago, "8. Wis.", §20. by a member of his congreg. "1. by Trinity Distr. in St. Louis "9.10. HeidS Gem., 1st mission "25. Jos. Fritze in Baltimore "15. Heinr. Thiele, Past. SchliepsiekS Gem. in Dwight, III, "8.35. Past. Kösterings Gem. inby Rev. Hahn's branch congreg. in Richland, Morgan Co. mo. "1.75. Mrs. Altenburg, Mo., "28. Past. Neinke's congreg. in Blue Island, III., "II. Past. Maring by Past. Biltz, Lafayette Co, Mo, "1. Past. Th. Gruber's Gem. of Biltz's congreg. in Lafayette Co, Mo, "32, dess. Filial- gem. that. "11. by Hampton, III, "6.50. By the school children of Teacher Hermann, Benton Co. "14. Past. Schäfer's congreg. "23. Past. E. Nickels congreg. "50. dens. of C. Kl. there. "1. Past. RiedelS congreg. in Cape Girardeau, Mo., of Benton, Mo, "13.10. Past. Heitmüller's Gem., Roden- berg, III, "5. Mr. Past. Hügl's congreg. "27. Past. Schumms Gem. "18. Through Past. Hamann from Germany "15. teacher Joh. Hafner "2. Gem. in Bay City "25. Past. Sievers' Gem. in Amelith "12, in Frankenlust "22. Third mission through Mr. Kassirer Eißfeldt "212.89. Past. KUHNs Gem. subsequently "3, its first Filial "5, 2nd Filial "2. Through Mr. Kassirer Birkncr in New York "230. Past. Jor' Gem. in Peru "13. Pastor Ottmann's Gem. "26. Past. Hattstädt's congreg. "40.75. Through Mr. Kassirer Eißfeldt "42.73. Past. Bernreuther's congreg. "15. Past. Brackhage's parish "25. Through Rev. Friedrich v. G. Beyer "3.50. Past. Schumms Gem. "7. Christ. Blecke "5. Past. Beyers Gem. in Chicago, first mission "100. H. R.

Parish, Columbus, Ind., "5.45. Ernst White! "2.50. Past. Allwardt? Gem. "16. by Mr. Kassirer Buk- ner in New York "225. congreg. in Dmedy, III, "20. Past. Hacbenderger "2. Past. Wyneken's congreg. "5 50. Past. Müllers Gem. in Pittebnrg "105. Past. Renz' Gemeinde "5. Past. Michaels Gem. "27.50. Past. Kühn's congreg. 3rd mission "41.25. Past. H. Schmidt's Mem. in RusselSgrove "12.43, in Elkgrove and Dnnton "52.23. Past. Sievers' parish in Jrankenlust "64.50, in Amelith "17.50. Past. <schuster's parish, 2nd mission "50. Past. Dulitz's Gem. "25. Past. Siegers Gem. "14.50. Past. Jäbker's Gem. "100. Past. P. Nupprecht's Gcm. "45. Past. Hörnickes Gem. "18.50. Past. Tb. GnberS Ge." "11. Past. St. Jung each "1. Past. I. Nupprechts Gem. "47. Past. Wunders Gem. "72.60. Past. Jnngck's parish "20. Past. Ernst's Gem. "24.25. Gem. Rich, Cook Co. the Illrd, "70.75. Past. WeyelS congreg. 4th consignment "14. Past. Schäfer's congreg. "23. Past. E. Nickels congreg. "50. Mr. Past. Hügl's congreg. "27. Past. Schumms Gem. "18. Through Past. Hamann from Germany "15. teacher Joh. Hafner "2. Gem. in Bay City "25. Past. Sievers' Gem. in Amelith "12, in Frankenlust "22. Third mission through Mr. Kassirer Eißfeldt "212.89. Past. KUHNs Gem. subsequently "3, its first Filial "5, 2nd Filial "2. Through Mr. Kassirer Birkncr in New York "230. Past. Jor' Gem. in Peru "13. Pastor Ottmann's Gem. "26. Past. Hattstädt's congreg. "40.75. Through Mr. Kassirer Eißfeldt "42.73. Past. Bernreuther's congreg. "15. Past. Brackhage's parish "25. Through Rev. Friedrich v. G. Beyer "3.50. Past. Schumms Gem. "7. Christ. Blecke "5. Past. Beyers Gem. in Chicago, first mission "100. H. R.

For innerMission: Past. Ficks Gem. in Collinsville, "7.20. Past. Mist's "3, its first Filial "5, 2nd Filial "2. Through Mr. Kassirer Birkncr in New York "230. Past. Jor' Gem. in Peru "13. Pastor Ottmann's Gem. "26. Past. Hattstädt's congreg. "40.75. Through Mr. Kassirer Eißfeldt "42.73. Past. Bernreuther's congreg. "15. Past. Brackhage's parish "25. Through Rev. Friedrich v. G. Beyer "3.50. Past. Schumms Gem. "7. Christ. Blecke "5. Past. Beyers Gem. in Chicago, first mission "100. H. R.

For poor students: From Mr. Parts through Past. Bergt in Paitzdorf, Mon., "5.02, by himself "1.25. For poor students in St. Louis: child, baptismal coll. at Beruh. Krebs in Frankcnmuth "III.50. For Sind. Kugele there child baptismal coll. at C. Küstner "5 45. For Mrs. Past. Röbbelen: Andreas Galsterer in Frankenmuth "2. To the seminary building in Addison: From Pastor Daib and his congreg. "16.75. On college construction in Fort Wayne: From Past. Daib & his congreg. "50. Past. Werfelmann's congreg. in Grafton "75. in Ccdarburgh "62, in Saukville "14. For Heiden imission: Andr. Galsterer in Franken- mmb "2. by pupils from Past. Daibs Gem. "4.85. For teacher salaries: Past. Daibs Gem. in Grand Rapids at ConfirmationStage "15.25, in GrandHaven "5, by himself \$1.50. On the building of the church in Richmond: Don "several" members of Past. Daibs Gem. in Grand Napids "10.60, by himself "1. For the student Häffner at Fort Wayner From N. N. of the comm. in Granville "2. Znr synodal treasury: Past. Werfelmann? Grafton congreg. "13.66. Cedarburg congreg. "11.02. Saukville congreg. "3 03. N. N. of Granville congreg. "10. Immanuel congreg. at Milwaukee, Easter coll. "13.16. Rev. Himmler 20 cts. whose congreg. at Fort Hope "1, lower Immanuel congreg. at Forrestville 75 cts. upper Jmm. congreg. at Sberman "335. Collecte in the school district of Mr. Karl Pfeiffer at Frau- kenmuth "30.55, et al: whose annual contribution "1, Georg Gngel, M. Gugel, I. Nüchterlein, B. Deuring "J. Bernthal. A. Lämmermann, F. Lotter, I. Fickbaber each "I, Joh. Nüchterlein, L. Wciß, P. Grüber each 6> Cts., Joh. Steig- wann 50 Cts., I. Herzog 75 Cts., Casp. Weiß "1.50. G. Bierlein. Con. Bernthal each "5. F. Nuechterlein "6, I. Frank "1. By teacher Riedel in Frankcnmuth: Voluntary contributions of Gemeindeglieder "44.22, A. Galsterer "II>, Joh. Galstcrrc "1, N. N. "25. Easter-Coll of Gem. Frankenmuth "34.28. Gem. in Mcquon "2 84. Past. Schu- manns Filialgem. "2.16. C. Eißfeldt, Kassirer.

Kassirer.

**Received in the Lasse of the nLrdl. district: (in May 1868)**

For Past. Brunn's Institution: from a member in Past. DaibS Gem., Grand Napids, Mich. "5th Rev. Daib "1st Mrs. Frcy 35 Cts. For the orphanage in St. LouiS: From Pastor Werfelminns congreg. in Grafton "8. F. Köhn Jr. in Sheboygan "1. About the parish widow's fund: From Past. Werfelmann "2. from two members in whose parish each "1. To the hospital in St. Louis: Past. Werfel- Manns Gem. in Grafion "6.17. N. N. in Frankenmuth "25. Andr. Galstcrrc that. "3. F. Kohn Jr. in Sheboygan Pl. For the Philad'elphia congreg. 3rd mission "41.25. Past. H. Schmidt's Mem. in RusselSgrove "12.43, in Elkgrove and Dnnton "52.23. Past. Sievers' parish in Jrankenlust "64.50, in Amelith "17.50. Past. <schuster's parish, 2nd mission "50. Past. Dulitz's Gem. "25. Past. Siegers Gem. "14.50. Past. Jäbker's Gem. "100. Past. P. Nupprecht's Gcm. "45. Past. Hörnickes Gem. "18.50. Past. Tb. GnberS Ge." "11. Past. St. Jung each "1. Past. I. Nupprechts Gem. "47. Past. Wunders Gem. "72.60. Past. Jnngck's parish "20. Past. Ernst's Gem. "24.25. Gem. Rich, Cook Co. the Illrd, "70.75. Past. WeyelS congreg. 4th consignment "14. Past. Schäfer's congreg. "23. Past. E. Nickels congreg. "50. Mr. Past. Hügl's congreg. "27. Past. Schumms Gem. "18. Through Past. Hamann from Germany "15. teacher Joh. Hafner "2. Gem. in Bay City "25. Past. Sievers' Gem. in Amelith "12, in Frankenlust "22. Third mission through Mr. Kassirer Eißfeldt "212.89. Past. KUHNs Gem. subsequently "3, its first Filial "5, 2nd Filial "2. Through Mr. Kassirer Birkncr in New York "230. Past. Jor' Gem. in Peru "13. Pastor Ottmann's Gem. "26. Past. Hattstädt's congreg. "40.75. Through Mr. Kassirer Eißfeldt "42.73. Past. Bernreuther's congreg. "15. Past. Brackhage's parish "25. Through Rev. Friedrich v. G. Beyer "3.50. Past. Schumms Gem. "7. Christ. Blecke "5. Past. Beyers Gem. in Chicago, first mission "100. H. R.

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Changed addresses:

Rov. ^VnZner, 96 Ormkrl ?ort ^.vs., (ttrienZo, Ut.

For reasons which seemed valid to me and my friends, I have changed my surname from "Fricke" to "Frincke" and have had this confirmed by the court.

O. I'rineke, Lutttmoro, M.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 24. St. Louis, Mo., July 1, 1868. No. 21.

(Sent in by Past. St.)

Modern Roman polemics against the  
Lutheran Church.

(Continued.)

His unholiness, Pope Leo X., who once said to Cardinal Bembo: "O what money has the fable of Christ made us!" The Lateran Council blasphemously dubbed him "the Lion of the tribe of Judah, the Root of David, the Bridegroom of the Church, the King of kings and Monarch of the world, to whom alone is given all authority in heaven and on earth"; and the sheep of Christ are to believe and obey such a reprobate, even if he leads them with sacrilegious heresy "to the first possession of hell"! Truly, the papacy, which has invented such "spiritual rights," established such doctrines, and practiced such hair-raising logic, has thus far too palpably characterized and revealed itself as the true antichristianity for a Lutheran pastor, who, by virtue of his indirect divine power, is the first owner of hell, to believe, who, by virtue of his indirect divine calling through his congregation, has the office of preaching the gospel more loudly and administering the sacraments according to Christ's institution, would have reason to envy a Roman Mass priest his ordination to the priesthood as the under-shepherd of Antichrist. On the other hand, he can easily take comfort in the fact that Dr. W. "as a Catholic, believes that the legal mission to the ministry of preaching is given to him by a man who is not a Catholic.

gele" and so on. Is he nevertheless divinely certain from the holy scripture that the church of the saints Scripture that the church of the saints also has everything in its audience and therefore also the royal priesthood (1 Cor. 3, 21-23. 1 Pet. 2, 9.) and the power to call preachers belongs and is due, and that not men by virtue of their ordination have the power to "prepare the body and beauty patches in the most artful way, and with a blood of Christ," which looks more like presumptuous superstition than humble Christian faith; but that the Cagliostro and Bosco, he knows how to defend the almighty and true Son of God, by virtue of his words of church in the true sense of the word, i.e., the invisible institution, unites his holy body with the blessed bread, and his holy blood of God with the blessed cup, as often as the holy supper is properly administered, and distributed and taken according to his institution. With what does Dr. W. wish to cast doubt on this divine certainty? With the Holy Scriptures in their literal sense he certainly cannot, as little as Dr. Eck dared to refute the Augsburg Confession with the Holy Scriptures, and therefore had to hear from Duke Wilhelm of Bavaria the scathing answer: "So I hear, the Lutherans sit in the Scriptures and we beside them." Dr. W. completely disdained this way of presenting evidence, which is above all things the duty of a theologian, but which is shamefully frowned upon in the papacy. As Dr. Eck, on the other hand, offered to refute the Augsburg Confession with the Fathers and the Conciliar, so the learned Dr. W. operates in the same way.

He also prefers to use papal infallibility and logic, brings up St. Thomas and the Council of Nicaea for a change, and uses the same sophistical finesse in his defense as in his attack. He tries to avoid the actual point of contention between Dr. Luther and the papacy, as well as to cover up the deterrent burn marks of the latter with beauty patches in the most artful way, and with a virtuosity of sleight of hand that would do credit to Cagliostro and Bosco, he knows how to defend the church in the true sense of the word, i.e., the invisible congregation. That is, the invisible congregation of the saints, to the side, and in its place to subordinate the papacy, in order to ascribe to it all the honor, power, and goods that belong to it alone. One sees that the papacy has always remained basically the same; it skins itself according to the spirit of the times, as much as it likes. But with such proofs and tricks it does not charm a confessing Lutheran. The unrighteous and friends of the light may be caught by such games; he is disgusted by such bait. If it were Peter, Mary, Luther and even an angel from heaven (1 Cor. 3, 5-11), what would be the point of their teaching if they did not bring the pure and blessed gospel? (Matth. 16, 22. 23. Marc. 14, 66. Gal. 1, 6-8. Cap. 2, 11-14.) His

The church is firmly founded on the divine truth: "Thoult is absolutely necessary that the pope must be the real on earth, the pope may justly say, "The Church is I," as art Christ, the Son of the living God"; its doctrine rests onAntichrist. Auctorities could be adduced in support of thisLouis XIV. said, "The State is I," are abominable the doctrinal foundation of the apostles and prophets,interpretation, which even a Dr. W. would hardly reject. Atidolatries of right worship, are seductive doctrines of since Jesus Christ is the cornerstone, and not on thethe Synod of Rheims, the Bishop of Orleans said: "Whatdevils, 1 Tim. 4, 1 - 3.If Dr. Luther, who has proved from infallibility and dignity of any man, not on synodalthink ye, Reverend Fathers, who it is that sitteth there onGod's Word that the papacy was founded by the devil, resolutions, traditions, the sayings of the fathers, nor ona high throne, and shineth with purple and golden that the pope is the Antichrist, and that his special a church constitution. Dr. W.'s previous attempts toraiment? If he have no love, and be puffed up and prouddoctrine is damnable, then he is indeed no reformer. refute this have indeed failed miserably. Bishop Chr. vononly by knowledge, he is Antichrist, sitting in the templeOnly when Dr. W. has conclusively proved the former Stadion, when he had heard the Augsburg Confessionof God, and showing himself as if he were God." Even thefrom the Holy Scriptures or from the history of the read, was so sincere as to openly confess, "it is all theRoman bishop Gregory the Great said (590-605), "Reformation, and clearly refuted the latter, can he deny plain undeniable truth." Why does not Dr. W. doassert confidently that he who calls himself a generaDr. Luther the honor of being a reformer of the church, likewise? And if he is indeed of a different opinion, whybishop, or so demands to be called, is in his haughtinessand cleanse the pope in Rome of the stigma of being the does he not refute Dr. Luther with God's Word? He hasa forerunner of Antichrist." It is true that these words wereactual antichrist. If he does not wish to deny the whole indeed quoted Bible verses, but what has he proved withdirected out of jealousy against the patriarch inidental force of the holy Scriptures, to make even them? He has not been happier in doing so, as in hisConstantinople, but like a fatal Caiphas prophecy theyRoman historians liars, and to strike the simplest laws of logic. As is well known, even the fanatics cite scripturalwere only too soon fulfilled in the Roman bishops. The logic in the face, he will have to leave this application of passages for their errors, and even the tempter on theemperor-murderer and usurper of the throne, Phocas, in2 Thess. 2, 3. 4 to the pope at Rome, and will have to pinnacle of the temple cites the Scriptures. It is allConstantinople, in gratitude for the effusive flattery shownremain guilty of a refutation of it. possible that Dr. W. thinks it worth the trouble to considerhim by Gregory the Great and Boniface III, conferred Dr. Luther is not said to be a reformer because all Luc. 10, 16 and also other scriptural passages only inupon the latter the title of general bishop of the Church,kinds of evil things are said about him and such a person passing. He could have simply cited the correspondingwho thenceforth also called himself pope, and began hiswould have to stand above his time and its infirmities. sayings of the pope, "for what he speaks must be spokendecrees with the words, "We will and command." Later,Accordingly, the person who holds the papacy to be the from heaven, what he says must be valid on earth. Ps.when the Frankish king Pipin made Pope Stephen II a rock on which Christ built his church must also have 73. 6-9. Yet he knows to say to Pastor Leydel: "Luthersecular prince in 752-757 by granting him land, it was notbeen free from all human infirmities and sins, inasmuch rejected the church, the living authority, which he shouldlong before the antichristianism of the pope wasas the rock on which the church is built appears have obeyed. What good were the holy Scriptures to theeexpressed in its finest features, as described in the Holy incomparably more exalted than a reformer of it. Such Lutherans without the church? It became the source ofScriptures. Scripture had consequently developed. When things, in spite of the papal heresy of the immaculate ruin and the apple of discord." Pope Pius IX is even morethe devil had shown him all the kingdoms of the world andconception of Mary, can only be said of Christ, and poisonously embittered against it, and calls the Bibletheir glory, he fell down to worship him, and from then ontherefore only He and the faithful confession of Him, as societies "a pestilential and corrupting abomination," andhe also sought all the riches of the world through simony,the only ground of our blessedness, can be the rock of even has the reading of the Bible punished withjubilee years, masses for souls, indulgences, (Rev. Joh the church. But since Peter has in fact perjured himself imprisonment. With Luc. 10:16: "He who hears you hears18, 11 - 13), etc., by means of the Holy Spirit. Byby denying the Lord Christ, since the Lord Himself once me," and some of the promises made to the church, Dr.exaltation over all worldly authorities, coronations, feuda called him "Satan," and since Peter has otherwise also W. would only have accomplished something for hisrights and humiliation of worldly rulers, he sought to seizeshown sinful infirmity, it is impossible for him to be the purpose if he had proved with compelling necessity fromand subjugate all the kingdoms of the world, to outshinerock of the church and Christ's first governor on earth. their literal meaning that they refer exclusively to theall emperors in glory by means of precious stones, gold.The unjustly maligned Dr. Luther, however, remains pope in Rome and that they, with undoubted certainty,purple and triple crowns, and finally to exterminate themhonored as a reformer. do not concern the Lutheran church. That would be aby means of blood baths, dragonades, blood weddings. But whether Dr. Luther might not have been a rebel proof that everyone would have to "respect". *auto da fes, etc.*, etc. He also sought to destroy the worldafter all and "a father of many outrages"? For that is what To show this by an example, let us take 2 Thess. 2,by means of the rulers of the world. etc. to exterminateDr. W. in all seriousness charges him with in the end. In 3. 4. There it says of the Antichrist that he is "the man ofthe children of God, to give form and reality to thethe end, no one will want to deny that someone can be sin and the child of perdition, who exalts himself aboveprophetic image (Rev. 17:6, 18, 24) of the red whore, whda reformer and possibly also a revolutionary at the same all that is called God and that is worship, so that he sittethis drunk with the blood of the witnesses of Jesus. Finally,time. Napoleon I, for example, the epoch-making himself in the temple of God as a god, and setteththe abomination of desolation in the holy place hasgeneral and legislator, was both in one person. But to himself up as one that is God. Now no man since thebecome so outrageous, and the church has become suchstamp Dr. Luthern, of whom Dr. W. has so convincingly birth of Christ has done this but the popes. We have seena house of sale and a pit of murder, that God had to sendand irrefutably proved that he is a great reformer, as an this above in Leo X., and, to say nothing of many otherthe promised angel with the eternal gospel to reform theInsurrectionist, shows little honesty and insight. That examples, Pius IX. has done the same, who recently stillchurch and put an end to the Babylonian captivity of thesomeone at the publicly said: "I am the way, the truth, and the life." Withchildren of God under the papacy. Rev. 14, 6 - 8. Cap. such unambiguous blasphemies the pope18. unquestionably puts himself in God's place, therefore itShould Dr. W. with seeing eyes really be so blind as not follows from that to be able to see what is so obviously before his eyes? Of course, if the papacy is the church, the abominable one, 2 Thess. 2, is the governor of God.

The fact that the most humble and conscientious submission to the fourth commandment can in the most unjust way be ostracized as a rebel is shown by Nnge's "revolutionary" history of the world and by Brockhaus' Conversations-Lexicon in its description of the character of King David; it is also shown by the accusations of the high council of Jerusalem against Christ and Stephanum. But it is another to be a real rebel, and another to be unjustly made the scapegoat for other rebels; as it is another to give trouble, and another to take trouble. Because the Lord Jesus Christ and His saving gospel find no lodging in the world, therefore David, who believed in Him and confessed His name, had to complain, "When I speak, they make war." Is he now therefore an outrager? His unbelieving son Absalom, and later the unholy man Seba, revolted against him: is David therefore a father of many revolts? The Lord Christ fared even worse with his testimony of the truth. He himself says, "I have not come to send peace, but the sword, etc. To this end He was slain as a rebel from the cross, and at last many false Messiahs arose after Him, who, as real rebels, have come to an end with terror: Is now the Lord Christ also a rebel and a father of many outrages? Surely Dr. W. will not dare to assert this of David or of Christ. What then has Dr. Luther done that he should be a rebel? With what words did he incite to indignation, whether against ecclesiastical or secular authorities, with what deeds did he cause sedition and set the example for many outrages? Those profane scribes have had to falsify the history of A. T., in order to make a revolter out of David, as they themselves are; so also Dr. W. will have to falsify church history, in order to be able to make Dr. Luther the father of many outrages, Dr. Luther writes in his letter on re-baptism in 1528: "We do not swarm like the red spirits, that we reject all that the pope has under him, for otherwise we would also reject the church, the temple of God, with all that it has of Christ. - Therefore it is nothing for such Anabaptists to say, "What the pope has asked is wrong," or, "Because this and that happens in the papacy, we want it to be otherwise. - Rather, it is not thus to burst upon the pope, because Christ's saints lie under him. A prudent, modest Christian belongs to it, who lets remain under him what is God's temple, and resists his addition, so that he destroys the temple of God." Now does this mean preaching sedition against spiritual authorities, or resisting such sedition? Dr. Luther says to Proverbs 24:21,22: "My child, fear the Lord and the King, and be not mixed with the rebellious." 2c.: "There we see that both the rebellious and the rebellious are the same.

mingle with them are condemned, and God will have no jest of it, but the king and the authorities are to be feared." Now does this mean preaching indignation against the secular authorities, or condemning them? Dr. W. will not be able to expel any contradictory passages in all Dr. Luther's German and Latin works. And what has Dr. Luther done to stir up sedition and incite to indignation? Dr. W. says, "Luther fought against Rome, and all revolutionaries and sectarians pointed with all too much gratitude again and again to Luther, the man of liberty." The first is true, the other proves nothing. For as the devil is God's monkey to usurp divine honor, so he also teaches his apostles to turn the gospel of the glorious freedom of God's children into a license for carnal freedom, in order to make all God's children, whom the Son of God has made free, his slaves anew and to harness them to his chariot of triumph. If Dr. Luther abolishes idolatry and the doctrines of the devil, he incites his apostles to abolish Christ and the gospel as well, and to throw out the baby with the bathwater; if Dr. Luther teaches the children of God to believe in sanctification, without which no one can see the Lord, the devil teaches his apostles to walk along as glittering liars in the humility and spirituality of angels, in order to listen to and draw to himself even those who had just escaped from him. Here again one sees the great affinity of swarm-spirituality with Pabstry, which, as Pabstry, has fallen into the same Satanic depths through Satanic delusion and leadership, even if by quite the opposite path. On both sides this is not Dr. Luther's fault, but the devil's, and God's judgment on all despisers of the saving Gospel. Nor is this an unjust slander of the papacy, but the indisputable truth based on God's Word (2 Thess. 2, 3 -12). Because the papists and the fanatics "have not received the love of the truth, that they might be saved, God has sent them strong errors, that they might believe the lie", and that "by the working of Satan".

(To be continued.)

It was a pleasure to see how the Indians, accustomed to the most unconstrained life, handled spade and hoe, cart and trowel so briskly and joyfully under Eliot's guidance. In a short time the first Indian town stood there, with wooden houses, surrounded by ditch and rampart, and was called Nonanetum, i. e. our joy. The men learned agriculture and simple crafts, the women spinning and other work, and soon brought home-grown and home-made goods to market: fruit and grapes, fish and poultry, brooms and foot-coverings and the like. Eliot's attention, however, was always directed to the main thing, that Christ should become a figure in the inhabitants of the new city, which, of course, did not happen so quickly, since the supply of his own community did not always permit him to be among the Indians. Far and wide the call of the new state of the Indians in Nonanetum resounded, and many of their wild tribesmen came to the new city to see the miracle with their own eyes; many also returned gladly and received powerful impressions from Eliot's sermons. Especially on the heart of one chief from the Concord area, the gospel proved to be a power of God unto salvation. He had come on a visit to Nonanetum, where a sermon of Eliot's so powerfully affected him that immediately after his return he called all his chiefs together and told them how he was determined to renounce his savage life. They agreed with him, and at one of their meetings in November, 1647, it was resolved that all sins committed in the swing, sorcery, theft, desecration of the Sabbath, should be punished with heavy fines, but adultery and murder with death. Henceforth they would seek God, dwell together in peace, and pray with one another. Eliot, however, was invited to come to them with the word of salvation and to help them with word and deed, so that they, too, would receive a piece of land from the government to build peaceful dwellings on. With great joy Eliot complied with this invitation, and in a short time the second Indian city of Concord stood there, similar to the first, and all its inhabitants had committed themselves to a Christian order of life.

The Indians themselves had to feel the beneficial change that had taken place in their whole life through their conversion to Christianity. Before they lived in miserable wigwams, now in comfortable houses; before they had chiefs who ruled over their horde unrestrainedly, now the chiefs themselves were under the law; before their wives were kept like slaves, and each took as many as he could feed, now no one was allowed to have more than one and had to treat them kindly. The sorcerers, the fiercest opponents of the Evan

Johann Eliot,  
the apostle of the Indians.  
(Continued.)

With astonishment and humble gratitude Eliot saw the rapid progress of his work, and as more and more turned to him to live in community under his pastoral care, he asked the board of the English colony for a tract of land for an orderly settlement for his Indians. His request was granted, and Eliot now made earnest efforts to build a new town for mild Indians who had confided in his leadership.

Although the chiefs lost much of their former prestige, the Lord had given grace that even this obstacle was easily overcome, since the chiefs of Nonauetum and Concord were among the first to be converted.

Tirelessly Eliot traveled among the new churches, well trained in bearing all hardships with a healthy and strong body, giving the word of life and refreshed by the lovely fruit of his work on the poor Gentile souls and richly rewarded for all hardships. Thus, in the summer of 1647, at a synod in Cambridge, he preached a sermon on Eph. 2:1. ff. to many Indians assembled there, after which he listened to and answered their questions in his usual manner, of which he himself reports as follows: "Their willing attention to the word, the motion and affliction of several among them about their sins, the prudence with which they brought forward various spiritual questions, their willingness to believe what he answered them, the skill with which some of the poor naked children answered the questions from the catechism which he put before them. and similar phenomena, which testified to the great change that had taken place in them, made a wonderful impression on all the educated people who were present, on the clergy, on the authorities, and on all the people, and awakened their hearts to the deepest thanksgiving to God. Many shed a torrent of tears of joy at witnessing so blessed a day, and the name of the Lord JEsu was so frequently uttered as had never been degenerated before." And of another Indian place, Neponsitt, whither Eliot had also gone with the gospel of peace at the urgent request of the Indians, he was able to write, "The effect of the word among the Indians, and the change that has taken place among them, is this: They have entirely renounced all their sorcerers, and have given up the devilish usages, thinking them to be wholly inconsistent with the worship of the true God. Yes, some sorcerers have even resigned their office, never to exercise it again. They constantly pray to God in their dwellings, early and late. Even when they sit down to table, they call upon God and thank him, as they see the English do. When they come to an Englishman, they desire to be instructed, and when they are given to eat, they pray and thank God, and testify their great joy at being instructed to "know God," show also a special attachment to those whom they have converted. They are anxious to instruct their children, and strict against any desecration of the Sabbath by fishing, hunting, or other work." - A special day of victory and joy for Eliot was October 7, 1647,

just one year after his first Indian sermon. A respected chief had died in Nonanetum and was to be buried in the Indian way. Only a man like Eliot could dare to oppose the old pagan and paternal custom, and he succeeded in getting his way. "So then" (relates an Englishman) "where the graveyard was laid out, the whole citizenry of the town were seen walking behind the dead chief in deep, solemn silence. No weeping was heard, no wailing, such as the heathen were accustomed to, as the body was lowered into the grave. Eliot read the prayers of the dead; then he said that the blessed in heaven neither free nor let themselves be free, that the wild chase and the warrior's delight do not reach there, that there are neither chiefs nor slaves there, that in the love of JEsu, who is the resurrection and the life, all these things vanish. And they believed him, those fierce, defiant warriors, they wept, not over their dead, but over themselves, that the forest resounded with their sighs and prayers."

But this was not enough for Eliot, in his hot thirst for love, that the Indians in Nonanetum, Concord and the surrounding areas had bowed to the gospel; as soon as faith and divine life had taken deeper root, he ventured further and further into the primeval forests and even penetrated as far as Cap Cod, preaching the gospel of peace to the Indians in proof of spirit and power. The hardships and dangers he faced can hardly be described. But nothing was able to deter him from his holy work; no snow was too deep for him, "no forest too dense, no stream too raging, no rule too strong. For days, even weeks, he often wandered about in soaked clothes, and many a night the damp earth or the cold rock was his camp, the dense branches of a tree his shelter. Over steep mountains and through raging rivers, through terrible wildernesses and along paths that would seem arduous even to the most hardened Indian, he pursued the souls of the red people in order to win them for the one who loves his whole world. He once wrote to a friend: "I have not been dry day and night from Tuesday to Saturday, but have gone from place to place completely soaked. When I want to lie down to rest, I first take off my boots, wrestle my stockings a little, but then put them on again. But God stands by me and helps me. I rejoice even when many weary days and nights have rolled over my head in dangers among the heathen, in dangers of the wilderness. Often, when I was fording rivers, the flood would suddenly break, but then I would remember the precious promise: 'If thou pass through the waters, I will be with thee!' and called to me, 'Suffer thyself to be a good fighter of Christ!' and the Word gives strength to bear all things." (Conclusion follows.)

## To the ecclesiastical chronicle.

**Pastor S. K. Brobst**, in his "Lutherische Kirchenzeitung" (Lutheran Church Newspaper), shares a letter from the chief editor of the "decidedly Lutheran" Concordia Church Newspaper (in which the Iowa Fritschel is also a co-worker) to a Reformed preacher in Holland, and says that this letter shows: "How strict Lutherans and strict Reformed can live in peace and stand together in a quite friendly relationship. The letter, however, shows much more how one can call himself Lutheran, and even be called "strict Lutheran" by others, and yet be only a Unionist. The letter reads: "Mr. I. H. G. in Holland. Having come to know you as a brother of the Reformed confession, we extend to you anew our brotherly hand across the confessional barriers in the name of the Lord. We intend to prove with special diligence (in our own articles) that (as Northern Germany and Southern Germany, through a firm alliance across the Main River, come closer to each other and, in their position of power vis-à-vis foreign countries, come further than in the former inwardly untrue alliance, so also) the churches of the Augsburg and Helvetic Confessions, while maintaining the ecclesiastical Main River line (Art. X. of the Augsburg Conf.) and with all pure separation of their territories and their doctrine, and will thereby stand better and solve the ecumenical tasks of Protestantism more happily than with the doctrinal mixtures in the Union and with the constant transgression of that ecclesiastical mainline, - at least as long as the hereafter (the Reformed Church) has not inwardly really assimilated itself to the hereafter (the Lutheran doctrine)." - There are, as is well known, different kinds of unionists; some join hands "in the name of the Lord," by breaking down the confessional barriers and mixing the doctrines together; others leave the confessional barriers and join hands "in the name of the Lord," and these latter want to have an advantage over the former and call their alliance an "honest" one. But both these alliances are dishonest, unchristian unions, made not in the name of the Lord, but to the dishonor of his holy name, and in manifest disobedience to his will and word. The holy God does not want, and even if one had the wisest and sweetest opinion, that one should reach out the brotherly hand to those who lead false doctrine, Match. 7, 15; Acts. 20, 30. 31 ; 1 Cor. 10, 18. 21; 2 Cor. 6, 14-18; Gal. 5, 9; Tit. 3, 10.11; 2 Jn. 10, 11; Rev. 18, 4. - If a father has forbidden his children to have no fellowship with the neighboring children, it is altogether of no consequence whether these have the

The children of the Lord are the ones who break down the fences and thus come together, or whether they would be of great benefit to his readers to hear this "honestly" leave the fences standing and unite and unite a gruesome song as well, so he included it from the with each other across the barriers. Both are ways of sin, Concordia in his newspaper. Now we will only make a few which obedient children are ashamed to take. And as to brief historical remarks about this song. In former times, "honesty" and integrity, it is still very much a question as is well known, the Iowanese were members of the whether the conservative Unionists, who leave the Missouri Synod. Now how did the separation come barriers of faith standing, deserve to be preferred to the about? Did the Missourians recite the synodal fellowship absorptive Unionists, who at least know that brethren into them? By no means, they rather invited them urgently faith can unite in only one faith, and therefore make the to attend the synodal meeting and discuss the differences attempt, however nonsensical, to mix together one faith fraternally, but the Iowanese did not come, but separated out of various contradictory doctrines. The purpose of this to set up their own. Then they joined with the false "Christian alliance" is now to "solve the ecumenical task teaching Buffalo Synod, the fiercest enemy of the of Protestantism more happily," to "get ahead" in the Missourians, and so co-presented their shameful "position of power" against the enemies, viz. Luther and heresies. Then they took the chiliast Schieferdecker, who the other righteous witnesses of the truth in the time of after years of negotiations was revealed as a swarm the Reformation would rather have died before the spirit, who no longer wanted to confess the general would have entered into an alliance with the Reformed Christian faith, and therefore had to be excluded from the against the Word of God for the "happier solution of the synod, immediately into their synodal association, without ecumenical tasks of Protestantism" and for the even once asking the Missouri synod for a report from attainment of a greater "position of power. To these their side, then they have erected chiliastic opposition simple, faithful, righteous Lutherans the first step in all congregations in Missourian congregations, and thereby their plans, the beginning of all their wisdom, was the fear brought deep divisions, strife and trouble into the of God, and obedience to God's Word they considered Missourian congregations. And now Missouri is the better than "the solution of ecumenical tasks" and the church-breaking wolf and Iowa the poor, torn, bleeding attainment of greater "power. Such solutions they left to lamb, which cannot give vent and relief to its pressed the invisible regent of the church and trusted his "position heart in any other way than when it wails and bleats until of power" so much that they were only afraid of losing their covenant with him through false alliances. This is also how becomes very soft and compassionate. How wonderful is part of the modern "faithful" pomposity, to want to "solve looks in the face of these facts when Fritschel folds his the ecumenical tasks of Protestantism" according to the hands in deep sorrow over Missouri's "ecclesiastical wisdom of one's own heart, and to enter into alliances of offence," beats his eyes heavenward, and exclaims with all possible sects and even with the Pope for this unctuously, "Where will be the end of fragmentation, if purpose. A faithful, honest Christian and Lutheran does every theological difference of opinion, however relatively not make fraternity with any false teacher, and even if he unimportant, is to shatter the church and annul church had to fall apart with the whole world, he remains the fellowship!" Ah, thou for church fellowship so anxious obedient servant of his Lord, of whom he knows for innocently suffering, cruelly torn Iowan lamb! Z.

certain that He will neglect nothing in His regiment, and turns away with deep reluctance from such higher ecumenical politics of clever unionists, who, moreover, call themselves Lutherans and are even honored by Pastor Brobst in Allentown with the name "strictly Lutheran.

**Pastor S. K. Brobst** also brings in the same number of his magazine a letter from Prof. G. Fritschel to "Concordia". Letter from Prof. G. Fritschel to the "Concordia", in which the old Iowanese lament of the church-dividing cruelty of the Missourians and the bitter suffering of the poor, innocent, torn Iowan lambs is sung anew, after Fritschel has already recited this lament with praiseworthy indefatigability to the astonished ears in Germany's districts as far as the distant borders of Russia. Friend

(Submitted.)

Our buildings and the necessary support.

Dear brethren and fellow believers! You know from the "Lutheran" that by decision of the General Synod in Fort Wayne as well as in Addison, building must be done in order to get sufficient space for the students as well as the necessary classrooms, and for this, of course, money is needed. Now the "Lutheran" has several times received a request from the respective building committees.

A call has gone out to the congregations to contribute to this important and noble work as soon as possible.

As a result, so much money was received for Fort Wayne last year that a handsome and solid hostelry building was erected, which could be used this winter and until now as a dormitory for the students, and has served well. However, as soon as the holidays begin, it must still be plastered and completed so that it can be occupied by the housekeeper. The Synod had not decided to build the aforementioned building, but the committee in question recognized the necessity of it, made it known through the "Lutheran," and because no objection was raised, the committee believed that the congregations would also agree to it. In order to be even more certain, however, the committee asked individual members of the congregations from the various districts to come here on the spot, whereupon some from the western and northern districts also appeared. After these had inspected everything in the presence of the General President, Professor Walthers, they came to the conclusion that the plan presented should be carried out in order to remedy the urgent need and that, where possible, the hostelry and school buildings should be completed by October 1868 at the latest. It was assumed that if the construction was started and the communities were informed from time to time that there would have to be money to cover the expenses, that then certainly as much would be received as would always be necessary. Now work has already begun on the school building, some of the materials have been purchased and the foundation wall has been started. But now money is lacking to continue, and where can the committee turn but to you, dear congregations, for it is your business, indeed the business of the whole synod, and not of the committee alone.

It is therefore a question of something happening quite soon, for otherwise the building cannot be brought so far that it can be used at the beginning of the new school year, and the congregations could not well answer for that before God, that the building would have to remain standing because of lack of money and it would mean: No pupils can be admitted - because of lack of space. I am afraid to say that there is a lack of funds within the synod to erect the necessary buildings for our educational institutions, no one could prove that; no, there is a lack of right knowledge and good will; for if individual congregations can raise from thirty to one hundred thousand dollars for a church building, I should think that all congregations together could raise as much as is necessary to erect the necessary buildings for their educational institutions.

Consider, therefore, dear congregations, that it is just as much your Christian duty to build the rooms for the teaching institutions, and that according to need, as it is your churches; indeed, I would like to say that above all we should be anxious to promote our teaching institutions, for where are preachers and teachers to come from if we do not see to it that our boys and young men are trained to become capable preachers and teachers, and how can this happen otherwise than in our teaching institutions? The existence of our church rests on this, for say yourselves, what has already been done for our church by God's grace through our teaching institutions! Therefore it is also important for us not to become sluggish and lazy, but rather to prove and practice our faith by doing the works of God. Has not the good Lord blessed us here especially by giving us faithful and godly preachers and teachers who have preached the Word of God purely and loudly and have gathered congregations with great self-denial, so that by God's help our synod has grown into a large body? Moreover, He has given us the teaching institutions in our bosom, certainly for the purpose that we should cultivate and elevate them, and that through this our church and thus the pure doctrine should be preserved and spread more and more. We should therefore be pleased and quite amused when we see how the number of students at our institutions has always increased, so that we have had to enlarge the rooms more and more in order to continue our work quite diligently, for the field in which we are to work is large. Consider that thousands and thousands of our countrymen, many of whom are certainly Lutherans by descent, have no preachers. Should we not take care that they are also supplied with preaching? This is certainly our Christian duty, and we Lutherans in particular should be eager to do so, since we see how the sects and zealots, and even the Roman Church, which teach false doctrine, are so eager to spread their churches.

Finally, I would like to ask every reader, if he has read this and has been convinced that he should also contribute to it, not to leave it at that, but to contribute cheerfully at once and not to calculate for a long time, otherwise it would be forgotten and finally cease altogether. Nor should one think: yes, mau should only give always, one cannot. After all, the dear 'God has given us everything before, and gives daily, and now demands only a small gift for his kingdom.

Finally, let us heed the word: God loveth a cheerful giver, and: He that soweth sparingly shall reap sparingly; he that soweth in blessing shall reap also in blessing.

Your little brother in the Lord

Christian Piepenbrink.

### Church consecrations.

On the Sunday after Easter, the Lutheran Immanuel's congregation at Whitewater, Cape Girardeau Co, Mo, would have been able to celebrate a joyous church dedication.

This congregation used to be part of a so-called evangelical-reformed-Lutheran congregation, which was strong in number of members and was first served by a non-evangelical preacher almost 20 years ago, who, however, had to leave the field again after a short period of work. After him the congregation was afflicted with a number of vagrants of such a nature that one can hardly mention their names without blushing. After this, Rev. Döderlein was appointed. It is easy to imagine what work and hardship it took during his six years in office. Even while he was in office, a rupture in the congregation was preparing to take place when his successor, Pastor Biedermann, had hardly taken office. The smaller number who held to God's word were driven out of the church and the congregation property by the majority with brutal force, which had cost them the most sacrifices, and they saved nothing but the beautiful communion vessels. There was nothing left for them to do but to set up a new orthodox Lutheran congregation among themselves and to think of building a church. For this purpose, a suitable building site was purchased, the bricks were made on it, and the building itself was begun and completed before the day mentioned above. God gave grace that both the congregation, through unity and willingness to make sacrifices, and their pastor, Pastor Müller, through faithful, devoted work, conquered the difficulties, and that the congregation, despite its miserable circumstances, still increased in number of members. Already at the time of the new formation they called themselves: Immanuel congregation, because they hoped that God would help. He has helped and will continue to help. At the request of the congregation, Prof. Brauer arrived for the consecration ceremony and held the first sermon; in addition, several of the neighboring pastors were active.

The opposing congregation is afflicted with the most blatant chiliasm, a ripened fruit of the earlier chiliastic movements in neighboring Altenburg, as they have brought several apostles of this enthusiasm to this region. E. Riedel.

Dear reader, who loves to rejoice with the joyful, let us tell you recently what great things the Lord has done for us, to the great joy of us and of all true Christians who hear about them. But first let the place of joy be recently described to you. Our country town of Egg Harbor City, in the State of New Jersey, is about forty miles east of Philadelphia, and about eighteen miles west of the Atlantic Ocean. If you come here and see this friendly little town, which now has about 1500 inhabitants, with its dead-straight streets decorated on both sides with tree-lined alleys, you will hear that 12 years ago this whole region was an impenetrable wilderness, impenetrable by woods and swamps, it seems incredible, and it is easy to understand that it cost many a drop of sweat to transform this wilderness into such an unspoiled and, especially because of the healthy climate, pleasant little town.

Soon in the beginning a Lutheran congregation arose here. Unfortunately, however, the preachers who served it were not faithful shepherds. One of them was a disguised reformer; the other, although a Lutheran by confession, was not a faithful shepherd who would have stayed with his flock even in hardship and deprivation, but soon left it. When it seemed that the Lutheran congregation here was coming to an end, God the Lord led our dear Lord, Rev. Weisel seu. from Williamsburg, N. Zj., and through him our dear Pastor Keyl from Philadelphia. The latter served the congregation with the pure Word and Sacrament every three weeks for three years, until two years ago, when the undersigned was duly called to pastor the congregation.

Due to the lack of a suitable place, the service was held in the town school building. Since this could not continue for a long time for various reasons, the congregation was forced to take steps to obtain a place of worship of their own. Although there were few means available, nevertheless, trusting in the help of the Lord, the beginning was made, and on August 18 of last year, on a beautiful lot belonging to the congregation on the main street, in the name of the Triune God, the foundation stone was laid for a brick church, 52 feet long, 30 feet wide and 18 feet high. Without any particular obstacles the building went forward, as the Lord made the hearts of many of our dear brothers and sisters in Christ, near and far, willing to lend us a hand with theirs. The Lord also filled the dear members of the congregation here with desire and joy to do everything in their power. On the first Sunday after Easter, April 19 of this year, we finally had the great joy of being able to solemnly consecrate our completed, simple but beautiful church to the service of the Triune God. This was done in the usual manner with singing, prayer and sermon. Pastor Bürger from Washington preached the dedication sermon on Isaiah 57:15. His topic was: How do I. our churches - but also II. our hearts become temples of the triune God? In the afternoon Pastor Keyl Jr. from Philadelphia preached on the consecration gospel. His topic was: The lovely Gospel of the Consecration of the Church: The Son of Man has come to seek and to save that which is lost. I. Contents of the same. II. Application of it. Great was our joy this day over what the Lord had done for us. Our joy was greatly increased by the presence of many dear guests from Pastor Keyl's church in Philadelphia. But especially the singing choir from Pastor Keyl's congregation contributed to the glorification of the feast. Now the faithful God, to whom this house is consecrated, dwell in the same all the time. May He make many hearts His temple and dwelling place in it through His holy Word and Sacrament, and may He finally lead them all into His eternal Father's house.

In conclusion, we once again express our heartfelt thanks to all our dear brothers and sisters in Christ who have helped us to build our house of God. God reward you temporally and eternally. E. T. Richter, Pastor,

Church News.

Rev. W. Dorn, having been dismissed in peace from his former congregation, and having accepted a calling from the Lutheran congregation at Elk Grove, Ill, on Trinity Sunday, was solemnly installed by the undersigned, by order of the Honorable Presidency Westl. District of the Synod of Missouri, Ohio n. a. St., according to the usage of the Lutheran Church.

May the faithful God strengthen this servant of his, who has just recovered somewhat from a protracted throat disease, and give him rich blessings.

Dunton, Ill, June 8, 1868.

E. Röder.

Address: Dov. IV. Dorn,  
Dunton, Ooolr Oo., III.

The two congregations in Madison County, Ill, the one at Bethalto, the other at Dorsey, which have been preacherless for a year, would very much have liked to have a preacher of their own, had already sent in two letters of appointment; However, they willingly agreed to the ideas of the lack of preachers and the need to provide for other congregations, that they would be content with one preacher, who would serve them in turn, and have come to a fraternal agreement that the preacher should now live in Dorsey, where he is also responsible for the school, and that the congregation in Bethalto should maintain its own school teacher.. On the second Sunday after Trinity, June 21 of this year, the appointed pastor, Candidate Johann Christian Hermann Martin, from Kahla, in the Duchy of Saxony-Altenburg, who first received his preparation for the holy ministry in the proseminary at Steeden and then in the practical seminary at St. Louis, was ordained. He was ordained and inducted by the undersigned and passed the prescribed examination.

May the Lord Jesus Christ bless the new under-shepherd and the two congregations abundantly according to His great goodness. Amen.

I. F. Bünger.

Address: kov. Ob. II. Närrin, Dorsey D. O.,  
Nrläi8on Oouur^, III.

Conferenz - Ads.

This year's General Teaching Conference will be held on August 5 and 6 in the Seminary Building at Addison, Du Page Co, Ill. Brethren wishing to attend this Conference are kindly requested to notify the Professors or Teacher Bartling. Main subject of the discussion: How far does the supervisory office of a pastor extend over the parochial school? Professor Selle - Speaker.

On behalf of

Chr. Lücke.

To all concerned a reminder that, God willing, the Springfield Conference will hold its meetings ineluv8iv8 July 28-30 in Springfield and not in Quincy as previously designated.

B. Burfeind, Sccr.

Schnorr's Bibel in Bildern and Dore's Illustringte Pracht-Bibel.

Among the most beautiful gifts God bestows on His church on earth, apart from the preaching of the Gospel, are those works of visual art in which the deeds of God proclaimed in the Word are presented to men in visible form. For even if salvific knowledge is effected through the Word alone, the worthy artistic representation of sacred history is nevertheless a source of joy and edification to the hearts in which God's Word lives. What Christian, for example, could look at a painting by an artist's hand depicting the adoration of the infant Jesus by the shepherds or by the wise men from the east, or the raising of Lazarus, or how the Lord blesses the little children, or His death on the cross, without his soul being wonderfully moved by it and all his thoughts being powerfully directed to the act of God which is painted before his eyes in the picture. Without the word, of course, the pictures would soon lead to paganism, but where the sincere preaching of the gospel is carried on and received into the heart, they can only bring blessing, holy delight, and devotion full of faith. Therefore, according to God's gracious providence, from the earliest times of the Christian Church to the present day, in addition to preaching by word and scripture, preaching in pictures has gone forth, for the joy and service of the old and the young, the learned and the unlearned, the rich and the poor, and our dear Lutheran Church, too, has at all times valued the works of the visual arts and has used them with the same joy, with the same gratitude to the Giver of all good gifts, for the direction of its blessed work as it has poetry and music. This is evidenced by the beautiful churches, altarpieces and works of art, which, for the glory and adornment of the pure Word of God, were donated by children of the Lutheran Church, and which adorn the old German homeland for God's pleasure; this is also evidenced by the sacrificial zeal with which many orthodox congregations in this country have already begun to follow the example of our wise and sensible fathers.

But the astonishing perfection which the so-called reproductive arts, especially the woodcut, have attained in the present time, makes it possible that works of Christian art may find a place in every home, that every householder may enjoy and edify himself with his own. An already older work, which corresponds to this purpose in the most dignified way, is Schnorr's Bible in Pictures, in which everything is united that artistic mastery, faithful seriousness and German depth of mind are able to achieve. In this

In this work, a treasure is given to our German people, as it has not been given to any other since the loggias of Rafael. The immortal value of this work lies above all in its spiritual content: we find in it a greatness of conception, a lively freshness and a powerful expression of the soul of the figures, which remind us of the giant spirit of a Michel Angelo, of the fine sense of beauty of a Rafael. Because of these valuable qualities, as well as because of the powerful manner of the woodcut, this work is to be recommended above all others to the Christian people and also for schools. If the teacher places a sheet from it, on which the biblical story that has just been told or read is depicted, before the eyes of the children, and interprets it to them briefly according to the explanations given with the pictures, they will not only attend the lesson with greater pleasure, but the story will also be more clearly and intimately grasped by them and more firmly retained. And of what educational effect, of what moral value is it for the soul of the child, when his imagination is filled by the great, noble figures of Schnorr's master hand! The magnificent work consists of 240 large pictures, of which 160 represent stories of the Old Testament, the others stories of the New Testament; in addition there are 38 pages of explanations to the pictures together with the artist's preface. There is also a selection of 100 sheets for schools, with 3 pages of text. As to price, the complete edition, e. g., by A. F. Siemon & Bro. in Fort Wayne, for \$15.00, the selection for \$6.25.

Recently, a similar work, namely the Illustrated Bible by Dore, after it had first found great recognition in France, the home country of the artist, and then in England in wide circles, has also begun to appear in a German edition in Stuttgart. The French artist, however, is not equal to our great compatriot Schnorr in intellectual power and depth, but in dexterity and refinement in invention and execution he should hardly be inferior to him, and also Dore's work, as far as it is present in the 13 deliveries of the German edition published so far, has merits which let it appear as unsurpassed and unique in its kind. Dore went to school with Rembrand, the "Shakespeare among painters", as well as with Horace Vernet, the master of correct drawing. From the works of the former he learned the magic of the chiaroscuro and the light effects, from the latter the clear determination of the form and the true-to-nature characterization in shape, costume, and landscape, reminding everywhere of the Orient. For Dore practises the woodcut in which also this work is executed with a mastery never seen before, and also the woodcut of Schnorr's sheets cannot be remotely compared with it.

by the wonderful treatment of the lights and shadows as well as of the tone Dore knows to achieve an effect in his sheets which almost replaces the color and was to be found before him only in valuable engravings, and because he is enabled by the richness of his technical means to let the execution in every picture correspond exactly to the character of the subject, so a variety of the treatment comes about by this which surprises and attracts by always new charm. Dore's work consists of 230 large pictures and a splendidly decorated edition of the bible after the German translation by D. Martin Luther with rich ornaments is added. Martin Luther's German translation with rich ornaments in the text, namely arabesques between the columns. The work is published, since September 1867, in 60 deliveries, each containing 5 large folio sheets of text and 4 pictures, and is issued every 14 days: the work is to be complete by Christmas 1869. Siemon & Bru. charge 60 Cts. for delivery and are prepared to send a prospectus together with a sample of text and pictures free of charge to anyone who requests it.

May all friends of Christian art be recommended one or the other work or both. They are both well suited to serve Christian homes for decoration, Christian hearts for joy. .

Georg Schick.

## Thorough Revelation of the Antichrist

From  
George Nigrinus.

Two parts. Marburg, 1586.

I have ordered a number of copies of this work in Germany, hoping to be of service to some of my fellow ministers. The name of the author, formerly a preacher in Giessen, who, as is well known, has also translated the Chemnitz "Examen" very beautifully, vouches for the excellence of the work. The price, I hope, will not exceed 2 dollars. Whoever of the dear brethren wishes to receive the work, may notify me immediately, since the first requests that come in will naturally be considered most certainly,

Lisbon, Kent Co, Mich, June 12, 1868, Francis W. Schmitt, Rev.

I'vettorbox 75.

Joseph Schaitberger's  
evangelical send-letter.

This excellent book by the old Salzburg miner Schaitberger, who was expelled from Salzburg for the sake of his Protestant faith, which in his time gave comfort to many who were oppressed by the bloodthirsty Pabst Church and gave many who were held captive in the clutches of the Antichrist a guide to the Lutheran Church, has been republished by Mr. Volkening, the bookseller here, and is available from him for the price of 15 cents, postage 15 cents. It is still very useful to read today, especially now, when the antichristic Pabst Church, especially in these countries, is again making such a powerful upsurge, and is herewith urgently recommended. C.

## Recommendation.'

I hereby take the liberty of recommending Mr. Herko>mmer here, who has endowed our church with a beautiful, larger-than-life wall oil painting of the crucifixion of Christ, as a true artist in painting and sculpture.

Cleveland, O. H. C. Schwa n.

### (Receipt and thanks.

The following supports have also been received for the G.emunity of Champaign City, Ill: From the congregation of the Hm. Past. Ch. H. Loeber, Thornton Station, Ill. \$27.30; from the congregation of S. Rev. H. Harmening in New Bremen, Ill., \$10.75; from the congregation of Mr. Rev. Wunderlich in Bremen Station, Ill., \$10.50; by Mr. Past. Stubnatzy in Fort Wayne \$145 and by Mr. Dr. Sihler forwarded \$5.50 (Dr. Sihler's parish \$98.95, Rev. Stubnatzy's parish \$51.50); by Mr. Rev. F. Lehmann's congregation in Pilot, Ill, \$14; for which we thank God, the giver of all good gifts, as well as all dear givers and wish God's rich blessing. Champaign City, June 16, 1868, Th. Buszin, Rev.

#### Received

for the construction of the school teachers' seminary: by Mr. Kassirer C. Eilßfeldt in Milwaukee \$187.89. By the congregation at Saginaw City, Mich, \$16. by the congregation at New Melle, Mo", \$30. by Past. Sieving's Gem. at Secor, Ill, \$7.75. by Past. Heitm Mueller at Rodenberg, Ill, by C. Geistfeld \$2.50, C. Stephen \$5, together \$7.50. By Past. Wunder in Chicago by E. Lütie \$5, Mrs. N. N. \$1.50, G. Sternitzky, Cl. Schwicker each \$3, L. Kohtz \$1, E. Reinhardt \$4, together \$17.50. By the Gcm. at Ehester, Ill, \$15. Mr. G. Brauns, Crete, Ill, \$25. By \$21, L. Lochner \$23, I. Seidel \$43.50, B. Burfeind \$3, L. Schorr, F. W.John Past. Sandvoß, Cole Co, Mo, \$2. Collecte of the Gem. to Proviso, Ill, \$18.40. From the Gem. to Addison, IJ.: by N. N. \$28.50, H. Stünkel \$25, by Prof. Lindemann \$1D, 'voz: WittweRotermund, Frau Bade, Fr. Poll. worth each \$10, Fr. Lührs \$5,D. Kuhlmann, D. Göllner, G. Amling, H. Röhrs each \$2, D. Gathmann \$1, together \$107.50. Summa \$434.54. Addison, Ill, June 18, 1868. h. Bartling.

#### Received in the preacher - and teacherWittwen and orphans-Raffe:

I. Contributions from the gentlemen preachers and teachers: For 1867 G \$1.50: Böling, Hügli, Kundinger, Brügemann, Strikter Johannes, Claus, Barthel, Loßner (4.50), Zucker (2.00), Schwensen, Muckel, Schachameier, Koch, Rösch, Bergt (2.00), Burseind (2.00), C.CtS., Meier, Popp, Winter (6.00), Seidel (2.00), Tröller (3.00), Be- wie (3.00), Reinke, Emrich, Garbisch, Pollack, Heitmüller, H. Schmidt, Oestermeker (2.00), Grätzel (50 Cts.), M. Bürger. L. For 1868 G \$2.00: H. Bartling, Bewie, Biltz, Brase, K. Brauer, Brohm, Brust (1.50), Bunge, Th. Bünger, M. Bürger, M. Beyer, Conzelmann, Prof. Krämer, Deff- ner, Dornseif, Dörfler (1.50), Dörmann, Ebndick, M. Ei- rich, Emrich, Erk, Fathauer, Fischer, Föhlinger, Fröhlich, Geier, Dr. Gotsch, O. Gotsch, Grätzel, G. Grüber, Th. Grüber, H. Hanser, Härtel (3.00), Heid, Heincmann, Heitmüller? Herpolsheim er, Hermann, Holls, Hoppe (A. F.), Hügli (1.50), Ham, Heider, Jung, Karau sen., Keyl sen., Keyl juu., KleinegeeS, Klcppisch, Koch, Köhnke, König, Köstering, I. G. Kunz, Krebs, G. Löber, H. Löber, Lücke- März, Metz (3.00), G. A. Müller, Pb. Müller, Nickel, F. Nützel, Ocstermeier, Pollack, Popp, Pennekamp, Nau- schert, C. R. Riedel, E. H. Rolf, Noschke, Nöder, Rösch (1.50), Sauer, F. Schaller, Schliepsick, Schweißer, H. Schmidt, Schwankovsky (3.00), Schwensen (1.50), Seidel, Selle, Sommer, Steinbach, Stephan, Strietcr, Stür- ken, Tröller, Ulrich, Wege, Weisel sen. (1.00), Weyel (1.50), Wichmann, Wunder, Wunderlich.

#### II. gifts:

From an unnamed person in Neu Bielefeld \$5; Wedding- Coll. at Mr. Drewe's by Past. Lemke \$3; from an unnamed person in Collinsville \$1; from a teacher \$1.50; from an unnamed person 25 Cts.; Frequent- Collecte.in Past. Stellhorn's parish \$6.50; from an unnamed person in.

Benedy \$5; Coll. in Past. Popp's parish \$6; of Hm. Balth. Glorer in Quincy \$1Collecte in Past. Stephen's parish \$6.50; wedding coll. at Mr. Neitmeier's by Past. Ruhland \$4; Pentecostal coll. in Past. Kunz's parish \$7.06; Colt, in Past. F. Nützel's congregation \$5.50; by Mr. Past. Fleckenstein \$1.

FL. Since Pastor Frincke has been transferred to the Eastern District, the office of Treasurer for the Middle District has been graciously taken over by Pastor I. G. Kunz (Post Office; Cumbcr- land, Marion Lo., Ind.).

. 3. F. Bünger.

#### For the Lutheran have paid:

The 19th annual; The gentlemen; W. Meyer\$52, Bartrls (15th-19th) \$4.50. The 20th year; Messrs. Ba.rtelS, W. Meyer \$6.50. The 21st annual: The gentlemen; Past. C. Meyer \$1.37, Past. E. Röder, Fr. Äollhorst.

The 22nd year: Messrs. Pastors: H. Grätzel 50 Cts, E. Röder, G. Traub \$8.50, C. Meyn \$3.60, I. A. Hügli\$2. Further: C. Krause 75 CtS., L. Leybold \$25, Fr. Voll- horst, Decker, Stallmann, Brinkmann, Bröcher, Bode, Maring, C. Rümmler, Mrs. Müller.

The 23rd annual: Messrs. Revs: W. Hattstädt \$8, H. Grätzel \$4.50, C. F. Spring \$1.98, A. F. Abner \$9, I. A. List, H. Burkhardt \$6.40, W. Dorn \$6.50, C. F. Kleppisch \$15.50, M. Stülpnagel, G. C. HollS, I. Herzn \$12, A. Reinke \$17, H. Grätzel \$5, M. Merz, L. Muckel \$13.50, W. A. Frey 50 CtS., L. L. Knapp, E. Röder, L. Burfeind \$4.50, L. Schorr, P. Heid \$8, W. Schlechte \$6, G. Traub \$8, K. Brauer, E. Mangelsdorf \$2, W. Hattstädt \$2, I. I. Meißner \$1, E. Man- gelsdsrf \$9.25. Further: W. Brune, W. Volte, F. Henrichs, H. Koch \$24, M. Simm, L. Eckert, H. VoSkamp, M. Eckert, H. Köhler, A. Bohn \$20.50, M. Albrecht, G. Steuber \$20, S. Arnold, G. Kienzle, W. Bunge, C. Winter, G. Müller, Joh. Schmidt, G. Walther, C. Bollhorst, H. StMel, Walther, Maring, C. Rümmler, H. Scheer, W. Capelle, Mrs. Müller.

The 24th year: Messrs. Rev: H. Kanold 75 Cts, I. Vontobel, A. T. Geissenhainrr, E. I. Friedrich \$6, A. F. Ahner, C. F. Spring 72 CtS., H. Walker \$3.75, R. Adelbrg, C. Bolz, I. L. Hahn \$3, G. Präger \$2, E. G. A. Christensen \$2, M. Stülpnagel, G. 'E. HoW, E. Rolf, C. Stege \$3, C. Körner \$3. H. Maak \$18, I. L. Daib \$15, M. Merz \$16.50, W. Haßkarl \$1, I. C. Schulze, H. Gräbner \$4.50, H. Wunder \$31, A.-. Präger \$1, W. Husmann \$6, F. Keller, W. A. Frey 50 Cts, I. M. M. Moll \$25.50, F. König \$12.50, G. Rei- singer \$27, I. Rupprecht \$9, A. Jacobsen, H. Kanold \$3, W. Arendt \$17.50, L. Lochner \$23, I. Seidel \$43.50, B. Burfeind \$3, L. Schorr, F. W.John \$3, A. Ernst \$18.50, E. Schürmann \$4.50, F. Ruff \$15^75, G. Streckfuß\$11, I. Baumgart \$49.50, P. Heid \$8, W. Wcsemann \$4.50, I. G. Schliepsick, G. Traub \$16.50, Th. Jäckel, I. Feiertag \$1, I. G. Sauer \$6.50, F. R. Tramm \$6.15, I. Karrcr \$3, E. MangelSdorf \$6li, I. Biltz \$21.25, W. Bartling \$12, M. Stephan \$30, H. Koch \$11.46, Td. Mießler \$6, H. Wunderlich \$3, G. S. Löber \$5, I. A. Hügli \$10.50, E. Wulfsberg, A. C. Großberger 40 Ets., E. MultanowSki \$5.50, L. Larsrn, L. Sievers, O. Jukam \$1, I. L. Daib \$11.50, H. O. Schmidt \$21, I. Noll, F. W. Oestermcier \$18, F. C. Becker 50 CtS\* W. Zschoche 75 CtS.

Furthermore: I. Schaller, G. F. Eckert, C. Herpolsbeimer, G. Heimlich, I. Lasch 50 CtS., W. Brune, W. Crämer, C. Schröder, L. Jung \$10, L. Dcnner, C. Froh, C. Götz, C. Linse, M. Simm, L. Eckert, H. VoSkamp, I. Säm- barth, H. Wilker, A. Bohn \$65, F. Stutz \$60, C. Miller 50 Cts., I. Eichenauer \$7.50, E. TMeS, A. Dohrmann \$25.50, L. Jung \$8.50, H. Hesse \$31.50, H. Lbrmann, I. Müller, I. Germann, C. Janzow, P. Scheidelmann, M. Friedrich, C. Strobel \$36, Ph. Kraft, H. Tröllcr, G. Kienzle, H. Glas, P. Munzel, H. Meyer, C. Klinksiek, F. Härtet \$15.25, H. W. Bewie \$18,L. Beck, Fr. Bollhorst, C. Nümmclr, L- Lucker \$22 50, C. Koch \$12, H. Scheer, P. Müller, C. Roth \$4.50, H. Weinrich, A. Koch \$26.50, P. Englert, L. Rappold, M. Hegwer, C. Weber, H. Baurichter 75 CtS.. G. Winkler, H. Blattau, I. Müller.

The 25th year: Messrs. Schmidt, P. Munzel, W. Linse, C. Linse, Past. A. I. Geisschnainer.

M.C. Barthel.

changed addresses r

R.6V. P. ^v. Oesterme^sr-  
Na,rtin's I^err^, Lelwont 6o., 0.

6K. Teacher,  
164 Ikrrst 8t. ^V68t-8iä6, 6kieuZo, III.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 24., St. Louis, Mo., July 15, 1868. No. 22.

(Sent in by Past. St.)

Modern Roman Polemic Against the Lutheran Church.  
(Continued.)

That Dr. Luther became an irresistible and victorious fighter against Rome was least of all his own fault; rather, the Pope's malice and enmity against the bright light of the Gospel, which he had put on the lampstand anew, forced and urged him to do so, and on the other hand, the grace and mercy of the faithful God equipped, called, and strengthened him. How terribly devastated the Church was at that time, how intolerably enslaved under the tyranny of Antichrist, is well enough known. Emperors, conciliaries, bishops, and theologians had for centuries demanded and attempted a reformation of the church at head and members; Dr. Luther, on the other hand, the poor sinner struggling under great temptations and the most humble follower of the pope, would have least of all thought of becoming a reformer of the church until he had progressed so far in his struggle for truth, a struggle for life and death, that he had to believe it himself. But how far he was from attributing the gratifying victories of truth to himself, his words testify: "I am a poor wretched man, and have my

Thing not so aptly begun, but with great trembling and fear." Every reasonable person can easily see that the outbreak of the controversy was not Luther's fault, but the fault of the papacy itself. Every bishopric, when a new bishop came into office, had to buy a pallium for him worth scarcely 6 pfennigs), and because in Mainz just three bishops had died in quick succession, Bishop Albrecht was chosen on condition that he pay the pallium himself. In order to do this with other people's money, he hired Johann Tetzel, a great bag-monger, and sent him around Germany to sell indulgences for money. Leo X had stipulated that half of the proceeds be used to build St. Peter's Church. Tetzel, who had been condemned and pardoned by Emperor Maximilian for adultery, had set up a price for papal indulgences, according to which sorcery cost 2 ducats, polygamy 6 ducats, murder 8 ducats, church robbery and perjury 9 ducats, and where he made his entrance with great pomp, set up his indulgence booth and the red cross with the pope's coat of arms, people ran to it by the thousands to buy forgiveness of sins for money. Full of pastoral pain over this abomination of desolation, Dr. Luther asked the prior of the monastery, vr. Staupitz, to dismiss his complaint and request.

Luther was asked to send the indulgence to the pope, with the remark: "For I expect him to judge, that he may pronounce sentence through the Roman See. But Luther's other four complaints and petitions to the bishops of Meissen, Frankfort, Zeiz, and Merseburg were also without success. Thereupon Luther wrote his 95 sentences against indulgences, and, according to the custom of the time, posted them publicly in order to discuss them with learned theologians. But contrary to his expectations, they flew through all Christendom in a short time, as if carried by angels, and the children of God, groaning under the yoke of the Antichrist, greeted them with rejoicing as the dawn of their redemption. Now what could Dr. Luther do for the fact that the Pope did not want to recognize this time of God's visitation of grace for repentance, but rather, in his deceitful fight against Luther and the light of the Gospel that was gradually shining through him in all countries, became more and more clearly revealed as the true Antichrist? Who can reckon it to Luther as sedition that, after he had already been banished and put to eight, he finally, after the admonition of the Word of God: Flee from Babylon, (Jerem. 51:6. and Rev. 18:4.), had now also to shake the dust of the Pabstics "from his feet, for a testimony against them"? This is a little turmoil as if a robber were in my

I am set at home, robbed, put in chains, and imprisoned many years, and I, made free by a stronger man, flee with my best jewel, though the robber claims that his rule and my imprisonment are a barred right, and that my flight is a riot.

What did Dr. Luther finally do to cause sedition against secular order and authority? When in 1522 the Anabaptists had caused a riot in Wittenberg, he hurried there on his own responsibility from the Wartburg, preached against it day after day for a week, and restored the peace. When the Peasants' War raged in Thuringia, he hurried there, twice risking his life, to quell it. In addition, he wrote a treatise "Against the Robber and Murderous Peasants," and later a "Missionary Letter" in defense of this treatise. In the former Luther writes: "Sedition is not a bad murder, but like a great fire that kindles and devastates a country. - Therefore, let anyone who can, secretly or publicly, throw, choke, and stab, and remember that nothing can be more poisonous, more harmful, and more diabolical than a rebellious person. Just as when you have to beat a mad dog to death; if you do not beat it, it will beat you and a whole country with you." In the epistle he further says: "I think it better that all the peasants be slain than the princes and authorities, because the peasants wield the sword without God's command." Dr. Westermeyer himself will have to confess that a man who has thus set himself up for sedition in word and deed cannot himself be a seditionist. With this, however, we do not yet release him, for with his assertion that Luther is a seditionist he has seized the sword by the edge and provoked the Lutheran preachers to furnish him with the "irrefragable" proof that the pope is a right arch seditionist and the father of many outrages. Christ, whose representative the pope claims to be, was obedient to his Father even unto death on the cross; the pope exalts himself above all that is called God and worship. - Christ says, "Render unto Caesar the things that are Caesar's," allows Himself to be appraised, pays the groschen of interest; Peter writes: 1 Pct. 2, 17: "Honor the king"; Paul writes Rom. 13, 2: "Whoever sits down against the authorities resists God's order"; the pope, on the other hand, does not want to suffer any emperor or king above him, declares himself feudal lord of all princes, deposes and installs princes, sets his foot on the necks of crowned heads, does not want to be liable to pay interest to any prince, but sucks the countries dry. - Christ allows himself to be condemned to death by the unjust judge of a pagan authority; the pope releases Christian subjects from oath and obedience to their Christian authorities (in the papal bull of excommunication against Queen Elizabeth of England it says: "The great ones, the subjects and peoples of the

The kingdom of the Holy Roman Empire, and all others who have sworn allegiance to it, as always, shall be forever absolved from this oath and from all duty of loyalty and allegiance."He has a hand in great revolutions, and changes his policy according to the advantage offered him, and while the Lord says to Petro, "Put up thy sword into the sheath," the Pope has shed the blood of the confessors of JESUS in streams. To this compare the Protestant with the purely Roman countries. Where is there more sedition, revolution, and overthrow of government than in France, Spain, Italy, Ireland, Poland, South America, and Mexico? And how is it in Rome, where, in spite of the pope, cardinals, bishops, and thousands of priests and monks, the pope has his life protected against his own Catholic subjects by Protestant Swiss mercenaries? Is not all this proof enough that the pope is an arch rebel and the father of many outrages? In general, this is an uncannily horrible doom of the papacy, a doom that would certainly provoke a Dr. W. and convince him of the antichristic nature of Pabstism, that in the course of the centuries, the more and more the infirmities, perfidies and aberrations of Simon, son of Jonah, after his old Adam, have been appropriated and developed to their satanic consequences, and developed them to their satanic consequences, while the thorough repentance, the deep humility, the confessing faith, the simplicity, the heartfelt brotherly and shepherdly love of Peter after his new man, has been denied, trampled under foot, and, as much as lies in him, eradicated.

(To be continued.)

(Sent in by Past. Dicke.)

Conversation between Peter and Henry about the 3rd commandment and its binding nature at the time of the Old and New Testaments.

Peter. Good evening, Heinrich!  
Heinrich. Good evening, Peter, welcome!  
P. I see that you have just read in the newspaper. Does your newspaper also write so much about Temperance and Sonntagsmuckerei ?  
H. I cannot say just now; I do not hold such a paper.  
P. I can tell you that my paper has been doing something righteous in its way lately. It has been constantly ranting about Puritans, Sunday muckraking, and the like, so that it had a proper way of doing it. I had long intended to ask your opinion on this matter, and since we could talk for an hour this evening, I would appreciate it if you would speak out on this subject, for I am not quite clear on the matter.

H. If you want to hear my opinion on this, I am prepared to give it to you openly. In my opinion, here too the right lies in the middle. A sober Christian, who has the right knowledge, can neither agree with the so-called Puritans, nor with that party, which especially finds its representatives among the newspaper writers. For though the Puritans, in so far as they are secular legislators, have a right, from the standpoint of the public good, to enact such laws, and to be strict about them, so long as they do not oppress the consciences, yet it cannot be denied that they often seek to establish these laws on quite false grounds; for they very often seek to base and trace their Sunday laws to the divine law of the Sabbath, which, as we shall see, is false. Nor may the apprehension be quite unfounded, that they may by degrees seek to force their legal ecclesiastical views upon others. But the skirts of these people smell very strongly of the Jewish synagogue, and their principles are those of the old Pharisees. A Christian, however, who has the right knowledge in this matter, can likewise not agree with those others; for their skirts smell very much like beer halls. Their principles are those of the old Sadducees and Epicureans, whose motto was, "Let us eat and drink and be merry, for tomorrow we shall be dead.

P. As far as your last statement about the sick people is concerned, I quite agree with you; but not so with the other; for I think that a Christian is bound to keep the third commandment as it was kept in the old testament, and that the authorities not only have the power to enact such laws, but also the power to enact good laws, in so far as they are for the public good. I think that a Christian is bound to keep the third commandment as it was kept in the Old Testament, and that the authorities have not only the power to enact such laws as will promote the public good and good manners, but as God's servants to help to carry out his commands, which he has given to all men in regard to the third commandment, so that every man may also rest outwardly on that day. I think, therefore, that the authorities should enjoin this also because God commands and requires it.

H. I must tell you that your views are still quite wrong. But since you are not yet willing to be convinced by my mere assertion, it will be necessary for us to go into the doctrine of the third commandment itself, since you still take an entirely Old Testament standpoint.

P. I wonder how you can speak from an Old Testament point of view, for the third commandment is as much a part of the holy ten commandments as the first. I have always heard Hlüh say that the holy ten commandments are given to all men and that they are binding on all. Hb

H. If one compares the 3rd commandment, as it is 20. written, with other writings, especially with passages of the new Testak^t^, one sees clearly that in the-L,Hk" böte there is something contained which the GAWen

In other words, the third commandment contains Ceremonial Laws. You would at least have to prove it to be clear that the Old Testament Sabbath did not belong to something that belongs to the law of nature and me with God's word.

to the law of nature, for it does not contain shadow and something that belongs to the so-called ceremonial law. H. This shall be done at once. Ceremonial laws, image. On the contrary, it is clear that it belonged to the

P. Then I would like to ask you to prove to me what according to the term which the holy Scriptures ceremonial law. This, however, does not bind all men, should still be binding in the 3rd commandment and what themselves give of them, are such laws as belonged to since it was given only to the people of Israel; nor was it not.

H. The binding concerns the word "sanctify." But that the shadow and image work of the Old Testament, which to be binding on them any longer until Christ came, who therefore had the purpose that they should illustrate was thereby shadowed; for otherwise the Christians, for which now no longer binds us concerns the certain something. Now I will also prove to thee that in the third example, who came from the Jews, would still have had seventh day and the outward rest on the same. commandment there is also something contained which to keep it, which St. Paul, as is well known, did with

P. But this would mean tearing up and dissolving the belongs to these things; St. Paul says Col. 2:16 and 17 sacredness. He punishes the Christians in Galatia third commandment, because in it a certain object is expressly, "Let no man therefore make you conscience of because they wanted to keep it in an Old Testament mentioned, namely the holiday. It is also said what is to meat, or of drink, or of certain feasts, or new moons, or sense, as those who feared that he had worked on them be done with this day; it is to be "sanctified." But it would sabbaths," and then adds in plain words, "Which is their vain, and who had fallen from faith and grace. (Gal. 4, be quite unreasonable to take away the object with which shadow of that which was to come." 9-11.) A proof of this is that there is not a single passage

something is to be done and to retain the statement of P. Here St. Paul speaks of Sabbaths, and not of their all of Scripture that says, "I am a sinner. There is not a Sabbath proper; for I have heard learned men say, that single passage in Scripture where God punished the what is to be done with it. when the word Sabbath occurs in Scripture, it is not Gentiles for not observing the Sabbath, or threatened to

H. Nor is this done by us Christians; for, of course, we speaking of the Sabbath proper, but of holidays which punish them for doing so. The prophets have punished still retain a certain object, a day, to which the statement follow the Sabbath. Therefore, your proof cannot prove countless sins on the Sabbath against other relates and is altogether gloriously suitable, and to which, what you are trying to prove. commandments of God. Likewise, that in the time of the

in its way, it will still relate for eternity; and this object is a H. This is not always the case, for there are also such Old Testament God so often punished the transgression quite different, higher, more glorious, and more perfect passages in Scripture where the word Sabbath includes of the Sabbath in the children of Israel, while in the New one than the seventh day was in the Old Testament. This the actual Sabbath. Since no one has yet proved that Testament not only is no such punishment found for the day is the Sabbath or day of rest, which has already Luther translated this passage wrongly in the right sense transgression of the Sabbath, but even the keeping of it, begun in and with Christ, when Christians may already and understanding, we will simply adhere to his because it was not done in the right sense, is punished. rest from the heavy, hard, and unbearable work of the translation. There the holy apostle does not begin with And yet we find that the holy apostles so often punish law, under the burden of which the consciences of the Sabbath. Apostle does not begin with Sabbaths, but with other sins. And yet we find that the holy apostles so often children of God in the old covenant still groaned greatly, certain holidays. But was not the Sabbath one of the punished other sins against the commandments of God so that St. Peter once compared it to a yoke which neither, holidays expressly appointed by God? Did it not stand at in Christians. How faithfully and earnestly did they not they nor their fathers were able to bear. To this New the top of the Old Testament as a "holiday appointed by also exhort them to keep themselves according to the Testament Sabbath of ours, as I have said, that which the God Himself" among them? We must also take note of the divine will revealed in his commandments; while not a third commandment still requires of us, namely, connection and order in which St. Paul speaks of it, single exhortation is found therein concerning the "sanctification," can be applied very well and with reason. namely, in such a way that it is listed with and between Sabbath! Take the New Testament and read it carefully, All things, however, become holy to the Christian and are such things which all Christianity considers to have been and you will find that there is no commandment, since the sanctified by him through God's Word and through prayer, abolished. How could it be more clearly said that the Old holy apostles did not urge the Christians to keep it. Even and therefore also this Sabbath of ours. Testament Sabbath is no longer binding, than by the that which belongs to the natural law in the third

P. So, as I see it, Tu is making an essential distinction apostle's saying that no one should any longer be commandment, namely, to hear and learn the word of between what united the Jews in the Old Testament in the conscience-stricken on account of certain holidays, and God, and to praise and glorify God, is very frequently 3rd commandment, and between what still unites us, then that they belonged to the work of the shadow; for if it mentioned. How, then, should the outward observance of Christians now. were not abolished, man would undoubtedly have to be the Sabbath be wholly excluded from this, if it belonged

H. Indeed; for the celebration or outward rest conscience-stricken on account of its non-observance, as to the law of nature? How, then, can this be explained commanded there has reached its end with the new well as on account of the transgression of other divine otherwise than by the fact that in the time of the New testament, while the "sanctifying" will always and forever ordinances. Testament there is no longer any sin against it?

take place; for the natural law contains and reveals the Commandments. Would anyone in Old Testament times P. But it is still very striking to me that God instituted immutable will of God, consequently have had reason to say to a Jew that he need not feel the Sabbath already in Paradise; therefore it could not connects that which belongs to the natural law in the 3rd conscience if he had done outward work on the Sabbath belong to the ceremonial law, nor fall with such laws, commandment, even the Christians still at the time of the without being urged by works of love and need? which contained only shadows and images.

New Testament, while that which belongs to the Certainly not. But since Christians are not to be H. There thou assertest more than thou canst prove; ceremonial law has fallen. conscience-stricken on account of any feast day, since for there is not a syllable of it, that God so appointed the

P. I still cannot get over the fact that the 3rd Scripture has not exempted a single one of them, and Sabbath in paradise, that he commanded it to be commandment is not also binding for us Christians as the since they are all counted among the shadow and image celebrated by a commandment. It only says that on the Old Testament Sabbath commandment, or that there is work, it follows with necessity that the seventh day God rested from all his works.

something in it that is supposed to be binding for us.

**To the ecclesiastical chronicle.**

**How the Roman Church** in the United States is becoming more and more rampant, so that it is already usurping the state administration and government and exploiting them for its own purposes, the state and city of New York can furnish proof of this. The "Christian Messenger" reports: Nearly the entire city government of New York is in the hands of the Catholics. There is not an influential and fat office in the whole city which is not controlled by men who are under the influence of Rome. Enormous donations of real estate have already been made, under the pretext that it is for educational and charitable purposes. In order to keep Catholic children away from the Protestant Sunday schools and the various missions, Rome has organized a "*Catholic Protective Society*," to the maintenance of which the city contributes thousands of dollars annually. In this way, Rome forces the Protestant Christians of New York to contribute thousands of dollars annually to support and promote its institutions.

In a bill filed in the New York legislature, there are seventeen appropriations of \$1000-5000 each and in the aggregate amount of several and sixty thousand dollars for named Catholic institutions. And a similar ratio is found in the appropriations for Catholic schools and charitable institutions in Brooklyn, Newburg, Albany, Troy, Syracuse and other places in the State of New York. In view of these facts, one need not be surprised when the Italian newspaper - the "Esaminatore" - announces that Rome will soon have control over the American republic, and could write with confidence: "The populous city of New York is in fact already dominated by the Roman Curia, thanks to the cunning of the Roman hierarchy and its general subordination of religious interests to political-ecclesiastical ones.

There are many politicians in our country who are without any principles, who care little where a part of the public income goes, so that only they can satisfy their greed and avarice. At the

In most places no influential political paper dares to speak The Catholic Church is to be granted a fixed salary. It Antheil. The English pastors, and among them even the out against this mischief, Irishmen often having the may be truly said that the Catholic Church is the leading and best forces, hardly opened their mouths. It deciding vote in political election contests in their hands, recognized church of this State, so far as one can be was not less striking that no point was actually agreed so that one does not want to alienate them. If an important made to stand as the State Church by annual upon. Opinions, approvals, and disapprovals of the newspaper speaks out against these Roman insolence, it appropriations of money. This year more than \$200,000 theses were expressed, and so they passed from one is put on the account of the whole party to which such an has been appropriated for this purpose in the budget; thesis to another without having accepted or rejected organ belongs, and every priest from Maine to the shore and to conceal the true nature of the maneuver from the them. But however much these discussions left to be of the Pacific feels impelled to send a warning to the Irish public, a few appropriations for charitable institutions of desired, as far as a thorough discussion of the individual vote giver and to mean to everyone that he must not cast other denominations have been interspersed. One of points and agreement on them were concerned, one his vote in the interest of such a party.... Rome is already these, which gave \$5000 to the Y. M. C. A., was never must nevertheless be glad that at least a beginning has making a formal bargain with the Irish vote, and is only asked for, and has been rejected by the president, W. E. been made on the right side. Nor do I doubt that even bartering it away to the party which offers her the greatest Dodge. The most fatal feature in all this is not the fact this small beginning has had its blessings. God grant that price. - As it is in New York, so it goes in the future in the that the Legislature appropriates the money, or that the dear Pennsylvanians may continue in this way, and learn cities of other States, is already the case in some cities. great mass of the Irish electors are satisfied to see them more and more to realize that unity in doctrine is the only Where Rome is still weak, it plays the liberal, and wants vote for it, but that the Catholic clergy willingly accept it. basis of a healthy, lively, and blessed Synodical to give the impression of being quite impartial until it has They know that they are profiting by an abuse, and what community. It is through thorough doctrinal discussions accomplished its purpose; then it throws off the is more, that it is a breach of allegiance against their that Synodal meetings become all the more fruitful, and hypocritical mask. Cleveland should furnish proof of this Protestant fellow-citizens. no distance, time, or money is then spared just to share assertion. When, years ago, the foundation of a hospital **Pennsylvania Synod.** This oldest Lutheran in the blessings of such a godly gathering. On June 8, was suggested from various quarters, Rome hastened to synodical body in this country held its 118th annual the actual synodal sessions began. Since during the four express his wish that the suggested hospital should be a meeting at Pastor Kunkelmann's (formerly Dr. Krotel's) days of meetings almost exclusively business was free one for the whole city, to which the sick of all church in Philadelphia. Since I had the opportunity to transacted, there is little to report that might be of interest denominations should have admission. The proposition attend all the meetings, I believe I am doing the dear to the reader. Among other things, the new was accepted, and Cleveland, strongly Protestant, Lutheran readers a' service with a brief report of the congregational order was taken up for discussion. contributed a large sum of money for the erection of a proceedings. It should be all the more welcome, because Unfortunately, due to other business, only the first four large and splendid building for the purpose. Ex. Governor certainly every righteous Lutheran has for some years articles were discussed. It is a welcome sign of Todd of Ohio was one of the speakers at the dedication, looked with joyful hope to the Pennsylvania Synod for its improvement that the old congregational ordinances, who indulged in intemperate remarks of praise on the withdrawal from the old un-Lutheran General Synod and some of which were miserable and contradicted God's merciful sisters who were to wait upon the sick in the for its earnest struggle against it ever since. Word in many points, were sought to be replaced by same. However, one soon sobered up, various Protestant Unfortunately, however, one will find one's hopes not a better ones. On the whole, however, the synod seemed patients were baptized in an insane state and admitted little lowered by the following report. to me to be quite indifferent to this new order, or it would into the bosom of Rome, without being clear what the The actual synodical sessions were preceded by have devoted more time to discussing it. If every year not ceremonies had to repent of, and other Protestant doctrinal meetings, which occupied one and a half days, more than this year is discussed and adopted by the patients were neglected after the conversion attempts of and were the first of the kind held in this body since man same, they will be done with the adoption in Synod about the Romanists remained fruitless, and to the surprise of remembered. These doctrinal discussions were also 5 years hence. Said congregational order is on the whole many it still turned out that the bill of sale (Deed) for the attended by our pastor, H. Hanser, of Baltimore. Since good, but also has its great faults. It is wrong, for splendid St. Vincent Hospital was issued to the Catholic we were permitted to take an active part in the doctrinal instance, in Article II. to bind the congregation to the Bishop Rappe. Arrangements are now being made to discussions, we also made use of this right. The subject Synod of Pennsylvania. Yet it seems to me that the found a Protestant hospital. - We have underestimated of the discussion was the fundamentals of Christianity, proper version of the article is this: The congregation rather than overestimated the true facts, as an extract on which Dr. Mann had delivered a presentation shall, wherever possible, be in member connection with from an article in the "N. Y. Nation" of May 7, one of the prepared with great diligence, along with his theses. The a synod which in doctrine and practice stands faithfully most solid English journals of our country, should prove discussion followed the latter. I must confess, however, upon the Lutheran confession. The particular synod to sufficiently. Let it be read and heeded. It observes, "It may that I learned neither from the lecture nor from the theses which the congregation wishes to belong should not be not be generally known to our readers, but it ought to be, what is fundamental in Christianity and what is not. This named in the order itself. As far as I know, we that the moneys appropriated by the State Legislature for is not only what happened to me, but to several other Missourians do not bind our congregations to the name the support of religious schools, and for other ministers. The low level of interest in these highly of Missouri in their orders, or at least add, "so long as the ecclesiastical purposes of the Catholic Church, are so important proceedings was striking. Hardly half of the Missouri Synod holds fast the ground of pure doctrine on regularly and in so large a proportion to the amount of the pastors belonging to the synod were present at the which it presently stands." Article IV. says, "No man can money appropriated. doctrinal discussions, and of those present, very few be a member, much less an officer, nor become nor have took an active part. any share in the

The same is true of those who partake of Holy Church who considers our Church's teaching on this Communion as often as possible, and at least once a sacrament to be the only one in accordance with year. Communion as often as possible and at least once Scripture and who, if he has hitherto belonged to a year." The first thing that strikes me here is the different church fellowship, wants to disassociate himself expression "as often as possible," which, if it were meant from it by partaking of the Lord's Supper in a Lutheran congregation. In particular, many did not want to seriously, would necessarily lead to a wrong practice. congregation. But as correct as the provision is in other respects, it still understand themselves to reject a Reformed person from needs to be guarded against misinterpretation and Holy Communion. Such a practice was abuse. Where church discipline is not practiced, an seen as a wall that was being drawn around the Holy unworthy person can easily be forced to partake of Holy Communion in an unauthorized way. Communion. As the Communion. In some Pennsylvanian congregations, as implications of the matter were more and more a result of this provision, it might easily happen that recognized, the proposal was even made to lay the people, out of ignorance or malice, even if with burns on theses on the table! A large part voted for the proposal. But the majority was for further discussion. It would have of the side walls 28, and in the middle of the nave it rights of a congregation member, especially in such been much better, however, if the proposal had gone congregations that can offer their members great through; for what happened? Instead of convincing outward advantages. I know quite well that the honored themselves that it was in writing, they sought to make the authors of the new ordinance, by saying "at least once a meaning of it ambiguous, and so it came about that all year," only wanted to abolish evils and prevent the the theses were adopted unanimously, but unfortunately proliferation of weeds; for it is the order of the day in the with great levity. Of course, no one feels bound by the Pennsylvania congregations, at least in the German accepted theses for his person, but everyone continues to devotion by the sight of the magnificent room, for one ones, that people are members, and remain so if they to act according to his own will. These are sad conditions feels that one is in a house of God. Nothing disturbs this only pay their annual stipend, whether they go to church indeed! Now I can also explain to myself how the same impression. Everything that one sees fits together so and to the Lord's Supper or not. Such people naturally Synod was able to completely disregard a most beautifully and is so genuinely ecclesiastical, so clean, want to speak and vote at the annual meetings. One tries important question which was presented to it by my so simple and yet so splendid that one may think that to make such people harmless by the above provision. congregation some years ago. At that time Dr. Sieß, in God Himself guided the builders so that they had to But little or nothing is improved here by church spite of verbal and written protests on my part, had make it just so. On the left side of the altar is the pulpit, opposite to it a reading desk in the shape of a pulpit, in the middle, in front of the first altar step, a marble ordinances. The power of the divine word, preached admitted two people to his congregation and to his altar baptismal font, the altar itself stands free in the 18 feet publicly and especially, is the only and most effective who had wilfully fallen away from my congregation. Then wide and 12 feet deep altar niche, so that one can walk means here. Here is the rotten spot in most we put the question to the Synod whether they approved around it. Through a round painted window with the Pennsylvania pastors, and the key why it stands so of such a procedure. But we did not receive an answer, symbols of the holy sacraments falls from the back. sadly in some churches: one is not faithful enough in and even in the synodal report I do not find our question Sacraments, a dull, solemn light falls from the rear altar public preaching, and right private pastoral care is found mentioned in a single word. This is a recklessness, nay, wall onto the chancel. Chandeliers hanging down from in few. The tiresome fear or complacency of man exerts unconscionableness, which throws a very dismal light the middle of the ceiling in the nave, as well as a number all too great an influence on many pastors. Whoever upon the whole body. A proof of how little discipline there of sconces, serve to illuminate the church during the wants to know how truly Lutheran congregations are is in the Synod is the following circumstance: a member services. The organ is the old one from the mother formed, will find this beautifully explained by Dr. Sihler in declared his resignation from the Synod. Without first church, but it has been renovated and given a "new" "Lehre und Wehre," Volume I. asking him the reason for this step, the proposition was dress. It can stand comparison with many newer

Pastor Ernst of New York had submitted to the made to dismiss the brother, which was unanimously organs. As soon as the congregation has recovered a Synod several specific questions about the right doctrine adopted. We would have acted somewhat differently in little, several bells are to be purchased. At the present and practice of Holy Communion. For example, whether such a case. time, the congregation is very happy and thanks God false believers may be admitted to Holy Communion. For Finally, it should be mentioned that Synod decided from the bottom of its heart that He has allowed it, in this example, whether false believers may be admitted to to send Neumann, an emigrant missionary in New York, time when all the world is complaining about "bad times", to happily carry out such a ban, which, including Holy Communion, what is to be thought of the as a missionary to China. S. Keyl. the interior furnishings and decorations, cost up to H27,000. The dear reader can well imagine the joy and registration of confession, and so on. Dr. Krauth had been commissioned by the president of the synod to jubilation with which the church consecration was held. deliver theses on the questions presented. On the whole, It took place on Sunday Cantate, May 10. In the morning at 9 o'clock the congregation gathered at the entirely in the spirit of Lutheran doctrine and practice. schoolhouse near the church. Pastor Stürken came with his congregation in procession, also Pastor Hanser and The debate that ensued in the Synod on the theses was very many members of the Pauls congregation as well as a lot of other guests were present. The weather was most interesting, for one became acquainted with the splendid. In a beautifully orderly procession we now proceeded to the church. In front of the church the Synod's standpoint on a fundamental article of Christianity and the Lutheran Church. The assertion that undersigned received the key from the hand of the representative of the master builder - the latter was ill - one could only accept the Lutheran Church's fundamental article of Christianity and the Lutheran Church was met with vehement opposition. and closed the door in the name of the Triune God.

Church dedications.

In No. 11 of this volume, the dear Lutheran readers have already been informed in passing that the new church of the Martini congregation here is rapidly approaching its completion; now the certainly joyful news can be brought to them that it has reached its completion with God's help. This is a beautiful church in every respect. It has a great resemblance to the Immanuel Church (Pastor Stürken's), the description of which the reader will find in No. 20. year 22. It is, like that one, in gothic style, almost entirely according to the same plan which Mr. Past. Stephan, and according to drawings by Mr. Georg Wolf, by the master builder Joh. L. Gettier. Its length is 110 feet, its width 50, the height of the side walls 28, and in the middle of the nave it measures 42 feet from floor to ceiling. The tower in the front, on Sharp-street, is 138 feet high, and on the top of it is emblazoned a gilt cross. The front windows have panes of painted glass. From the vestibule, which is 12 feet wide and deep, stairs lead on both sides to the galleries, and three doors into the nave of the church. When one enters the nave, one is involuntarily moved to devotion by the sight of the magnificent room, for one feels that one is in a house of God. Nothing disturbs this impression. Everything that one sees fits together so beautifully and is so genuinely ecclesiastical, so clean, so simple and yet so splendid that one may think that God Himself guided the builders so that they had to make it just so. On the left side of the altar is the pulpit, opposite to it a reading desk in the shape of a pulpit, in the middle, in front of the first altar step, a marble baptismal font, the altar itself stands free in the 18 feet wide and 12 feet deep altar niche, so that one can walk around it. Through a round painted window with the symbols of the holy sacraments falls from the back. Sacraments, a dull, solemn light falls from the rear altar wall onto the chancel. Chandeliers hanging down from the middle of the ceiling in the nave, as well as a number of sconces, serve to illuminate the church during the services. The organ is the old one from the mother church, but it has been renovated and given a "new" dress. It can stand comparison with many newer organs. As soon as the congregation has recovered a little, several bells are to be purchased. At the present time, the congregation is very happy and thanks God from the bottom of its heart that He has allowed it, in this time when all the world is complaining about "bad times", to happily carry out such a ban, which, including the interior furnishings and decorations, cost up to H27,000. The dear reader can well imagine the joy and jubilation with which the church consecration was held. It took place on Sunday Cantate, May 10. In the morning at 9 o'clock the congregation gathered at the schoolhouse near the church. Pastor Stürken came with his congregation in procession, also Pastor Hanser and very many members of the Pauls congregation as well as a lot of other guests were present. The weather was splendid. In a beautifully orderly procession we now proceeded to the church. In front of the church the undersigned received the key from the hand of the representative of the master builder - the latter was ill - and closed the door in the name of the Triune God.

Church News.

By order of the Honorable Vice-President of the Northern District, on Rogate Sunday, Rev. C. F. Ebert was solemnly installed in his new field of labor at Chippewa Falls.  
May the Lord richly bless the shepherd and his congregation.  
W. I. Friedrich.  
Address: kev. 6. p. Murder,  
6üipp6^a-I'a118Otüppoiva 60. ms.

of God. As the church filled, the choir sang: "Enter thy gates" 2c. Pastor Bürger of Washington said the consecration prayer and provided the liturgical part of the service. Since Pastor Wyneken, who had already promised to come and preach, was unfortunately unable to come, Pastor Stinken preached the dedication sermon. In the afternoon Pastor H. Hanser preached an introductory sermon, after which the undersigned was introduced as pastor of this church by the honorable President Key! Besides those already mentioned, Pastors Sommer, Grätzel and Gottlieb were present. The latter preached in the evening in English. On the following day in the morning the undersigned preached his inaugural sermon, and in the evening the whole celebration was concluded with a sermon by Pastor Sommer.

So thank God with us, dear brothers in faith, that He has given us three new, beautiful churches here in the space of two years, and help us to pray that in these His dear Word may always resound purely and unpurely, and thus many, many souls may be won to the Lord Jesus and kept with Him. Amen.

Baltimore, Md., the 8th of June, 1868.  
C. Frincke, Pastor.

(Delayed.)

On the first: Sunday after Epiphany, the newly built beautiful little church of my Immanuels congregation at Lost Prairie, Perry Co, Illinois, was dedicated. The little church is a frame building, 20 by 36 feet, with 6 arched windows, pulpit, altar and sacristy, according to the drawing of the Rev. Stephen made. At the consecration a number of the faithful from my 2 main parishes and even from Ehester (a distance of 27 miles, with their own carts) came, among whom was a singing choir. Rev. Stephan had taken over the main sermon on the church consecration gospel and in the afternoon Schreiber preached this on the church consecration pistle.

The congregation rejoiced all the more at this celebration because they had to hold their services here and there for several years, since they had no place of their own. Most of the time we met in the church hall of the American Baptist community, which had almost no church furnishings at all, not even a table; moreover, there were very often disturbances. The Word of God has been preached at this place for about 9 years. In the spring of 1859, Rev. M. Eirich was called here and preached there every six to eight weeks for a few years. After that, Rev. Evers preached Word and Sacrament here for one and a half years. For more than five years now, the undersigned has been going there and preaching at least every three weeks, but only half of the time on Sundays, the other half being a weekly service, to which, by the way, the members of the congregation come quite regularly and are not easily kept away by earthly business. The congregation is still very small, however, and therefore in great need of an increase in new members. In one year, with God's help, it will have paid for the completed church and let the light of its faith shine in it, but it is not yet in a position to have its own pastor. Of the people, however, who now live here, not much increase is to be expected.

to be counted. There are indeed already many Germans here; but one part are free spirits, who came here from the German hill of St. Clair Co. who know how to take advantage of the good opportunity and the good land here; the second kind are reformed Germans, and some of them have already gone over to other false American church fellowships; and the third kind, finally, are such sunken unirreformed people who only want an all-world church, in which one can believe what one wants, the simple biblical truth, even without polemics, but not suffering, solid: preferring to avoid our Lutheran church and preaching, and thus also wanting to go with the world.

Therefore I have a heartfelt request to those brothers in faith who practice agriculture and want to buy their own land. They would like to see our region and land. According to almost all testimonies who have knowledge of it, the land here is very good, there is no lack of good water and good wood. The distance from St. Louis is only 60 miles, and yet the land is scarcely half as expensive as in St. Clair Co. There are cheap farms for sale among the Americans here, and not a few of them. So those who do not like to go very far from St. Louis, and desire a good market, may yet show us love and help to increase the parish so that it may have its own pastor, as I, in my many labors, in my two parishes in Pandolph Co, I would not be able with the best will in the world to make the 18 miles to this place any longer, and the people so urgently desire that through a preacher resident in the community the bread of life be more abundantly given to them, that souls be better cared for, and that a flourishing congregation of the Lord also be established here. One should look at the land here and consider whether a purchase would not be advantageous in every respect. The dear Lutheran brethren in faith would find a hospitable welcome and other loving services they may need in abundance at Denninger's and Kraft's in Lost Prairie, 10 miles from Sparta. I, too, am of HedM G-eprnt if I can serve anyone further in this.

Our God, who has helped so far, may he continue to create much fruit for eternal life through his word in this church and in the wide surroundings. Amen.  
Lost Prairie, Perry Co. Ills. in June, 1868.  
I. H. Dörmann, Pastor.

Filling Stones.

It is the Christian's way of looking at things that he recognizes his own sin in the sin of another and accuses it before God; on the other hand, it is the unbeliever's way of looking at things that he either does not recognize his own sin in the sin of another or excuses it. As humility is the moving cause there, so pride is the moving cause here.

It is the naughtiness of worldly ambition to overtake and hurry ahead of other fellow-travellers to the same end; whereas it is the manner of Christian competition to lag behind none.

Apart from Christ, no salvation; and apart from the Bible word, as it reads, no Christ.

Synodal Ads.

The Synod of Missouri 2c., Eastern District, is holding its sessions this year, s. G. w., from August 26 to September 2, 1868, at Richmond, Va. The subjects of discussion are, first, theses by Prof. C. F. W. Walther, "The Evangelical Lutheran Church the true visible church of God out of earth." Secondly, a paper by Rev. O. Hanser: "How can we also make use of Dr. M. Luther's exhortations and warnings concerning the future?"

The parochial reports are not to be forgotten. H. Hanser, Secr.

The brethren and guests who intend to attend the proceedings are requested to notify the kastor loei in good time.

L. Lochner.  
- Bor 134 Richmond, Va.

This year's sessions of the Middle District of the Lutheran Synod of Missouri, Ohio, &c. St. will, God willing, commence on Wednesday, August 12, at the congregation of the Rev. Eirich, at Zanesville, O. They will terminate the 18th of that month. M.\*, pastoral conferences will be held on the 19th, and on the 20th they will travel 'home. The principal subjects of conference will be:

- (1) The theses remaining after the hearing of the Northern . District remaining theses Mr. Prof.-Walthers on the Lutheran Church ' (Thes. XVIII. L. S. III);
- 2. an essay about christian family life. Family life.

Synod members, including guests, are asked to notify their attendance a few. weeks in advance to Rev. Eirich a few weeks in advance. The parochial reports are to be submitted at Synod, also by the pastors who are not entitled to vote, and not to be sent to the secretary afterwards.

Th. Wichmann, Secr.

Conferenz displays.

' The Wisconsin Pastoral Conference will gather, God willing, in Sheboygan from Aug. 28 to Sept. 1, inel. G. Reinsch, Secr.

Reminder to all concerned that, God willing, the Springfield Conference will hold its meetings July 28-30 inclusive in Springfield and not in Quincy as previously designated.

B. Burfeind, Secr.

This year's general teachers' conference will be held on August 5 and 6 in the seminary building at Addison, Du Page Co., Ill. Brethren who wish to attend this conference are kindly requested to notify the professors or teacher Bartling. Main subject of the discussion: How far does the supervisory office of a pastor extend over the parish school? Professor Selle - Speaker.

On behalf of Chr. Lücke.

<div>Warning.</div> <div>Matth. 7,15.</div> <div>This is a warning against the school teacher <u>Julius Fehlhaber</u> from Osnabrück, because he has been revealed as an unchristian. Matth. 18, 6. 7.</div> <div>In the name and on behalf of the local Evangelical Lutheran congregation:</div> <div>M. Stephan, Past.</div> <div>F. Jutzi. A. Brächer.</div> <div>H. Fick, d. Z. Visitor.</div> <div>Chester, Ills, June 19, 1868.</div>		<div>Mr. Ernst Meyer from the estate of srineS blessed father, Mr. W. Meyer, \$50. by Past. Ruhland from R. B- \$5. weddingS - Coll. at Mr. Taak \$9.40. Mrs. Uebel 50 Cts. Joh. Bruning \$1. From Buffalo, N. J.: by Marie Hegwer 50 Cts.; Mrs. Wolfram \$1. WeddingS- Collecte at Mr. Schepmann's, Seymour, Ind. \$12.75. From the Love Fund of the Salrms Parish at Chariton Forks \$6. W. B. from Past. Jüngel's Gem. \$1.50. Mrs. R. \$2. (For asylum: Mrs. A. \$1. Mrs. R. \$1.) Wittwe B. \$1.50. Out of Past. Streckfuß'Gem. \$2. W. Pohl- mann in Franklin Co. mo. \$5. Mrs. Jriederike Spind- ler, Erinsville, Md. \$1. F. Fricke, Washington, Mo. \$1.05. From the 4 parishes of Mr. Past. Markworth, near Wausau, Wis. \$5.77. Mr. F. G. Sennewald \$10. of N. N. in the ZionS District, St. Louis \$5. of two unnamed persons in New Melle \$1. each. of Mr. Windtust \$2. of the worthy Virgins' Association in Frankenmuth, Mich. \$20. of N. N. there \$5.</div> <div>The material donated for the construction of the orphanage will be receipted soon. With God's help the house is now completed and will be occupied shortly. The inauguration, however, will take place a little later, because it is not convenient in the present heat.</div> <div>I. M. Estel, Kassirer.</div>	
<div>Receipt and thanks.</div> <div>For poor students received through Rev. Hachm- brgger in Town Lowell, Wis. at Mr. Seefeld's wedding ges. \$6.00. From Mrs. Mich. Bickel in Frankenmuth as a thank offering for manufactured health \$1. From Baltimore with the words r "fraise snätdsnks totüeDorä kor saksäeNver^" \$2.50. From Horicon, Wis. by an unnamed person \$5.</div> <div>For Brunn's Institution by Mr. Tb'pel in Detroit \$10.00. C. F. W. Walther.</div> <div>With thanks against God and the kind givers, the undersigned certifies to have received the following further gifts for the benefit of the church building at Nichmond, Va. from April 2 bks June 15, 1868:</div> <div>From Mr. Past. Sallmann's parish, Newburgh, O., \$10. Past. Burfeind's Gem. in Clayton, Ill, \$3. Past. Lochner's Gem. in Milwaukee, \$81. Mr. W. Happel of Cape Girardrau Gem. \$10. Past. Nützrls Gem. in MarySville, O., \$12.25. N. N. in Berlin, Pa. 25 Cts. Past. Jungcks Gem. in Waupakdneta. O., \$21.15. Rev. S. Keyl's Gem. in Philav-lphia \$24. Rev. Kunz's Gem. in Lumberland, Ind, \$17.10. Past. Hochstetter's Gem. in Indianapolis \$34.27. By Mr. F. Schuricht of Messrs. Kassirernr Roschke \$27.65 and 40.75, Eißfeldt \$10. Past. Ruhland's Gem. at Pleasant Ridgr, Ill, \$31.25. Dr. Gotsch's Gem. at Memphis \$7. H. D. Käthe of Past. Kählers Gem. at Chariton ForkS, Mo. \$10. Mr. Past. Mueller in Pittsburg \$2. Past. Frincke's Gem. in Baltimore \$52.45. Past. Hanser's Gem. there \$103.50. Mr. F. Beehler's the. \$2, Mr. Dobler's that. \$1. Past. Bürger's comm. there, Washington, \$136.50. Mr. Past. Sand- voß in Jefferson Township, Cole Co, Mo, \$2. Pentecost Coll. in Past. Trautmann's Gem. in Adrian, Mich, \$24. By Mr. L. Brauns in Chicago contributions from various churches \$97.20. Summa \$763.32.</div> <div>May the faithful God fulfill His promise to the givers Luc. 6, 38.</div> <div>Richmond, Va, June 16, 1868, E. O. Nölting.</div>		<div>Received:</div> <div>For the Lutheran Hospital in St. Louis:</div> <div>From Mr. Past. Wege \$5. from the municipality of Sudheim from Messrs. Mennicke and Chr. Haupt each \$1. from Mr. Gottsr. March 50 CtS. Wittwe Otto in St. Louis \$5. Mr. I. G. Arnold in Frankmlust, thank offering \$5. Mr. Förster there \$2. Mr. Past. Sievers, thank offering \$5. Rev. Richmanns Gem. in Schanmburg, Ill, \$24. don the Messrs. Peter Biermann \$2, Nik. Hirte \$1, Gottl. Wahrncbruck \$1, Stürmann \$3, H. Bäumer \$5. martin BatrS of St. Louis county \$5. rudolph Bd'nnng \$1. Mrs. Fry in Ehester, Ill, \$2.50. AuS Past. KleppischS township near Waterloo, IlJ.: from F. Kastner \$4, C. Käst- ner \$3, F. Johanni \$10, H. Horn \$5, P. Dann \$3, Duck- mann \$2, Guenther \$1, F. Kastner for happy delivery of his wife \$2. From Past. HeidS congregation: from Mr. Past. Heid, E. Ortmann, T. Hagemann, F. Meyer, G. Arends, H. Folkers, G. WillmS, H. WehrS, I. Kopp each \$1, W. Brauer, H. Harms, W. Fischer, Mrs. E. Schmidt, Mrs. Thiele each 25 CtS. H. Brandes, Cape Girardrau, \$2. From the God box of the school at Frohna, Perry Co, Mo, \$2. From an unnamed person of Past. Koehler's congregation in Benton County, Mo., \$l. By Past. Claus WeddingS-Coll. \$7.20. By Past. Wege from his congregation in August," Mo., \$16. by Otto Meyer, Trete, Ill., \$5. by C. Kl. by Past. Biltz in Lafayette Co, Mo, \$3. from Mr. Schmidt by Past. Kleist, Washington Co, Mo, \$2.50. Bon of the late Wittwe Schubarth in St. Louis as a bequest \$50. By Teacher Koch, Minden, Ill, from Bro. Woker \$10, Chr. Horstmann \$4, P. Wend- ler, C. Harre each \$5. I. Wernrr, Jefferson County, Mo., \$1. by N. N. in ZionS Distr. in St. Louis \$5. by Mrs. Kesemann a note of \$125 received back as a gift zn.</div> <div>Further received with heartfelt thanks: From Messrs. Lange and Kalbfleisch in St. LouiS 24 barrels of flour, 300 lbs. of bran, 1 sack of grain flour. From Mr. Moritz there 4 doz. Milk pots, 1 doz. Soup plates. From Messrs. Wibracht L Co. 300 ps. Flour, 3 sacks of Sheep-Stuff, 500 lbs. of Bran, 400 lbs. of Screaning. From Messrs. Leon- hardt L Schuricht 500 p. screaning, 400 p. bran, 150 p. Sheep-Stuff, 300 p. flour. From the laudable Fraurn- verein in Ehester, Ill, 2 bed quiltS. From the Woman's Club at Earlinville, Ill, 1 quilt, 3 sheets, 4 pillow-cases, 2 handkerchiefs, 1 pair of woollen stockings. From the Woman's Sewing Society at Laporte, Ind. 8 sheets, 23 pillow cases. From Wittwe Schubarth, 1 tanned deer skin and 1 lounge.</div> <div>St. LouiS, July 7, 1868.</div> <div>F. W. Schuricht, Kassirer.</div>	
<div>Received for the orphanage since ! February 1868 r</div> <div>From Chicago r from N. N. Thank-offering for happy delivery \$1.50; Th. Reinhardt \$5. from St. Louis; Mrs. Mießler, thank-offering for recovery from serious illness \$5.; child-bearing coll. at I. King \$5; weddingS coll. at P.Estel \$14.75; C. L., thank-offering for recovery of his childS \$20^ Mrs. L. Temme \$5; Mrs. Wittwe WerricS \$1. By Past. Biltz of his. Gem. in Lafayette County \$2.68, by s. Filialgem. \$1.83; Kindtauf-Coll. at Denk \$1.93; by A. Frerking 68 CtS.; Bro. Bergmann 50 CtS.; Mr. Stiinkel, thank offering 68 CtS. From I. S. March at Columbia, Ill, \$1. Wittwe Suhr at Dissen, Mo, \$20. from Mr. Past. Seuel thank-offering \$2; Mrs. Lahr \$1.75; of Mrs. Schumacher 25 cts.; of Mrs. Stremming 75 cts. From Past. Brugemann congregation, Coll. \$6.25. From a member in Past. Sauer's parish, Dudleytown, Md. \$10. weddingS - Toll, at Mr. Klausing's, Troy, Ill. \$6.50. By Past. Swan of Gottfried March 50 CtS. Martin BäteS \$15. Mrs. Fez \$2.50. Collecte at laying of foundation stone of orphanage \$63.55. Wittwe Strotmann \$5.15. By Past. Köhler by an unnamed person \$3, v. another \$5. By Past. Schwensm Dankopfer by Mrs. W. M. \$2. Mrs. L. L. \$1. Hoch- zeits-Collecte at Ph. März \$4.80. P. Estel \$2. by Past. Bünger by an unnamed person \$1. Easter - Collecte at Past. Gottlieb's comm. at Port Richmond, N. I., \$11.21.</div>		<div>Received in the Raffe Western Districts:</div> <div>To the synodical treasury, Pentecost - Collecte of the two congregations d. Past. Wesemann, Cooper Co, Mo, \$16.35. of F. Rademacher in Petersburg, Ill, 25 CtS. Rev. SchwensenS Gem. in New Bielefeld, Mo., Pentecost.Collecte \$22.30, in Columbia Bottom, Mo., deSgl. \$3.50. Rev. LöberS Gem. in Tbornton Station, Ill, deSgl. \$12.50. Past. Dörmann's St. Petrigem. of Randolph County, Ill, \$11. Past. Gräbner's Gem. in St. Charles, \$22.25. Prof. Selle's Gem. in Tanners's Junction, Ill. \$4.20.</div>	
<div>Whose Gem. in Wheaton, Ill., \$4.49. teacher Aunz in St. Louis \$2. past. Stephen's Gem. in Ehester, Ill, \$12. Past. Th. MießlerS Gem. in Cole Camp, Beut" Co, Mo, \$7. By Past. Lange in Humboldt, Kansas, \$2. Past. Gotsch's Gem. in Akron, O., P fingst - Collecte \$14. Past. Polack's Gem. in Trete, Ill, Often - Collecte \$12.14, Pentecost Coll. \$19.45.</div> <div>To the college maintenance fund, BonPastor Loeber's Gem. in Thornton Station, Ill, for May \$10.25.</div> <div>To the Synodalmissionskasser VondenSchul- lindern des Lehrers Jung in CollinSville \$6. H, Meier in Dalton, Cook Co, Ill, \$5.</div> <div>C. Roschke.</div>		<div>Received in -er Lasse of the Eastern District: .</div> <div>To the synodical treasury: collected at the silver wedding of Mr. Ferd. Schlegel \$16. From the Washington congregation \$8.25, Easter coll. \$22. Mrs. Bitzfngrr.50 Cts. Gem. JohanniSburg, Easter Coll. \$2.85. imma- nuelSgem. in Baltimore \$52.74. mr. Past. Stürken \$2. Of the congregations in: Strattonport \$34.79, Alleghany \$4.5", Olean \$8, Williamsburg \$20, Somerset County \$9.80. Past. Kähler \$1. St. Paulsgem. at BaltimorB \$26. St. Petersgem. at Baltimore \$2.76.</div> <div>On spnodal debt redemption: Of the municipalities: JohanniSburg \$18.77, Sbipley in C. W. \$6, New York \$119.10, Longgreen and KingSville \$8. Rev. Weisel Sr. \$10.</div> <div>For inner mission: From the Immanuel congregation in Baltimore \$9.07. From B. Lange \$5. From members of the congregation in New York \$8. St. Paul's congregation in Baltimore \$25. congregation in Philadelphia \$14.30. From the confirmands of Mr. Past. Weisel, Sr. \$25.</div> <div>To the Colleg e -Unt erhaltS - Kasse: From the congregation in New York \$10.05 u.d \$11.50. St. Marcus- gem. in Baltimore \$23.87. St. Paulsgem. there \$50.</div> <div>On the college household in Fort Wayne: Easter Coll. of the'Gem. in Boston \$33.</div> <div>Concerning collr building in Fort Wayne: By the Township of New York \$484.50. Gem. JohanniSburg (subsequently) \$2.93.</div> <div>To the seminary building in Addison: from the congregations in: New York \$50, JohanniSburg \$3.10, Eden \$6.43, Williamsburg \$30.</div> <div>On the building of churches in Philadelphia: Bon of the congregation in New York \$25.</div> <div>To the church building in Richmond, Va: Bonden Congregations: New York \$25, Williamsburg \$25. by Mr. Einwächter \$1.</div> <div>To the hospital at St. LouiS: From a poor woman, thank-offering for recovery \$1.</div> <div>For poor students: By B. Lange \$5, R.c St. \$1. By municipalities in Pinehill \$1.47, Berlin \$3.53, Somerset \$2.20.</div> <div>For Mr. Pastor v. Kienbusch: Bon H. Meyer \$1.</div> <div>On the Castlegarden mission: from Kadow\$1. by Mr. Past. Sprckhard \$3.75.</div> <div>For heathen mission: Collected by teacher Weisel \$2'52. Collected by teacher Bürger ges. \$3.90, by himself \$1.10. Collected by teacher W'lle and by himself \$2. Collected by teacher Wischmann and by himself \$2.</div> <div>On the Proseminar in Steeden: From the Community in Strattonport \$10.15.</div> <div>Correction: In #16 of the "Lutheran" read: \$32.75 to the synodical treasury by Rev. Keyl junior, instead of sen.</div> <div>New York, June 1, 1868- I. Birkner, Cassirer.</div>	
<div>Changed addresses r</div> <div>Lsv. 1. Lervrsutbör, . Olean, Outaraugug Oo., Zs.</div> <div>Nsv. 0. LriZsläkr, IVsIlsvills,</div> <div>0. UMSr, teacher, Ru,8bv1Hs ?. 0. IVaMnZton Oo., III.</div>		<div>Printed by A. Wiebufch ".son. St.LomS,Mo.</div>	



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Reitweilnia rediairt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 24, St. Louis, Mo. August 1, 1868, No. 23.

(Sent in by Past. St.)

Modern Roman Polemic Against the Lutheran Church.

(Continued.)

The worthy readers of the "Lutheran" will excuse the sender if he lets the other five questions of Dr. Westermeyer follow verbatim, so that no one needs to fear that he might have disgraced Dr. Luther and the Reformation with better success. He asks further:

5) "If a divine call to reformation is assumed in Luther, and that because no external one has taken place, probably an internal one, why is the reformational mission of an Uhlich and Wislicenus denied; and if Luther had the right to falsify the Bible and to do away with whole pieces of it, why then should not these be allowed to declare the whole Scripture to be a mixture of fables and truth?"

If Pastor Leydel replies that there can be no question of a Reformation mission among those friends of the light, because they "build up light, but only tear down," Dr. W. replies that this again answers nothing, for it must first be proved "that Luther only built up, only tore down what was bad. It is true, Dr. W. does not belong "to the sentimental natures." In cunning and deviousness, combined with a colossal impudence, he still surpasses

No corner the fox, who has enough of the convenient loopholes through which cr^se can evade his adversaries. To make even the most just testimony of the Lutheran Church against Rome a sin, the "spiritual council" and Doctor W. establishes the "wonderful" principle: "An attack is not merely unjust if it is lying, malicious, scornful, and mocking; it is also unjust if it is unfounded in the eyes of the one attacked, no matter how just and well-founded it may appear to the attacker." This principle, however, is intended to bind only Lutheran tongues and feathers; the inventor of the same has, of course, the patent right to turn the same entirely on its head by his practice, and no Lutheran may ask, What are you doing? When, for example, Pastor Linde of Berndorf had a short history of the church reformation in Regensburg printed as a festschrift for the anniversary of the Reformation there in 1843, in which he expresses the hope that no one, no one, even except the Lutheran church, will complain about the booklet as if hostility were protruding from it, Dr. W. nevertheless issued such a vehement rebuttal against the booklet that it was consequently confiscated. Three angry and shameless diatribes against Dr. Luther and the Lutheran Church followed in the same year. Thus a history written quite cautiously out of consideration for Roman fellow citizens

of the Reformation in R. is an unjust attack on the Pabst Church; Dr. Westermeyer's "lying, malicious, scornful and mocking" diatribes, whose foul lies against "the man of deep Christian piety" cannot be uttered before chaste people, we Lutherans, on the other hand, must accept as just and put up with. The former will be confiscated, the latter will be displayed in the windows of booksellers and recommended in political newspapers. Where it can be done, as in Regensburg, the cunning of a Dr. W. does not disdain to take the police power into its service, and "when the powerful sister joins her," then she also succeeds in the incredible. Then, too, one is always right, like the vulture in the fable, of whom it is said, "Silence! said the murderer, thou art mine; for I am great, and thou art small."

In the "Concluding Word", Dr. Reinecke's cunning, which has become more refined in the last 25 years, has taken on completely different strings and discovered less obvious loopholes. After he had asserted that Dr. Luther was not a reformer, but a rebellious heretic, he would now have had to prove this and show what good, what single piece of wholesome doctrine for salvation, Dr. Luther had torn down, what single unbiblical doctrine and ceremony he had brought up. But this proof, which is necessary to substantiate his assertions, he has failed to provide, just as he has failed to provide it.

for good reasons, for 350 years, no papist has been able to lead. The cunning Dr. W. makes it easier for himself and demands from D. Leydel quite unsirtily the proof to the contrary. If a Lutheran wished to prove this, he would have to copy out a whole faithful history of the Reformation, together with a complete purely Lutheran dogmatics: then it would be found that Dr. Luther "only built up, only tore down bad things. But we can dispense with this circumstantial proof, because Dr. W. has given just this proof himself in a few words. Listen and be amazed! For he literally writes thus: "To this church the separated will one day turn again, as soon as the providential purpose, for the sake of which the division of the church was permitted in Western Christendom, like a storm to clear the air of noxious fumes,\*) will be fulfilled." So it was not in an uncalled-for and presumptuous manner that Dr. Luther, like a heretical rebel, wished to poison the pure atmosphere of Pabstism with the pestilential breath of heresy; but according to divine providence, as the angel announced in Rev. John 14:6, with the eternal Gospel, he was to purify the air in the occidental church, which was polluted with the noxious fumes of heresies and idolatries dangerous to the soul. More honor than Dr. W. gives the great Reformer with this testimony, even the most zealous Lutheran cannot claim for him. If Dr. W. and many millions of others nevertheless prefer to inhale with him the noxious fumes of Pabstism even further than to become partakers with us of the healthy air of pure doctrine, that is neither God's nor Dr. Luther's fault, but their own, and they have only themselves to blame if they must one day experience what is so poignantly described in the Book of Wisdom, Chapter 5.

The history of the Reformation and the Lutheran Confessions provide ample proof of the extent to which God's providential purpose was achieved by Dr. Luther's "truly astonishing" diligence" in his divine calling as church reformer. One need only compare Dr. Luther's preface to the Little Catechism with his later writings. In the latter it says: "Help, dear God! How many a pity I have seen that the common man knows nothing at all of Christian doctrine, especially in the villages, and unfortunately many pastors are very unskilled and unfit to teach; - they know neither the Lord's Prayer, nor the faith, nor the Ten Commandments, and live there like cattle and unreasonable swine." Only two years later, in 1530, he was able to write to his Elector: "The tender youth of boys and girls, well prepared with catechism and Scripture, is now growing, so that I am glad in my heart how young boys and girls can now learn, believe and speak more of the Lord's Prayer and the Ten Commandments.

\*) Underlined by Dr. W. himself.

God, by Christ, than before and still all monasteries, convents and schools have been and still can be. Truly such a people is in Ew. Churf. Gnd. Lande a beautiful paradise, the like of which is not to be found in the world." The precious treasures of pure doctrine and sacraments, wholesome discipline and edifying order of worship, which we, next to God, have to thank our dear Dr. Luther for, are, of course, not appreciated by the papists, who prefer papal infallibility, the service of saints, the sacrifice of the Mass, purgatory, and the entire Roman fair described in Rev. We would only like to point out what, according to Dr. W.'s own confession, even the Pabst Church has to thank the Reformer for. His great work of faith resembles a giant tree, from whose noble fruits even the papists can feed, under whose benevolent shadow they too can refresh themselves somewhat from the earlier severe tyrannies and extortions of the pope. Against its will and with gritted teeth, the antichristic papacy has had to take hold of the outlawed reformer's heels, follow him in many ways, and learn from him, which, unfortunately, is to the full advantage only of those papists who live among Protestants. Italy, Spain, Ireland, France, Mexico are proofs that ignorance, moral immorality, and even banditry, assassination, etc., are nowhere more prevalent than in arch-Catholic countries. That the inhabitants of these countries can now have entire Bibles in their native language and, despite the papal prohibition, read some of them, is undoubtedly due indirectly to Dr. Luther.

It was only in recent times that the University of Paris, in union with the majority of the deputies of the French people, raised the loud complaint "that the Catholic clergy lacks not only the ability but also the will to promote true popular education. That, nevertheless, there, as in other Catholic countries equally influenced by Protestantism, since the Reformation, the education of the young has been somewhat increased, that catechisms and Bible stories have been adopted, that monks and nuns have been roused from their carnal devotion and indolence, and here and there have been urged to instruct children and to perform works of mercy, that the practice of selling indulgences has almost completely ceased, that the name and the merit of Christ, along with those of the saints, have again been more frequently mentioned in the pulpits, that in some countries even Bibles with marginal glosses have been permitted to be read, and that the children of God, who still remain in the Babylonian captivity of the Antichrist, no longer receive vain stones instead of the bread of life, the Roman Church, next to God, undoubtedly owes this equally to Dr. Luthern.

That the charge that Dr. Luther has falsified the Bible is an unjust one, Dr. W. knows as well as Lutheran theologians. Is, by the way.

vr. If Luther's translation is not a slavish transcription of the original text into German word for word, the reason is that he did not want the Hebrew and Greek scribes to speak Hebrew and Greek with German words, but German, so that every simple person could also understand them. It is easy to understand that the pope, who prefers to fish in the dark, particularly hates such a popular translation. If, however, in the great progress of linguistic research since 350 years, a few insignificant oversights in Luther's translation of the Bible have really been discovered, the rule of faith is not in the least affected thereby, and no Lutheran pastor takes the liberty of occasionally correcting it in a public sermon. Basically, however, they only prove that Luther's unsurpassed faithful translation is piecemeal, as is all human knowledge and prophecy, 1 Cor. 13:9. It is quite different, however, with the Latin translation of the Holy Scriptures, which was declared authentic by the Tridentine Council. In this translation, countless errors and ambiguities can be found, some of which damage the rule of faith.

(To be continued.)

(Sent in by Past. Dicke.)

**Conversation between Peter and Henry about the 3rd commandment and its binding nature at the time of the Old and New Testaments.**

(Continued.)

P. But though I have changed my views concerning the Old Testament Sabbath commandment into SOMETHING, yet I will tell thee at once, that I have not therefore so liberal a thought of the third commandment, as is probably the case with this or that. E

H. Nor need you do so; for a Christian has nothing to do with the world and its clamour for liberty, taking heed that his liberty be a Christian one and pleasing to God, i. e., such as is well founded in God's word. But he does not allow this to be limited in any other way than by love for the sake of his weak neighbor.

P. You don't quite understand me yet. I don't just mean the godless world with its cries of freedom, but also some Christians who claim that for the sake of conscience they no longer celebrate not only the Old Testament Sabbath, but also Sunday.

H. Oh, that's where you're going? Well, I have to tell you that I am one too.

P. But I am most astonished at this from you; for I have ever since taken you for a serious Christian; I have also seen that you celebrate Sunday like other Christians; but that you should cherish such thoughts, and that you should already have had your eyes so blinded by the liberty swindle of this time.

I wouldn't have thought you capable of that. Then you must have done everything since then only in pretence!

H. Do not be so hot-tempered, dear friend. I must also tell you in general that it is not Christian to judge another so readily, for one must first hear his reasons.

P. Well, of course; that shall also be done willingly on my part with you. But do not come to me again with such a long argument. I must tell you in general that in our discourse you have already made many more words than I have.

H. I let you finish what you were saying. Everyone must defend his cause as best he can. I will now also be as brief as possible. But now back to the matter in hand. Unfortunately, I have to tell you again that your teaching is not quite right yet either. To put it bluntly, it is a false doctrine when it is asserted that Sunday must be celebrated for the sake of conscience; for he who asserts this must be able to cite a certain divine commandment for it. The commandment of the Old Testament concerning the Sabbath, however, cannot be cited as a reason for this, because it referred to a certain day, the seventh day of the week; but our Sunday, as we know, is not the seventh, but the first day of the week.

P. I still cannot get over the fact that it says, "God rested on the seventh day, and sanctified it." I think, therefore, that, though it cannot be exactly proved by this that the Old Testament Sabbath must be celebrated, yet so much is evident from it to us Christians, that we must also "celebrate one day in the week for the sake of the divine commandment, which with us is Sunday.

H. We have already seen that the words: "God rested on the seventh day and sanctified it" do not contain a divine commandment, but a model and an example. If, therefore, the Old Testament Sabbath commandment cannot even be derived from it on bright and clear grounds, much less can this be the case with regard to our Sunday.

P. But it is expressly written, Six days shalt thou labour, and do all thy work: but on the seventh day is the sabbath of the Lord thy God, thou shalt do no work. So there is always to be a holiday after six days. Whether this be the Sabbath of the Old Testament or not is of no consequence, for the holy apostles and the first Christians, out of Christian liberty, left it filled, and instead ordained and adopted the Sunday.

H. If this were the meaning of the work on six days and of the rest on the seventh day, as you interpret these words on Sunday, then the divine order of the Old Testament would obviously be abolished,

Thus the whole order has been changed. If it were the law of nature that one day out of seven should be even the holy apostles still celebrated the Sabbath and observed, then those who still observe the Old Testament holiday would certainly be right, for that would be the right day, since God himself rested on it supposed that the holy apostles preached on Sundays, and then appointed it as a Sabbath through Moses. Our Sunday, therefore, is a proof that the Sabbath was a ceremonial law; for the New Testament has not abolished or changed one jot of the law of nature. Therefore Sunday, with its celebration, cannot belong to the natural law. If, therefore, the Sabbath law had been natural law, it should have remained with the order of the Old Testament. But if the latter is not a natural law, which was evidently a divine commandment, much less can the celebration of days, the Sabbath, Sunday, and Friday, since the first Sunday be, since it is not commanded.

P. But we read already in the Revelation of St. John, therefore quite other causes for the sake of which the first that the day of the Lord is spoken of. The first Christians, therefore, must have celebrated it already, and that by of the resurrection of Christ, because of the divine command; for this the words "the Lord's day" of the sacred office of preaching, and because of the seem to indicate, that it is so called, because it is endowment of the saints. This was because of the appointed by the Lord Himself as a day of rest. resurrection of Christ, the confirmation of the holy office Wherefore also we sing, "This day is the Lord's rest day." of preaching, and the outpouring of the Holy Spirit on this From other passages we see clearly that the holy day. Spirit on that day. And if you assert that the Sunday apostles preached on this day. From other passages it is clear that the holy apostles preached on this day, and it; for the Scriptures record nothing of it. But even if I admit that the first Christians went to the Lord's table on this it, it does not follow that this was done by divine day, from which it is easy to infer that the apostles not command; for the holy apostles otherwise ordered only approved of the Sunday celebration, but that they various things. For the holy apostles ordained various themselves must have ordered it, for it was part of the other things, which therefore do not yet contain a divine command. Thus they commanded that the Gentile Sunday celebration. Christians, lest the weak Jewish Christians should be to see to it that things are done honestly and properly in the church, and this can only have happened again by vexed, should eat no blood. Is this therefore a divine divine command. command? The apostle Paul had commanded the

H. That the first Christians already celebrated churches in Galatia that they should collect a collection Sunday is by no means to be denied. But the expression every Sunday; is it therefore a divine command that every in the Revelation of St. John, "On the Lord's day," has Sunday a basin should be placed before the church door, no conclusive force here, inasmuch as no command is or that the so-called bell-bag should be held around? expressed thereby; for though the first Christians Many similar things could be mentioned. Now, if such already celebrated it, and it is therefore called "the ordinances, of which Scripture really tells us that they are Lord's day," yet there is not the least ground for the apostolic, are not even of the kind that they were ordered assertion that they did so on account of a divine by divine command, this can be much less the case command; for the commands of God are everywhere in where there is nothing but human conjecture. Scripture the sacred Scriptures in a definite manner and with alone could decide here. But as the Scriptures contain no brightness unambiguous. divine commandment commanding the observance of

clear words, which is obviously not the case here is Sunday, it is not valid to substitute human thoughts for these words. Yes, I confidently ask you to show me a divine commandments. Of the greatest importance in this certain clear word from the Scriptures, where the connection is also what the ancient Fathers of the Church Sunday celebration is commanded; for also those others report about the celebration of Sunday. Their reports and passages, which still refer to the Sunday celebration of accounts of it are quite contrary to the assertion that the first Christians, as Acts 20:7, where St. Paul Sunday observance is based on a divine commandment. preached on the first day after the Sabbath and then in addition, the testimonies come from assistants and Christians broke bread; or 1 Cor. 20:7, where St. Paul disciples of the holy apostles. Apostles. Only in the third preached on the first day after the Sabbath, and the century does one appear (Tertullian) who wanted to make Christians broke bread; or 1 Cor. 16:2, where St. Paul Sunday observance a matter of conscience; for it is thus exhorted those Christians to collect a tribute for the poor suppressed: One should postpone the daily business of Christians in Judea on the Sabbath days, contain none's profession to another day, so that one would not word of a divine command to celebrate Sunday. On the give room to the devil. But this one was not otherwise other hand pure in doctrine, and then his words might well be taken in a good sense. There are ge-

There are certainly still such teachers and preachers in our day who are convinced from the bottom of their hearts that the celebration of Sunday is based on freedom of conscience, but who, when they see the contempt for the Word of God, or when they see that the greatest sins and disgraces are committed precisely on Sundays, express themselves so sharply that one would think they were on the other side, which is not the case. In like manner I also explain it to myself, when Veit Dietrich and other otherwise orthodox teachers of our church express themselves in their writings as if Sunday were commanded to us as the Sabbath was commanded to the Jews, which certainly was not their actual opinion; for they were pious, honest, and learned men. As learned men they were well acquainted with the Fathers of the Church, and therefore knew well the history and origin of our Sunday. No less did they, as friends, contemporaries, or pupils of Luther, know his interpretation in the Large Catechism, and as honest people they certainly confessed it as their own words. It always presupposes either ignorance or dishonesty when someone professes before the world the confession of a church, and then deviates from it even in one point.

(Conclusion follows.)

Mission Report.

Dear reader, kindly receive the following report on the mission among our Chippewa Indians and do not be angry that the reports have become rare, scanty, even meager. They are, after all, a true reflection of how things stand today, and how the missionaries work in a barren and thankless field, where hardly here and there a meager plant sprouts or a little flower meets the peering eye.

The joyful enthusiasm with which the reporter reported about our Indian mission fifteen years ago and earlier is increasingly giving way to the complaint that the Indians who have already been won over have mostly left their first love and that, on the other hand, because of the political situation, the mission among the Indians is becoming more and more difficult, indeed downright impossible for us at this time. Nevertheless, as long as the Lord had not closed all the doors through which we could enter the poor people spiritually, it was our duty to strengthen our weary hands and to refresh our stumbling knees for new work.

Let us then see how God has governed our two wards and their missionaries during the last period of 1-1/2 years.

According to a resolution of the general synod of Missouri, Ohio and other states in the autumn of 1866 the two mission stations in Michigan and Minnesota were to continue until God the Lord Himself would set a goal for our work among the Indians.

Accordingly, to begin the station at Crowwing, Minnesotadians have not yet learned. Wherever one goes, one meets hungry people and the begging is so great that one cannot help it. The Indian agent says that if the station at Mosswater Lake, about 80 miles northeast of Indians do not leave willingly for their new reservations, Crowwing, among the Indians gathering around himthey will have enough means to force them to leave; in there. In spite of the greatest difficulties, and thethe spring of 1868 they will have to leave in any case. necessity of being absent from his family for a whole Accordingly, it does not appear expedient at present to month, and leaving them without a male protector, he proceed in the establishment of a station at Mosswater prepared a new home there, and erected a log house on Lake."

Of the transfer of the Indians from the Crowwing area, the missionary reports the following: "Crowwing, Dec. 10, 1867. The removal of the Indians has been accomplished this fall, at least to one reservation above Bakegama. On the other reservation on the Red River Trail, northwest of there, no preparations of any importance have yet been made; but it is to be done next spring. For the removal of the Indians, about 140,000 dollars have been appropriated by Congress; this money alone, of course, is at stake in the whole affair, and the beneficiaries therefore seek to complete their contracts as quickly as possible, before another wind blows that could bring others in their place. For the Indians the result is not the least, except that they are fed for a few months with Crowwing there was great distress; some houses wererotten pork and coarse flour, only to be left to their own floating, many could only be kept up by the utmostdevices again, materially poorer and morally even deeper sunk than they already are. Of the 91,000 dollars Our own garden and some others high up suffered noearmarked for the so-called White Oak Point Removal damage. The passage to St. Cloud was entirely inhibited(on the first aforementioned reservation above Bakegama, so named from a point on the Mississippi mosquitoes are so bad that rest has become almost ancalled White Oak Point), 75,000 dollars have already been spent, namely on old pork and coarse flour, which we have had high water (hopefully the last). When I leftwas brought there in the fall on the correct assumption Willow Lake I was able to cut off most of the bends of thethat this would be the easiest way to lure the Indians very crooked Willow River, but had the disadvantage ofthere. Now the fact is reported: the Indians have been not being able to find a foot of dry land until I got into thetransferred without difficulty; and the money is raised. It Mississippi towards evening. On the following day I hadis difficult to say what will happen next year; in all to put in at what is called Grand Avenue on account of aprobability most, perhaps all, of them will return to their thunder storm, and while standing on the bank, savingaccustomed places as soon as the rations up there my things from the rain, lightning struck a pine treecease; admittedly, they will then no longer have any right scarcely 100 paces from me. Without accident I arrivedhere, but the government will probably not use force to home." "The last few years," continues the missionary,drive them away; after all, the purpose has been "the Indians have had good times, now the distressachieved, i.e. the money is in the pocket. Whether we begins again; fish are few on account of the high water,can now find room for our plan of a settlement at the wild rice is entirely destroyed, the rabbits, which wereMooswasser Lake remains to be seen."

What is reported here finds its confirmation in a subsequent letter of January 25, 1868, wherein it thus reads: "A special order has just come from Washington saying that the Indians must leave this year. I wonder if they'll use force. If they can only get...

Indians could be able to put themselves under the law, help them. This, of course, is not the case; rather, the The Indians were then in place, so that the they could make claims like the whites, and nobody could boundlessly miserable condition in which they find missionary could count on some church attendance on then drive them away! But is that at present possible to themselves fills me with heartfelt pity and true sadness; Sunday; but soon afterward the want of food drove demand of them? As long as the Indians only expect their but I really do not know what else to do. The Indians them away to feed their families.

maintenance from the government, things cannot get certainly cannot be called a field of labor waiting for the On July 13, 1867, the missionary Mießler wrote that he better with them; they only become more and more harvest (in the narrower sense), although there may be had unfortunately not been able to travel to the synodal indolent, beggarly, and immoral. The only way to make a few among them who can be won over. assembly in Adrian because of his own weakness and

them independent is that they learn to earn their bread "So far this year I have been unable to make any because of serious illnesses in his family, especially honestly. This knowledge seems to be gaining ground journeys among the Indians, hope consumption of his oldest son. Of his Indians he among many Indians, but they do not know how to attack but to be on my way by next, when the river has cleared reported that the great distress prevailing among them the matter properly and have no perseverance. of ice. My family is well up at this time; in the first part of had induced the Government to give them their annual

Will God yet show us a way to go in the mission? the winter the children were much ill; especially my payment now instead of next winter, and that the Indians Meanwhile, I will use the time given me to work ahead in eldest daughter suffered for a long time from bilious were now coming home to receive it. This news was very the language." fever." welcome to the writer of this report, as the commission

A letter from Miss. Clöter dated 8 April 1868 from So much for the reports of the noble missionary, who desired by the general synod to inspect the mission Crowwing meleet the following: would gladly have reported more of his effectiveness, if stations in Jsabella County had already been appointed

"The winter has been very hard here with deep snow. the Lord Himself had not withdrawn the field of work from by the general president Walther and the undersigned About a fortnight ago we had fine weather, warm as in him. Truly He is a hidden God in Israel! and instructed to visit Mießler's station within a short

summer, so that the snow on the open places soon melted Moving on to Missionary Mießler's station in Isabella time and to report on it. Now it was certain that this and the ice on the river also began to move; then all at County, Michigan, we were dealing with the preservation commission, consisting of Professor Selle and Pastor once cold weather set in and commanded a standstill, so and advancement of a once hopeful Indian community. Beyer in Chicago, would meet the Indians at home. The

that for more than eight days now we have had the rare If our sorrow must be expressed with regard to the commission was not long in coming, but arrived at spectacle of the river being free of ice from her station in Minnesota, where, after years of laborious Frankenlust on the 18th and 19th of July last, and thence downwards, but upwards just from the mouth of the work, little has been accomplished that would be worth continued their journey to Isabella County. They arrived Crowwing River it still stares in its wintry dress. Since then running for in the eyes of man, our sorrow is even greater safely at the mission farm on the evening of July 20, after

the ice has only become firmer and does not look like when we speak of the Isabella station in Michigan. The many travel hardships through the woods of Midland and leaving. As for the missionary matter, it is becoming more Indians who have been transferred there have, for the Isabella County, and since the following day was a and more difficult and causes me much distress. The most part, long since fallen from their first love, and from Sunday, they attended the church service in the

colonization I have proposed can only be carried out at the stony rocky land on which the little plant of godliness afternoon, which the missionary held for the Indians in considerable expense. We would also have to have more that has already sprouted from the good seed has the district schoolhouse (6 miles from his home). (On forces; I would not be able to carry it out alone. unfortunately withered away, and even those with whom Sunday mornings the Methodists have the privilege of

Furthermore, even if the most important means and force the little plant has not yet withered away completely give holding church in this schoolhouse). Thirty Indians were used, the success would still be very doubtful, since it so little care that it is in danger of dying at any moment. (wives and children included) and among them many the inconstancy of the Indians could very easily make all The missionary, who had long complained that the Methodists, might have been assembled; the descent

efforts and sacrifices on our part futile, and even since the Indian congregation, surrounded by Methodists, had an entrance continued throughout the service. latter would probably be the case. unfortunately given more and more ear to their Unfortunately, the brethren found the formerly so lively

"By the last treaties, the conditions of the Indians here whisperings, so that the Sunday services ordered by him congregational singing completely silenced; since the have become very loose and uncertain, so that there is at were attended less and less frequently, had, since Methodists gave the Indians the example of leaving the least no prospect of their consolidation. Through the founding a congregational school seemed impractical to singing to the preachers alone, ours gave up singing repeated processing of the Indians for removal, however, him because of the already existing government again.

the Indian character, which is already not praiseworthy, schools, taken over one of the existing government The sermon was preached by the missionary in the becomes more and more miserable and base, so that schools for the Indians and also taught the catechism Indian language, but unfortunately not freely, but read nothing can fill an honest man with greater disgust than to and biblical history in it. Unfortunately, the longer this from the Concepte. As the congregation was too mixed

get to know Indians as they are today. I do not like to school was attended, the worse it was attended, so that to warrant a suitable address to ours, they were ordered express my conviction on this point, which, by the way, is the missionary often pursued his profession with a very to the following day to the residence of Miss. Mießler's shared by everyone who has lived among the Indians, depressed spirit. apartment. In the meantime the Commission learned the

because it could easily arouse the suspicion that I have In February, 1867, he complained much of a following statistics of the ward, that there were only five lost the will to do my utmost to help these poor people. persistent cold of the brain, which he had contracted on families and a few individuals belonging to the

a winter trip to a conference at Saginaw City. With God's community, each and all, in Jsabella County. Only two faithful help he recovered from this illness and was able families belong entirely to us, the other three are half to resume school, but his whole nervous system seemed Methodist according to to have been weakened and attacked for some time.

their number of members. In Bethany there were two services every Sunday, in Isabella on no Sunday more than once. The log church built at the beginning (10 miles from the mission house) could later no longer be used as a meeting place, since it was no longer in the center of the homes of the church members. Instead, the missionary received permission to preach in the schoolhouse, which is also four miles closer to his home. The attendance of the church services in the winter of 1866 and 1867 looked so sad that they almost completely disappeared, and also in the spring and early summer of 1867 preaching could only rarely be done. Of the pupils, only four belonged to our congregation; the rest were Methodist children, and the average number of children attending school at all was about fourteen. The missionary visited the faithful several times a year, especially in cases of sickness; however, the lack of language skills as well as the closed-mindedness of the Indians stood in his way. They never complained about spiritual distress and showed no need for reconciliation. So also the Holy Communion was never offered to any of our Indians. No desire for it had become known and, unfortunately, it had never been preached about in person. The missionary said that external reverence for the Word of God could only be observed in a family of four, and in six other persons. He has not baptized any adults in Jsabella; indeed, he knows of only two Indians who are still pagans. One of these has long enjoyed the preaching at Bethany, but has always despised it, while the other person, a heathen woman, has only just moved there. All the other Indians, except our few, are either Methodists, as far as the missionary knows, that is, mostly indifferentists, or apostates or outcasts from the Methodists.

The missionary baptized ten children in the last six years, but four of them have already died. Church funerals did not occur, in spite of many deaths, although the Indians of Bethany were accustomed to them. Individuals were quickly buried by Methodists, and some died on their rambles far from Isabella. In the four marriages performed by the missionary, one of the prospective spouses was Methodist.

(Conclusion follows.)

For example, it is prophesied in the Revelation of John that the Antichrist will make it "impossible for any man to buy or to sell, except he have the mark, or the name of the beast. (Rev. 13:17.) How the pope has always fulfilled this, how he has rebelled against kings and emperors, and how he has overthrown all civil orders wherever he could, when they were contrary to his plans, is known to every one who has but a little knowledge of the history of the antichristian pabacy. Recently the present Pope Pius IX has shown that the same rebellious spirit, contemptuous of the Majesties, hostile to all civil orders independent of him, is in him as in all his ancestors, although the rage of the popes in this respect has become almost impotent and ridiculous, since the Reformation has quite put an end to them in this respect. The matter we wish to communicate is recently this. Three and a half years ago the pope, through his accomplices, succeeded in having the Emperor of Austria enter into a treaty with him, called the "Concordat," by virtue of which the Roman Catholic bishops were granted a quite extraordinary power in Austria. This Concordat was finally abrogated by the Emperor this year, since he realized that no peace could be and remain in his realm. What does the pope do now? In a so-called Allocution, which he held in the secret Consistory at Rome on June 22 of this year, he not only calls the new "laws enacted by the Austrian government abominable," and "rejects and condemns" them, as he says, "by virtue of our apostolic authority," but also finally adds: "By virtue of the same authority we declare these laws, together with their consequences, to be absolutely null and void and forever invalid" (*nulliusque roboris fuisse ac fore*)! Thus reports the Catholic Church Newspaper of the notorious buffoon Maximilian Oertel of July 23rd of this year. There one hears again the anti-Christian lion roaring, as before, only that now just those are least frightened by it, whom this lion wants to frighten with it from his den of prey. But whoever wants to see can see how the pope would deal with all states and state laws that are not in his favor, if others only he could. The spirit of revolution has possessed this repugnant seated in the temple of God, who exalts himself above all that is called God (2 Thess. 2, 3. 4. John 10, 34.). W. [Walther]

**The Prussian Union** is wrapping its arms of love ever more tightly around the newly acquired Lutheran state children, and it is becoming increasingly clear that the latter will not be able to escape the embraces in the long run; they will have to let themselves be loved! What is important is the face that the Lutheran Conference in Hanover, which was assembled there at the beginning of July, had towards the Prussian lover.

has made. Hopefully, she showed her teeth strongly and displayed a sufficient dose of old Lutheran roughness and denominationally bornirte unpleasantness, so that the Union lover was taken aback and became somewhat perplexed in his urge. He has already had too much happiness in and with the world not to mistake a mild and gentle rejection of his advertisement for mere stupidity, which only invites all the greater audacity. There are now, alas, such lovers as must be rudely repulsed if they are to understand how one really means it; and the Union is such an impudent lover. - For the Unirte Church in Nassau a separate Consistorium has been erected, an unirte one, of course. Subordinate to this uniate Consistory, however, are also those congregations that are located in individual parts of Hesse-Darmstadt that have recently become Prussian. These were previously Lutheran, and it would have been easiest and most natural to assign these congregations to the Lutheran Church of Hesse, to which they are in any case initially adjacent. But the fiery Prussian love of the Union did not permit this; without asking long for the counter-love of these Lutheran congregations, it immediately seized them and took them into its arms. This is not right; it is obviously an impudently importunate love. Will there ever be a case in which united congregations are placed under Lutheran rule? Whoever put such a question to the astonished Ober-Kirchenrath of victorious Prussia would probably receive the familiar Amtmanns answer: yes, Bauer, that is quite different! - The opponents of the Union in Hanover, as "Immanuel" reports, are unfortunately not united. The larger party wants to dispute the Prussian Unionist importunities "with mildness and moderation." That would be all right now, if only the Union also loved with "mildness and moderation"; but since it does not do so, this larger party is already as good as beaten, is already overcome. On the side of this larger party stands the Lutheran Consistory at Hanover; on the other side stand Pastors Harms, Grote, Lohmann, Ueltzen, and others. These "latter" do not permit any unchurched person to partake of the Holy Communion, except in death. The others admit an unchurched person as a guest, provided he professes the Lutheran doctrine of the Lord's Supper, if for one reason or another he desires the Holy Communion from them. Holy Communion from them for one reason or another. It is a peculiar vice to be able to go to Holy Communion for "one reason or another," sometimes Reformed, sometimes unchurched, sometimes Lutheran, depending on the reason. The fight will probably not be won in this way. The struggle will not become too heartbreaking in this way, for it would be just as wonderful if an unchurched person should not find "one reason or another" for desiring Holy Communion from a Lutheran pastor as it would be for a Lutheran pastor to desire Holy Communion from a Lutheran pastor. Holy Communion from a Lutheran pastor

To the ecclesiastical chronicle.

**Antichrist.** Among the signs that reveal that the pope is the Antichrist is also this, that according to the prophecies of Scripture, the Antichrist will mix himself into the worldly government, yes,

It is easy to explain that the latter, especially if he should be somewhat anxious because of the peculiar tendency of the love of the Union to chase unpleasant pastors from office, should declare "one or another reason" as sufficient for admission to Holy Communion. The larger party calls the view "a reason or two" sufficient for admission to Holy Communion. The larger party calls the view of the smaller one the rigorist, harsh one, and it should consider the influence of the latter on the whole number of heads. Influence in the struggle against the impudent, godless Union, this denier of truth under the pretense of love, will undoubtedly be exercised only by those who are really determined not to yield, that is, not merely to make speeches in a large crowd, but to be individually rigorous and harsh, even to the point of dismissal and expulsion from the country; but this requires faith, faith, of course, is not everyone's cup of tea. -

Different ways of celebrating the Reformation in America and Germany. The Volksblatt for the Lutheran congregations of the Immanuel Synod says: "The Lutheran brethren in North America celebrated the 350th anniversary of the Reformation in the fall of last year, but much differently than we Lutherans in Germany. Our celebration of the Reformation has had a quiet, serious, and melancholy character throughout; in America they have rejoiced loudly with much outward festivity. . . . The Lutheran Church in Germany resembles the little house in the vineyard, the hut in the pumpkin patch, the devastated city; her children sit on her ruins, as Jeremiah once sat on the ruins of Jerusalem: we lament and weep, like the Jews in a foreign land. It is hard for us to rejoice aloud. We do not despair, for we know what is written in Psalm 46: "Nevertheless the city of God shall be glad with her fountains, where the dwellings of the Most High are. But when we see before our eyes the ruins of what our fathers built, and one land and nation after another swallowed up by the curses of union and unbelief, who will blame us if our flesh becomes sad and we prefer to hang our harps on the willows? So we celebrate the feast of the Reformation with thanksgiving to the faithful God, who has given a blessed glow of the bright light of His Gospel into our hearts; we celebrate the Reformation with a firm, joyful certainty of victory, that the kingdom of our Lord Jesus Christ will finally triumph over the devil's kingdom, and over all the antichristianity of our time, whether it be called the pope or the union or whatever else it may be: - but we cannot celebrate Reformation with bright, loud rejoicing, but in view of the "devastated city" with quiet seriousness and with deep melancholy.

"How very different our Lutheran brethren in North America! They, too, are in the battle and strife against the devil.

But when they look back on the short history of their church in America, they must burst into loud rejoicing; it is evident that for the Lutheran church in North America the time of destruction and shattering has not arrived, but the time of building up and gathering; the desert beginning to green and blossom. How can our brethren not be joyful?

We do not begrudge them this; indeed, we are heartily rejoicing in their joy, just as we are convinced that they too share heartily in the affliction under which our Church and theirs here in Germany is groaning." . . . Well, it is the same God and Lord to whose glory our brethren in North America rejoice and sing praises, and for whose glory we here contend with much cross and groaning. There is a time for everything. It was given to King David to "dance with all his might" before the ark of the Lord with "shouting and trumpeting"; it was given to Jeremiah to weep on the ruins of Jerusalem, and both the dancing of King David and the weeping of the prophet Jeremiah were for the glory of one and the same Lord. So we rejoice that "our mother's children" in North America are doing well to "shout with joy and sound the trumpet"; may they not forget us who weep and mourn; may they remember us in prayer and intercession, and remember the poverty of our churches with gifts of love .

**The German Lutheran High School of St. Louis, Mo.,**

has now been in existence for one year. It is true that the old saying: "All beginnings are difficult" applies in a special sense to this first year of its existence; but far from the various difficulties, which were not insignificant and which had to be overcome, having discouraged the supporters of the institution, they are rather joyfully confident that the Lord, who has helped up to this point, will also continue to help. The school is not only to be continued in God's name, but also to be provided with more teachers in the new school year. In the first year, the means did not allow to employ more than one teacher who would devote himself entirely to the school, in addition to two assistant teachers. In place of the latter one teacher, who was only appointed for one year on a trial basis, two have now been employed for the second year, and we can inform all friends and patrons of the institution of the joyful news that we have been so fortunate as to appoint as director of the institution Mr. F. A. Brackmann, hitherto professor. A. Brackmann, hitherto professor at the State University of Maryland, an excellent, thoroughly educated philologist (linguist) and well versed in all subjects of pedagogy, and as second teacher Mr. Krauß, hitherto teacher at one of the local parochial schools, an able

technologists. The acquisition of this double teaching staff makes it possible to divide the school into two classes in the second year, both of which will receive instruction for the full school year, and therefore, of course, to accomplish much more than in the first year, in which one class was necessarily composed of boys of very unequal ability. Pastor Schaller will continue to give religious instruction. We therefore call upon all Christian parents, who wish to give their sons, who have already been confirmed, a thorough preliminary education for some profession in life, to send them here and to allow them to attend our "higher citizen school". According to reports, Prof. Brackmann will make preparations in his time to be able to take in foreign students for room, board and special supervision; until then, parents who want to hand over their sons to the school and do not know any local family in which they can accommodate them in body and soul, should write to Pastor G. Schaller here, who is willing to take care of the accommodation of foreign boys in suitable families for cheap compensation. The fee for instruction during one year for a boy is \$40.00. Referring to a more specific description of the institution in No. 23, Year 22 of this journal, we repeat only this much, that in our "Citizen School", first of all, in a two-year course, thorough instruction is to be given in the following subjects: Religion; the German and English languages (reading, writing, speaking, grammar and stylistics in both languages); general, American and German history and geography; mathematics (in all its branches); natural history and natural theory; bookkeeping; drawing; singing; gymnastics. The requirements which are made of a boy to be admitted are: 1. that he is already confirmed; 2. that he can read German fluently; 3. that he is able to rewrite dictations; 4. that he has some experience in arithmetic of the four species, and 5. that he is willing to submit to the Christian school discipline. The new course will begin, God willing, on September 1 of this year.

Now, you dear parents, who, even if you do not think it good to let your sons study, still wish to give them a good education without exposing them to the dangers that are connected with the attendance of irreligious or false-believing or even anti-religious schools for the youth, here you have a splendid opportunity for it. Use it, if you are able to procure the means. God willing, you will not regret it.

The board of the German Lutheran higher citizen school at St. Louis, Mo.  
C. F. W. Walther, Chairman.

Church News.

On the 4th Sunday after Trinity, the 5th of July of this year, the candiate of the sacred office, Mr. C. W. Baumhöfener, was ordained. W. Baumhöfener, after he had passed the prescribed examination and had received and accepted a regular appointment from the German Lutheran congregation in East St. Louis, Ill, was solemnly ordained and inducted into his office by the undersigned on behalf of the reverend Presidium of the Western District in the midst of his congregation.

May the Lord Jesus also be sun and shield to this servant and crown his hard work with blessings! E.A. Brauer.

Address: Lev. 6. IV. Lanwlloekener,  
Lasb 8t. Louis, III.

Mr. Carl Schmidt, Candidate of the Sacred Ministry. On the 5th Sunday after Trinity, July 12 of this year, he was ordained and inducted by me in the midst of his congregation with the assistance of Rev. T. Körner in the midst of his congregation.

May the Lord God grant him many and abundant fruits for eternal life.

F. W. Föhlinger,  
602 Last Isintii 8tr. Asm Vork, N. V.  
Address: Rev. 6. 8elnni6t,  
120 84tk Ltr. bstvr. 3ä L 4tk ^ve.  
-xorkviUs, N. V.

even by the pastors not entitled to vote, and not to be sent afterwards to the secretary.

Th. Wichmann, Secr.

Conferenz displays.

The Wisconsin Pastoral Conference will be gathering, God willing, in Sheboygan from Aug. 28 to Sept. 1.

G. Reinsh, Secr.

This year's general teachers' conference will be held on August 5 and 6 in the seminary building at Addison, Du Page Co., Ill. The brethren who wish to attend this conference are kindly requested to notify the professors or teacher Bartling. Main subject of the discussion: How far does the office of a pastor extend over the parish school? Professor Selle - speaker.

On behalf of

Chr. Gap.

The Minnesota Pastoral - Conference will assemble, beloved it God, from the 4th to the 8th inel.) Sept. at Minneapolis, Minn. with the undersigned. The subject of the proceedings is to be the paper on the law in "Doctrine and Order," VII, Nos. 11 and 12, and the brethren will come well prepared and at the proper time. ,

- I. H erz e'r, d. Z. Secr.

I now take the liberty of urgently requesting that you do not delay any longer in sending the amount owed, as I am obliged to put my business in order.

As I am very ill at the moment, my correspondents will not take it amiss that the letters addressed to me have not yet been answered.

Columbus, O., July 18, 1868.

A. Schlitt.

Available from L. Volkening, St. Louis, Mo:  
Is the Pope the Antichrist? On the basis of the Word of God and according to the Confessions of the Lutheran Church presented by Brunn, Lutheran pastor. 25 cents.  
Dr. M. Luther's church postilion, epistle sermons, 3 vols. Geb. H4.50.

Instead of 49 Thaler - at 19 Thaler!

the 91 volumes (Vol.1-9 and 16-67 in German and 1-30lat.) of Luther's complete works which have been published up to now.  
(Erlanger Ausgabe), supplied by the bookshop of Johannes Alt in Frankfurt a. M.

Synodal Ads.

The Synod of Missouri, 2c., Eastern District, is holding its sessions this year, s.G.w., August 26 to September 2, 1868, at Richmond, Va. The objects of the discussion are, first, theses by Prof. C. F. W. Walther, **"The Evangelical Lutheran Church the true visible Church of God on earth."** Secondly, a paper by Rev. O. Hanser: **"How can we also make use of Dr. M. Luther's exhortations and warnings concerning the future?"**

The parochial reports are not to be forgotten. H. Hanser, Secr.

The brethren and guests who intend to attend the proceedings are requested to notify the Paster loci in good time.

L. Lochner.  
Bor 134 Richmond, Va.

This year's sessions of the Middle District of the Lutheran Synod of Missouri, Ohio, &c., will, God willing, commence on Wednesday, Aug. 12, at the congregation of the Rev. Eirich, at Zanesville, O. They will terminate the 18th inst. M.; pastoral conferences will be held on the 19th, and on the 20th they will depart for home. The principal subjects of the conference will be:

1. the theses of Prof. Walther on the Lutheran Church remaining after the trial of the Northern District (Thes. XVIII. L. p. III);
2. an essay about christian family life. Family life.

Synod members, including guests, are asked to announce their coming a few weeks in advance to Rev. Eirich a few weeks in advance. Parochial reports are to be submitted to Synod,

Advertisements.

With the 1st of Sept. The new school year begins at the local school teachers' seminar. Applications for the admission of new students should be made now. No preparations have been made for the admission of unregistered people.

Addison, in July, 1868.

On behalf of the teaching staff J. C. W. Lindemann.

Some of the expeditors of our exchange

**sheets**, instead of simply addressing them as "Lutherans" or "Lehre und Wehre," either prefix or suffix the name of the undersigned to this address. The consequence of this is that postage must be paid for such exchange sheets. The attention of the respective forwarding agents is therefore humbly drawn to this by C. F. W. Walther.

Just appeared:

Proceedings of the 14th Annual Meeting of the Westl District of the German Lutheran Synod of Missouri, Ohio and other States

in 1868.

Price per copy with postage 25 Cts.

M. C. Barthel.

To the message.

The history of the Reformation has been completed and for the most part passed on to the purchasers.

(Receipt and thanks.

For poor students^ received through Rev. Vetter from Mr. H. Gerdeng at Warrenton, Mo., \$2.00. From Mr. G. Gerding there 50 Cts.  
C. F. W. Walther.

Received:

To the Seminary-HauShaltr From the (Norwegian) congregations of Mr. Past. Koren \$100.25. From Heinr. Siever of Past. Muckel's parish 1 lateral, t shoulder. From CollinSville parish, 300 lbs. of flour. Coll. in Past. Sprmgeler's Gem. \$8. From Mr. Schneller of Zion's District there \$2. To Mr. Laumann of Carondelet's Gem. \$2. From the gentlemen gardeners of there throughout the term repeated abundant supply of kitchen vegetables. From the local bakers, Messrs Koch, Stricker, Rennicke, Ulbrich and Kraft weekly remaining bread. Mr. Freund, the restaurateur, provided the rest of the food.  
For poor students: Through Rev. Sappervom the women's club of his congregation \$10. Mrs. H. in Cleveland K5 for Sprengeler. WeddingS-Coll. at H. Albers there for M. and H. Wyneken \$13. By Past. Merz by Wittwe Tormöhlen \$5, Bro. Stahl \$1, by himself \$1. At the mission feast at Thornton Station, Ill, was collected' and delivered to the undersigned \$120.38, after deducting the traveling expenses for the feast preachers \$-ct 0.43 for Brunn's new scholars, namely, to defray their traveling expenses from New York here. A. Crämer.

For the church building in Egg HarborCity from the congregation of the Rev. Keyl in Philadelphia \$31.05, certifies with gratitude  
E. T. Richter.

For the Lutheran Hospital in St. Louis, the following gifts are still to be made: From A. Lorenz i" Paitzdorf, Perry Co., Mo. for the happy delivery of his wife \$2.00. F. W. Schuricht, cashier.

changed addresses r ssollann Laul

(Grosse, teacher, 8alrevi!le, kauäolpb Oo., III.

Zero. Yummy, teacher, your okay Lev. Rohrlack, . Oskkosk, Ms.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 24, St. Louis, Mo. August 15, 1868, No. 24.

(Sent in by Past. St.) **Modern Roman polemic against the Lutheran Church.**  
(Continued.)

Dr. Westermeyer asks further: 6) "If the spirit of error has for a thousand years at least devastated the church and filled it with all kinds of evil, so that the divine leadership of the church must be doubted, why should one not consequently be allowed to doubt the divine foundation, since one may judge and condemn the root according to the stem and the beginning according to the course? Here one might come to the suspicion that the Muthwillige Setzer had played a trick on the vr. W. a hoax and foisted this question, for mau should not consider even a papist theologian guilty of such corrupt absurdity. To judge the root according to the stem, and accordingly to judge the foundation of the church, according to its later disruption, as ungodly, if only for the purpose of tempting Lutherans: this is an unprecedented, specifically Westermeyerian logic. Merely "for the sake of curiosity" only a few conclusions à la Westermeyer: The trunk of that oak reaches 100 feet straight up, consequently its root must reach 100 feet straight down; the trunk of the fig tree bears sweet fruit,

Consequently, he must have a sweet root. In direct contrast to Dr. W., we conclude irrefutably: As little as one may doubt the truth of the first article of the Apostolic Symbol, although the devil has so horribly corrupted and destroyed the good creatures of God; just as little may one doubt the divine foundation of the church, although Antichrist has "devastated it for a thousand years at least and filled it with all kinds of evil. Mau sees from this that the learned vr. W. has made an unfortunate grab with his 6th question, if it is not foisted upon him.  
If, by the way, Rev. Leydel, among other quite correct remarks, also says that the Catholic Church cannot be repaired at all, because the foundation and the main walls of the building are lacking, this is at least very misleading, for the universal Church, according to the promise of Christ, has never lacked the right foundation, which even the tyranny of the Antichrist and the gates of hell have not been able to overcome.  
If Dr. W. further asks, "Where then has the church of Christ stood during this time?" Dr. Luther answers to this "As Paul prophesies 2 Thess. 2, 4. that the accursed Antichrist will sit in the temple of God (not in the cooling stable). But it is God, who by his wonderful omnipotence, among you, amidst so much abomination and devil-worship, nevertheless has the

young children by baptism, and some old, but very few, who at their end have again adhered to Christ." Dr. W. goes on to ask, "And there shall we not doubt the divine foundation of the church?" Why does he not say his heart's reason rather freely without all dodges: We arch-papists have long since come to our senses about the Pilate question, "What is truth?" and profess in our hearts only the one truth, that there is no beatific truth at all; and I for my own part "do not belong to the sentimental natures" that I could not openly confess this, and shake off from me even the most formidable proofs to the contrary, like the poodle the rain. We arch-papists have long since ceased to believe in the divine foundation of the Church, and have therefore sought to get our sheep out of the woods when the time comes. To us the church is only a masterfully structured hierarchical state for the best possible supply of the belly, which has set itself the task of making the whole world its subject and subject to interest - and to the most cunning and powerful belongs the world. What do we care if a pope "leads innumerable nations in heaps with him to the first possession of hell?" what do we care that Peter 1 Pet. 5:2, 3 exhorts us, "Feed the flock of Christ, as you are commanded," etc.; what do we care that he 2 Pet. 2 so clearly prophesied our doings and our end? We need only Peter's name and

Primacy, to impress the people. We cannot make use of his teaching and must only see to it that the laity do not learn it, and where we must allow them to read the Bible against their will, we must see to it by appropriate marginal notes that they understand it according to our meaning. Our motto is: Earthly goods, violence, power and dominion, or ruin. Archbishop Paul Melchers of Cologne, Germany, has not been embarrassed to state openly what the papacy is founded on and by which it stands and falls, by proving in detail on Jan. 27, 1868, in the *Gürzenich*, on the occasion of a large assembly, "that the princely power of the popes is an absolute necessity. Of course, nothing is easier to see than that. "The papacy founded by the devil" has reason enough to doubt the divine foundation of the Papal Church as such. For all the promises made to the Church refer only to the invisible congregation of the saints, the little sheep who hear their shepherd's voice, while the Holy Scriptures of the Old and New Testaments refer to the Church of the Holy Spirit. The Holy Scriptures of the Old and New Testaments contain only prophetic reflections, warnings threats and terrible curses for the antichristic papacy. Forsaken and rejected by God, it is therefore the inevitable doom of the papacy to ensure its own survival and victory in the restless struggle for earthly goods power, might and dominion, on which alone it can rely. And one must give the papacy the testimony that it is doing everything humanly possible in this gigantic struggle.

According to his sixth question, Dr. W. does not seem to want to admit any devastation and disruption of the Roman Catholic Church and any evil in it, and to consider everything that Dr. Luther fought against as such to be the right state of flourishing of it. For a thinking man can only understand him thus: If the church could have been devastated, etc., for a thousand years, the divine government of it would have been nothing. If one does not doubt its divine foundation, then all that Dr. Luther considered to be evil and fought against must have been quite excellent, and it is a pity that so many things that today would be quite profitable and good to take along had to be left behind for his sake. "If it is so," - namely, that the church has been filled with evil for a thousand years, - continues Dr. W., "then Luther is completely in the right with his writing," "the papacy founded by the devil." Admittedly; we would therefore also advise the Doctor, ecclesiastical councillor and city pastor of St. Peter in Munich, not to leave it at this pleasing confession, but to have the aforementioned mighty writing of Luther's printed for dissemination, not only in his congregation, but in all Catholic Christendom; it would to some extent make amends for what he has done with

with his invective. Now if Past. Leydel, as Dr. W. writes, replied to this, "no man has asserted this, and no man wishes to assert it"; the latter is perfectly right when he closes this passage with the words, "Luther has asserted it, many of his followers after him likewise, and he, who does not wish to assert it, comes to the same result, without wishing to do so, by the terribly compelling power of: Either - Or."

Dr. Westermeyer's 7th question is, "If Christ is the Son of God, and the promises made to His Church are not vain wind, is it conceivable that a thousand years of error lay between the Church of the first centuries and Luther in the middle?" To the quite correct reply of the Past. L., the plain sense of which is at first quite perverted, as if by asserting that - Christ had given his promise to the Church, not to a single Particular Church, but to all in all Confessions who joyfully confess Christ as the God-human Redeemer - the Zwinglians and Calvinians also were quickly allowed to slip into the Church, Dr. W. also replies, among other things, "This wondrous invention was not known in former times. In former times the principle of the Roman Church was: "He who does not belong to me does not belong to the church"; "he who held to the pope was considered to belong to the church, and he who stood outside of this fellowship was not; that faith in Christ, the Son of God, was sufficient to belong to the church, was not known even in former times - all brand-new!" Well, that is indeed a Papist confession without guts, guts, straight from the horse's mouth. If Dr. W. considers his opponent's answer "a gracious compliment against the Catholic Church," because there is also room for true believers under the papacy in its concept of the church; we, on the other hand, have every cause to complain of Dr. W.'s rudeness and the inconsiderateness with which he excludes all non-Roman Christians without exception from his concept of the church. On the basis of this, of course, neither all those Christians who before Dr. Luther's time were among the Waldensians, Hussites, etc., nor all those who after him in Protestant Christendom have held and still hold to Christ as the God-man Redeemer, are to belong to the church, but are to be damned heretics. If, in order to be consistent, one wanted to "judge and condemn the root according to the stem and the beginning according to the course," then there could have been no members of the church and no church at all for the first 600 years until Boniface III, because from the time of Christ until then there had been no pope. There would then be a 600-year empire of error between Christ and Boniface III, and the whole matter would boil down to the judgment of that Roman priest in the time of Dr. Luther, who, at the chance meeting with him, had been a priest.

When he looked at St. Paul's letter to the Romans, which was probably quite unknown to him, he threw the New Testament out of his hand quite unwillingly with the words, "Has Paul also become Lutheran?" Then the St. Then the holy apostles, not even Peter excepted, with their doctrine of justification, of the church, etc., were essentially the same as we Lutherans are, for the name does not matter, and the papacy can then be nothing else than a hierarchical tree without a root, brought about by infernal powers and human arrogance. Since there has been a Christian Church since the time of Christ, and since, according to God's Word, all believers of all times belong to this Church in fact and in truth until the last day, and since Christ did not found a papacy, but a holy Christian Church, this Church must be something quite different from the hierarchical splendor of the papacy, and we thank Dr. W. for having confessed this to us so openly and honestly. But he may expect all the less of us that we will allow ourselves to be subjected, for the Lord Jesus Christ, the only head of the church, and for the congregation of the saints, to the changelings of both, namely, the pope and the Roman Babel, which he has imposed upon us.

If Dr. W. had said that the non-Roman true believers do not belong to the pope, we should have to agree with him; for all the believing children of God are too dearly bought with Christ's blood to be his or any man's servants voluntarily, if they had a clear knowledge of what the pope is according to God's word, 1 Cor. 7:23. When he says, however, that they do not belong to the church, in spite of their faith, and only because they do not hold to the pope, he proves thereby, in strict contrast to St. Thomas, at the same time his blatant contradiction of the word of God. Thomas, he proves at the same time his crass Roman fanaticism and his intimate kinship with the enthusiasts and even the Mormons and Turks. For these all consider every one, whether he believes or not, a heathen and a publican, or an unholy man, or a dog, who does not at least outwardly adhere to their group and join in. Not only is Christ, the only mediator (1 Tim. 2, 5. 6.) overthrown from his throne, and the Antichrist put in his place, but also the whole gospel is done away with and trampled under foot, and the rule of faith based on it (Rom. 12, 7.) is totally denied and broken. Whoever, with the help of papist infallible interpretation of Scripture, can so lightly lie about the literal, grammatical sense of Marc. 16, 16. Rom. 3, 28. Eph. 2, 8. Gal. 3, 6-11. etc., and claim that the doctrine clearly contained therein is "brand new," cannot be surprised when he writes in his declared enmity against the gospel: "Whether the promises of Christ, in spite of this faith in His deity, are not in the end vain?"

wind, is not difficult to deduce." Once one has so evidently thrown all Christianity overboard, abandoned the foundation of the church and the basis of the prophets and apostles, by turning the beatific doctrine into damnable lies, then it is henceforth quite indifferent whether the repugnant whom one is to worship in Christ's stead is called Pope, or Mikado, or Sultan, or Dalai Lama

(To be continued.)

Mission Report.  
(Conclusion.)

On Monday, July 22, the appointed church meeting was held in the missionary's home. Besides the faithful young man Philip, who had once been taught in Fort Wayne, five of our church members and two Methodists were present. Of the latter, one was probably only present out of curiosity, but the other as a representative of his Lutheran wife. Philip acted as interpreter. First of all, the Indians were told the purpose of today's meeting and how the great love of God in Christ for us and for them had moved the Synod some twenty years ago to give them a preacher of the pure Word and Sacrament and to keep him until now. Next to the mission of His dear Son, it is God's greatest act of grace that He gives the preaching of His precious Gospel, and it is the most despicable sin if one despises this preaching. Unfortunately we had such news about our Lutheran Indians of Isabella, which made us fear that they were despisers of the word and grace of God. On the request that the Indians should also speak out, one of the Indians explained at length that it was not right that they had not been more diligent in attending church services; but that the cause of this was mainly that they could not understand the Bible or book reading, as he called the missionary Mießler's sermons. It would be better, he said, if he would speak to them through an interpreter, then they would be able to understand him after all, and the attendance at church would be much better. On further inquiry, the dignified old man Wabigomshkom explained that he did not understand all the missionary's words either, but that he could follow his sermon quite well, so that he knew what he wanted to say. The others also testified to the same. When asked whether they would understand him if Missionary Mießler spoke a little louder and more clearly, they all answered: "Yes". So the missionary was asked by the commission to memorize his sermons in the future, even if it would take a lot of effort. A sermon half as long as this, delivered in a lively manner, would certainly have more effect than one delivered in the previous manner for however long.

The Commission could not avoid

The same Wabigomshkom replied, with the consent of our other Indians, that he loved the church in which he had been baptized; in it God's word was preached; if one took away their Mekadekonich (black skirt), then it would be over with the German (he meant Lutheran) church there. All of them also said that they had often been very sorry that they had left Bethany and had not heeded Missionary Mießler's advice and warning. What the latter had foretold them about the evil influence of the Methodists in Isabella had become only too true. As they thought, so did their wives, who sent their greetings to the Commission and said that they were very glad that the Synod still remembered them with love. The Commission, for its part, promised that the missionary should remain with them for another six months. The further order of the Synod would then probably be conditioned by how they would pass the next probationary period. Of their own free will they then declared that it would be better for them to separate themselves from the Methodists altogether, and they remained so.

At the same time, the first speaker offered his own house for holding the Sunday services, where the children would also be taught God's word by the missionary, an offer which was accepted with thanks by the other Indians. All of them also assured that if the synod fulfilled their wish to erect a small log church in a suitable place, they would be glad to help in its construction.

When the commission departed, the members of the congregation asked that they go away for about a month in the beautiful season of mourning to collect them, during which time they would not be able to attend public worship; but after that they would diligently adhere to God's word. The last impression that the poor people made on the Commission was a reconciling one, which gave room to the hope that not all admonition from God's Word to them was lost.

Missionary Mießler's family was soon afterwards afflicted by an eye evil, from which the missionary himself did not escape, and consequently suffered greatly for a long time.

During a journey of the missionary to the conference at Detroit, old Salome, the widow of old Chief Pemassike, died at Isabella, and old Pemagojin on the Pine River. Unfortunately beive had cared little for God's word for the last few years; indeed the latter had fallen away from the church altogether. Besides them, an infant, a child of one of our most sincere church members, namely, Peter Pemassike, had died. In the latter's house

After the one month of berry hunting had turned into two months, the services were held as arranged; on the very first Sunday the missionary had the joy of baptizing two children, both grandsons of old Wabigomshkom. Although the number of listeners was only small, as many can never be counted on, the missionary always had most of our Lutherans around him for a while, and they listened to the words that were preached to them. Unfortunately, however, this beautiful time was soon to give way to the previous drought, since the autumn hunt already lured the Indians into the woods at the end of October, where the missionary could not follow them.

The missionary's eye disease had caused him to give up the government school. All the more it would have been the wish of the Mission Commission that the missionary had established a Christian school. However, there were too many difficulties to overcome, as the families of the missionaries live scattered among the Methodists, so that it is difficult to bring together their children, who are few anyway, especially since the Methodists hinder us in every way.

It was not until February that the Indians returned home from their winter hunt. Unfortunately, the missionary cannot say that they have in the least kept the promises they made in July of last year. It is rather undoubted, according to him, that they are very indifferent as to their salvation, and consequently attend rarely and irregularly to hear the divine word. The number of hearers in the services never exceeded fifteen, among whom were still some Methodist members. Two of old Wabigomshkom's children, a son and a daughter, whose infants were baptized by the missionary, as reported above, have unfortunately contracted their marriages in the time-honored manner, without desiring the blessing of the church on their new state. Although all the Beive Methodists chose them as their spouses, the missionary counted them among the better members of his congregation, and this disregard of the church's blessing was very painful to him.

At the end of February, he had no sooner regulated the Sunday services and got them going when, in the middle of March, the Indians once again left their homes and went to their sugar bushes. Thus one Sunday, when the missionary rode in his usual manner to the house of the above Peter Pemassike, he found it locked up and the family gone out. After inquiring the whereabouts of the Indians, he hitched up his horse and followed the direction indicated, without path or footbridge, until he found the lonely bark hut and the proprietors in full activity boiling the sugar juice. They had stock

of juice to overflow and only a few kettles to boil down. The sugar had been ordered to pay for food even before it was ready. Like this Indian family, the rest had moved deeper into Vit's forest, where the sugar maple trees were still undamaged. When the time for sugar-making was over, the services were to begin again, but the men left the home herd anew and were hired by so-called lumber men to bring the saw logs down the Pine River. The women, most of whom belonged to the Methodists, also stayed at home in the meantime.

Such was the state of affairs at the end of April of this year. The latest news brings us word of the missionary's renewed illness. A severe fever confined him to bed and kept him from attending the last Synodal Assembly in Milwaukee. On the occasion of this Synodal Assembly, the General Praeses Walther held a final consultation with the members of the Mission Commission as well as with the Missionary Clöter, who was present, about the Indian Mission of our Synod, the result of which, with many sighs about the poor, debauched, deceived, and degenerate people of the Indians, who had fallen in with the crudest class of American whites, was the following, that both mission stations, that of Missionary Clöter in Crow-wing, as well as that of Missionary Mießler in Isabella County, were to be considered as abolished before hand, since the effectiveness of both was completely inhibited for now by the measures of the government on the one hand, and by the insensibility, inconstancy and ingratitude of the Indians on the other. All two missionaries were advised to respond to another divine call, for example to German Lutheran congregations, while keeping an eye on the Indians who had been commanded to them, so that especially the faithful souls among them could continue to have loving advisors and pastors in them. It would be desirable that their new places of work would not be too far away from the area of Minnesota and Michigan and that the missionaries would find time now and then to visit the strengthening of those faithful souls among the Indians also in their new offices that were waiting for them.

O faithful God, who also worked Thy mercy on the perishing red race of the Chippewa Indians, so that many souls among them might be saved from death to life in Christ, we thank Thee for all the work and effort which we have been able to devote to this poor people of the heathen in the last 25 years. O

Let nothing be lost of the little labor of love to which faith has driven us in the mission! Forgive us for all that we have failed to do for them, and do not withdraw Your hand of grace from those who have hitherto known and Your dear Son Jesus Christ so little or not at all. O nurture the feeble, almost dying little light of faith in those who, among them, long for Thy grace, lest it be completely extinguished! Increase also our, the Lutheran Christians', love for the poor people of the Indians, so that, when a door opens to them again, we may joyfully go out to them with multitudes of evangelists to bring them the message of Christ! Give us praying hearts, capable missionaries, industrious hands and a self-sacrificing spirit to increase Your kingdom in the wide world of the heathen. Amen.

Frankenlust, July 7, 1868.  
F. Sievers.

### To the ecclesiastical chronicle.

**Conference between the Presidents of our Synod and the Ohio Synod.** Such a conference was held last spring at Columbus, O., for the purpose of establishing an amicable and fraternal relation between the two Synods. O., and the following nine points were agreed upon: "1) The General Synod of Ohio and other States, and the Synod of Missouri, Ohio, and other States, mutually recognize each other as legal believing bodies. 2) Let us consider as synodical congregations all such as enjoy the right of representation in the Synod. 3) When the pastor of one synod is called by a congregation belonging to the other, we think it quite proper that he should then join the same synod, or, if he is not inclined to do so, decline the call. 4) On both sides, in the admission of pastors, congregations, and members of synodal congregations, a good report should be required, and in general the discipline exercised should be respected. If, however, difficulties arise in one or the other case, an attempt should be made to settle the matter through the respective presidents without disturbing the peace. 5) Where congregations of both Synods are already in opposition to one another, both Synods undertake to do all that is Christian to establish a brotherly relationship and coexistence of such congregations and their preachers. 6) If, when organizing new congregations in the vicinity of already existing parishes, the pastors and congregations involved cannot agree on the parochial boundaries to be established, they are obligated to seek the mediation of one of the two synods.

The synods will, of course, not blame the person who organizes a new congregation within the parochial boundaries recognized by both synods. Of course, he who organizes a new congregation within the parochial boundaries recognized by both Synods will not be blamed by either Synod as if he were reaching into another's office or erecting a counter-altar. 7) Should anything erroneous be found in the organ of one or the other Synod, the part which observes it undertakes, if possible, first to reproach the person concerned privately and fraternally, and to do everything possible to ensure that the fraternal relationship is not disturbed by any apparent dissent in doctrine or practice. We will apply the same rule in all similar cases. 8) Both Synods declare that if some of their members hold a doctrine which is erroneous according to God's Word and the confession of our Church, the mutual recognition of the Synods does not imply the recognition of such an error, but rather that it is done on the condition that each of the Synods does what it is able to do by God's grace to establish among itself a complete unity in doctrine. 9) Both Synods consider it a matter of course that their fraternal relationship to each other is to be faithfully cultivated through diligent attendance of the Pastoral Conferences and Synodal Assemblies of the other part". - It had not been the intention of the Conferireuten to publish this document before it had been submitted to the two Synods for discussion and decision. But our dear Prof. Walther, who privately communicated it to our friend Brunn, who takes such an intimate interest in all the experiences of the Lutheran Church here, had unfortunately overlooked noting this explicitly. Thus it first appeared in Brunn's "Missionsblatt" and found its way from there through Brobst's "Lutherische Zeitschrift" into several of the local ecclesiastical papers, among others also into the "Lutheran and Missionary," which expressed itself very unkindly about it. The latter prompted the Lutheran Standard, in its August 1 issue, to make the following pertinent remarks: "While the *Lutheran Magazine* rejoices in this step and recommends it to other Synods for their imitation, the *Lutheran and Missionary*, though it cannot itself censure those points, expresses itself on the matter with a severity quite unexpected to us. There is an irritable spirit in the article, and we are sorry for it. He seems not only to have been mistaken in the Ohio Synod, but to have become bitter about it. He sneers morosely. The writer says: "The General Church Council offered Ohio more than it received from Missouri. The Synods of the Church Council did not merely hold out the olive branch and propose the cessation of hostilities, but urgently desired to enter into a serious and firm union. They believed it was with their Luther-

thum as seriously and honestly as Ohio, but Ohio turned away from them and sought some sort of recognition from Missouri. We wish them luck on the discovery that both parties are orthodox. Perhaps after a while they will discover that the General Church Council is also orthodox. If they earnestly desired the peace and salvation of Zion, they could sincerely recognize and cooperate with the General Church Council, for the strictest Missourian and Ohioan must confess that its fundamental tenets of faith and church government are orthodox, and that the synods of the General Church Council honestly strive to uphold the truth and conform their practice to it. They will probably say, however, that it is quite impossible to recognize any synod or congregation or pastor as orthodox until they are strict altar society rejecters, exclude all non-Lutherans from their pulpits, and declare themselves against secret societies and chiliasm. Because Ohio stands right on these points, that's why it's orthodox. Perhaps after a while other Capital points may be discovered; but as Ohio is continually well instructed at Conferences and Synods, with it either. But we scarcely deceive ourselves if we it will look at the new points as well as the others, and suppose that personal feeling was involved in the then all will be right.' - Obviously it is impossible to refute making of this definition, which is so careless as to a scofflaw, and we have therefore little to say on this. But excite laughter, and so strange as not to be expected to we would remark to the writer that our Convention was held in pursuance of a resolution passed at the Synod of 1866, that is, at the same Synod which resolved to send delegates to the Convention at Reading. The Ohio Synod acted as openly against the Church Council as against Missouri. The latter was willing to discuss matters first before making a union, the former was not; that makes the difference. We urged a conference with the Church Council in spite of the negative answer we received at Fort Wayne, and still urge it in spite of the unfriendly grumbling about seeking some sort of recognition.' We desire to recognize and be recognized by all true our convictions by sneers, or brought into the Church Lutherans, if possible, and are therefore willing to do what is right and necessary to accomplish this. The Pennsylvauians may beat us if they will but hear us. But they should not expect, as Missouri does not expect, that we should submit in absolute servility to their saying, whether they persuade us or not. So we submit only to God. If the Church Council is willing to confer with us under the same conditions which were decisive for us in the conference with Missouri, we can say, at least for our part, that we are ready to do so at any time; for we do not think we are deceiving ourselves by believing that we earnestly desire the peace and salvation of Zion. Would the 'Lutheran' take the same course as the 'Magazine'?

pursued, we might rather hope that this desire would be realized on a wide scale before many years should pass. We should scarcely expect, even from Christian decency, that anything should be so bitterly attracted as the clause of free conference, and yet the weakness of the people, and the pain it causes, must not destroy our hope that, notwithstanding all this, something may be accomplished in this way. The writer in the 'Lutheran' says: -Brother Brobst puts great trust in a free conference, since he does not seem to realize that this means so much as a free school, since one is the teacher and all the others are to be pupils. If they are willing to learn, it is well, but if they intend to teach, the school will soon dissolve into a tumult. The only truly free Is the conference offered by the church council? If a free conference is such a thing as is described here, then of course only servile souls can approve of it, and we want nothing to do with it. And if the church council is a free conference of the kind described, we want nothing to do with it. But we scarcely deceive ourselves if we make of this definition, which is so careless as to excite laughter, and so strange as not to be expected to be understood by Brother Brobst. So far as we know, no doubt Brother Brobst knows, at a free conference, as at any deliberative body, every one who gets the word has an opportunity to become a teacher, if he has anything to teach. If the crowd wants to start a 'tumult' over it, call the police or - have them hammered in. We sincerely deplore the publication of such ill-tempered articles as the one touched upon, which Council by quarrels.

**Sunday Procession.** We have just received from the New York "Sabbath Committee" a protest published by the same against a procession which the "German Roman Catholic Central Union" organized in New York on May 31 of this year. Formed of several thousand persons, escorted by several military companies and accompanied by many bands of music, the procession not only disturbed the Sunday peace of the city in general in a most annoying manner, but also in many cases prevented by its noise the holding of divine service in the churches past which the procession passed. If the processionists were not Roman, one would say it was a disgrace when church people do the same to the infidels, who in this country often purposely drum and whistle their noisy processions on Sunday.

Sundays; but as these are Roman, alas! the matter is in perfect order. For the Papal Church has the principle that the end justifies the means, and yet, since it rejects God's Word, it has almost no other means of spreading itself than all kinds of outward pomp, praying to the ignorant people; so also such a Sabbath-desecrating Sunday spectacle, as the protest condemns it, belongs to the means of which "the church of gifts," as Luther calls it, cannot do without. Not only does it set up lotteries, but also balls and comedies, in order to build and decorate its temples from the profits made from them. W.

**Adam Schlitt**, the editor of Junius' Reformation History, well known to many of our readers, died recently at Columbus, O., whither he had removed. Mr. Rev. I. A. Schulze, of Columbus, has been appointed administrator of the estate of the deceased.

**"How Grabau teaches and swears."** "A pamphlet of 34 pages, written by G. Henning, to expose Grabau's machinations. Interesting to read for everyone, especially useful and important for the communities which have been or still are in closer contact with Grabau." Price 15 Cts. per copy. - To be had at G. Henning, No. 40 South Division St., and Rev. C. Gross, No. 10 Milnor St., Buffalo, N. Y.

**Church dedications.**

My Trinity congregation in Howick Township, Ontario, which has been in existence since the New Year of this year, had the joy of dedicating its newly built little church to the service of the Triune God on the seventh Sunday after Trin. Mr. Rev. Arendt of Middleton preached the church dedication sermon on Ps. 84:1-5, and in the afternoon the undersigned preached on the Sunday Gospel.

May the faithful Archpastor J.E. Christ continue to build and promote his Lutheran Zion in that region which still promises to become almost entirely German. F. Dubpernell.

For the Lutheran congregation of St. John's in Town Erie, Macomb Co., Mich., June 28, the third Sunday after Trinity, was a day of great celebration and joy. This congregation has only been in existence since 1864, when several families residing there, who belonged to a Buffalo congregation, were shamefully disowned by their pastor, Maschhop, for the sake of it, because they would not allow a church, which they intended to build, to be ascribed to the Buffalo synod. They then united with some families who belonged to my St. Peter's congregation in Noseville, appointed me as their regular pastor, and constituted themselves as St. John's congregation; they also immediately built a frame church and a new school teacher's dwelling corresponding to their circumstances. A teacher was appointed, and in the building they thought they would have enough room for worship and schooling for a decade.

Under God's blessing, however, the congregation grew beyond expectation, especially since the so richly blessed Buffalo Colloquium. The Buffalo parishioners here were mostly on peaceful terms with our "church children" and heartily detested their pastor's lies and blasphemies against us and our synod, and with a heartfelt longing for true church peace between the two synods they looked forward to the outcome of the Colloquium. From their pastor they learn not vwl, and only contradictory; although then senior of the Buffalo Synod, he showed so little interest in the Colloquium, that he not only arrived too late for it, and left it again before it was finished, but that he was by far not even present in the sessions most of the time; likewise he also avoided taking any witness with him from his congregation, although he had received plenty of travelling money for it.

It is therefore hardly to be wondered at that, when the undersigned, having returned from the Colloquium, now wanted to report to his congregation, he found a large, densely packed assembly, also of these people, who had waited so earnestly and eagerly for a happy outcome of the Colloquium, and yet had learned nothing definite. Since the senior had at least said so much that they would have to recognize us as a Christian church, but soon thereafter had disgracefully blasphemed and hereticalized us again, had also reestablished himself in his Grabauian errors, and had indulged in vile scolding and threats, many of his congregation members broke away from him and joined our congregation with a cheerful heart.

The congregation, now a hundred families strong, found no more room in the little church, and often it had to be surrounded with benches and the word heard from outside. Therefore, a new frame church was built, and with God's help, it is now happily completed. It stands there beautifully, built in gothic style; its nave with the altar niche and tower hall is 87 feet long, 42 feet wide and 23 feet high, has spacious galleries on three sides and contains a tasteful altar, pulpit and baptismal font as well as an organ with ten stops. The tower of the church is 107 feet high and is adorned with a cross.

The happy consecration of the church was announced early at 5 o'clock by the melody: "How beautiful shines the morning star" in a bright trombone sound from the tower. At half past nine we gathered once again in the old church and after I had spoken a few parting words about Genesis 10:32, we entered the festively decorated church with the usual ceremonies. Pastor Böling preached the sermon on the consecration of the church. In the afternoon Pastor Moll from Detroit preached on Ps. 26, 6-8. Many guests from Detroit, Roseville and Waldenburg rejoiced with us, and especially the Waldenburg Singing and Trombone Choir contributed much to the elevation of the celebration.

May God, to whom alone belongs all glory, continue to be our sun and shield. Amen.

### Church News.

(Delayed.)

On the Sunday after New Year's Day, we Lutherans of Fort Dodge had the joy of celebrating a beautiful double feast with our neighbors over forty miles away in Boonesboro.

On behalf of the honorable Mr. President of the Western District, I introduced Pastor F. Döscher into his new congregation. At the same time we both consecrated the little church of the congregation, which had been awaiting this celebration for a long time, with a festive service, sermon and choir singing. Numerous visitors were present, as indicated, from my congregations of Fort Dodge and West Dayton. And how much reason we all had to rejoice heartily with the joyful ones here! How many trials had not the Lord already imposed upon the poor congregation at Boonesboro, before He in His wisdom and love led everything out so gloriously!

For the text of the sermon I chose 2 Cor. 5, 20. Following the guidance of this word of God, I placed, as best I could by the grace of the Lord, nrv the shortness of time permitted, before the soul of the preacher as well as the congregation their duties.

The introduction filled the morning. In the afternoon we proceeded to the consecration of the church, where unfortunately Rev. Döscher himself had to preach the consecration sermon on the church consecration gospel Luc. 19, 1-10, since the invited Pastor Wünsch was absent. The choir songs, which were sung by a choir from Boonesboro and another choir made up of farmers from the surrounding area, under Pastor Löscher's direction, contributed in no small measure to the exaltation of the celebration." The little church dedicated is a frame church, 36 feet long, 24 feet wide, and of corresponding height. It is painted white on the outside and inside, and its beautiful proportions, its simple and tasteful furnishings make a better impression than many a large, richly furnished church.

May the Lord then endow the dear brother minister with much earnestness and determination, but also with just as much love, long-suffering and patience, and may He keep the congregation firm with His Church through all storms, so that we Lutherans of Fort Dodge will not once again have to stand so lonely and far from all visible help, in the midst of all enemies, on our western outpost, as we did the last time! Yes, would that the two places of Fort Dodge and Boonesboro were destined by God, from here, as oases in the desert, to refresh the many languishing pilgrims of German tongue, who fill the vast plains of our West more and more, with the pure water of life and to gather them under the holy banners of Zion! May God be with you! Amen.

Fort Dodge, July 25, 1868.

E. Asbrand.

Address: Usv. Doesoller,

Uoouesboro, Iovu.

After the candidate for the holy office of preacher, Mr. M. I. Schmidt, had passed the prescribed examination. Mr. M. I. Schmidt, passed the prescribed examination and received and accepted a regular appointment from the Lutheran congregation at Weston, Mo., he was ordained by the undersigned in the midst of his congregation on the ninth Sunday after Trinity, August 9 of this year, by order of the Reverend Presidium of the Western District, and inducted into his office.

May the faithful Archpastor of His Church, our Lord Jesus Christ, also make this servant of His a blessing to many.

Leavenworth, 'Kans., Aug. 11, 1868.

Nt N? ever address:

Uev. U. ck. Lellmiäb,

IVeston, bald Oo., No.

After Mr. Wilhelm Friedrich, a pupil of Brunn's Seminary, had completed his studies at our Seminary in St. Louis, and after passing his exams was found sufficiently prepared to take up the holy preaching ministry. After having passed his examinations, he was found sufficiently prepared to take up the sacred office of preaching, and had also received a regular appointment from St. John's congregation in Ste'ele County, Minn., which had become vacant due to the removal of its former pastor, he was appointed by the visitor of Minnesota, Pastor C. Roads, on Sunday Misericordias Domini of this year, in Minneapolis, where he had been filling the sick pastor's place for some months. He was ordained by the undersigned on behalf of the Honorable Vice-President of the Northern District on the sixth Sunday after Trinity in the midst of his congregation.

May the Lord and Archpastor Jesus Christ also bestow upon this His underpastor divine wisdom for the direction of this so difficult and responsible office, solely for His glory and for the salvation of immortal souls.

C. G. T. Krause.

Address: Usv. IV. ^rio<li-iell,

Olarewoirb, DoÜA6 Oo., Nina.

After the candidate of the holy preaching ministry, Chr. G. Hiller, hitherto a pupil of the practical seminary in St. Louis, had received and accepted a regular appointment from the Lutheran congregation in Pomeroy, Ohio, he was solemnly ordained and introduced in the midst of his congregation on the fifth Sunday after Trinity by order of the honorable President H. C. Schwan. May the Lord also make this servant a blessing for many. F. W. Oestermeyer.

Address: Rsv. Ollr. (1st Hiller,

Lomero^, AleiZs' 60th, Ollio.

After Pastor Conrad Vetter, who was expelled from his former congregation on account of the pure doctrine, had received and accepted a regular profession from the German Lutheran congregation in Calhoun County, Ill, he was solemnly inducted into his new office by the undersigned in the midst of his congregation by order of the Reverend President Bünger.

May Jesus Christ also bless this church of his and give it unity and peace.

E.'D. C. Evil.

Address: Uev. Oonr. Cousin, , OaUwun ^0., Ill.

On the eighth Sunday, after Trin, Aug. 2, 1868, Rev. Oestermeyer? after accepting a call from a church in Martin's Ferry, Ohio, with the consent of his former congregation in Pomeroy, Ohio, was installed in his office by me, by order of the honorable Mr. President of the middle district, with a commitment to all the confessional scriptures. May the Lord be his sun and shield!

Zanesville, the 5th of Mg. 1868.

P7 Eirich, Pastdr.

Mr. Candidate Carl^ohMann of Berg- feld, Mecklenburg-Schwemm, who' received his education at the Second Sertzinar in St. Louis and passed his examination well, has received unv accepted a regular call from the "First Lutheran Congregation" in Logan Township, Perth Co., Ontario, and was ordained on the fifth Sunday of

was ordained by me in the midst of his congregation and inducted into his office by order of the honorable President of the Eastern District.  
May the Lord Jesus Christ be his sun and shield and bless his work.

F. Dubpernell.

Address: Rev. O. L'obrmarm,  
Niboüell l>. O., l'srtllLo., Outario.

Rev. I. Bernreuther having received a call from my former congregations at Olean and Alleghany, Cattarangus Co., N. I., and having been dismissed in peace from his former congregation at Eden, N. I., the same was introduced into his congregations by the undersigned on the seventh Sunday after Trin. by order of the Hon. Presidency Eastern District.  
May the LORD also make him a blessing to many!  
Wellsville, N. Y., July 28, 1868.

C. Engelder.

After Mr. C. W. Ernst, eamä. tüeo!, had received and accepted an ordinary calling from the congregation in Geneseo, he was ordained by order of the Reverend President of the Western District on Sunday after Trinity in the midst of his congregation under obligation to all the confessional writings of the Lutheran Church with the assistance of the Rev. Th. Grüber was ordained and inducted by me.  
May the Lord bless this servant of His and fulfill what is written in Ps. 84:7, 8: "The teachers are adorned with many blessings; they receive one victory after another, so that it must be seen that the right God is in Zion." C. A. Mennick e.  
Address: Rev. 6th ^V. Lrust,  
Oentzsoo, III.

Synodal Ads.

The Synod of Missouri 2c., Eastern District, is holding its sessions this year, s.G. w., August 26 to September 2, 1868, at Richmond, Va. The subjects of discussion are, first, theses by Prof. C. F. W. Walther, "The Evangelical Lutheran Church the true visible Church of God on earth." Secondly, a paper by Rev. O. Hanser: "How can we also make use of Dr. M. Luther's exhortations and warnings concerning the future?"  
The parochial reports are not to be forgotten. H. Hanser, Secr.  
The brethren and guests who intend to attend the proceedings are requested to notify the pastor loei of this in good time.  
L. Lochner.  
Bor 134 Richmond, Va.

Conferenz - Ads.

The Wisconsin - Pastoral Conference will gather, God willing, Aug. 28-Sept. 1, inol. in Sheboygan.  
G. Reinsch, Secr.

The one-day St. Louis Local-Conference will hold its next meeting on the second Wednesday in September of this year, instead of the first, E. D. C. Böse, Secr.

The St. Louis District Pastoral Conference will meet on the first Friday in October of this year at Bethlehem Church, St. Louis, Mo. Subject of the proceedings: theses on "open questions."  
"E. D. C. Böse, Secr.

Notice.

Since Director Saxer is overburdened with work, partly through the handling of discipline, partly through the multiple correspondence with parents of the pupils, partly through the supervision of the house rules, etc. - his teaching hours added to this - the parents and guardians of our pupils and especially of the new ones are kindly requested to send the money for food, wood and light directly to our housekeeper, Mr. W. Reinke, Concordia College, Fort Wayne, Ind. Likewise, I ask the dear brothers in the ministry to send the support money for poor college students to me.  
Fort Wayne, August 4, 1868.  
W. Sihler, president of the institution.

Subscription Display.

Dr. M. Luther's Church Postilion

Is it not a strange thing that Luther's name has remained in the mouths and hearts of the Christian people, and yet, with the exception of the Small Catechism, his writings have been mostly unknown to the same people? But should it not be time to let one of Luther's most excellent books - he himself calls it his very best, which he ever made! - and to present it to the Christian people, whether they would recognize in it not only the man through whom God judged the Roman tyranny before, but rather also rediscover the faith through which the fathers overcame the world and death and comforted their own hearts and made them certain of eternal life? Luther's church postilion - sermons written on the gospels and epistles of the church year - are. He began this work at Wartburg Castle. Elector Frederick the Wise desired it of him, in order to enable him, after so many controversial writings, to write edifying texts. And his own concern for the Christian people drove him, since he saw many preachers so very unfit. It was not until 1528 that the work was completed. And it has been printed abundantly through two centuries. Also Ph. J. Spener, with the most faithful diligence, provided an edition of this magnificent work. But where has it remained? Sparse printings have appeared in the last century. It was indeed necessary to give this most beloved book of Luther's a worthy edition and to let it go out anew, to serve the Christian people, as it was the intention of the great man of God himself. That is why our edition

The book will also be published in booklets of 6 sheets and 7-1/2 Groschen each, and about 18 booklets will be necessary to cover both Gospels and Epistles. However, each volume will remain available for purchase separately. The edition will be done by the proven editor of Lutheran writings, Dr. Friedrich Franke, on the basis of an exact comparison of the oldest editions, with a surpassing of Creuziger's revision. - And should not also the preachers, who came into the harvest at this time, find a treasure in Luther's church postilion, as perhaps some did not suspect? Wonderful immersion in the Scriptural word, surprising insight into the coherence of the Christian creeds, most faithful linking of Christian faith and life, lovely, untiring presentation of the sweet gospel of grace is here. And whether the combating of Roman heresies and abuses be undercut, even this "shall not be thought useless," "that we may the better know how blessed a time we now live, and how innumerable a burden we are overburdened with." Or shall our German brethren in Does America precede us, who warmly desire Luther's Church Postil? or do they need it before others, and do we not also, to gain and maintain a certain foundation of Christian doctrine, and to clearly recognize and resolutely reject what openly or covertly falsifies the Gospel of God?  
May it please God, into Whose hands we place our enterprise, to promote it with blessing! And because God accepts human service for the edification of His Church, we may finally also humbly ask that Lutheran Christians, to whom this leaf comes before their eyes, will take upon themselves to promote it. God be commanded!

Dresden, July 1, 1868.  
Justus Naumann's bookshop.  
(Heinrich Naumann.)

The undersigned has received the specimen sheet for the edition of Luther's Church Postilla announced herewith and testifies with joy not only that this specimen sheet promises a splendid edition, but also that Mr. Heinrich Naumann, the editor, himself a Lutheran at heart, will fulfill his promise with God's help and deliver an edition of our Luther's immortal work that is excellent in every respect. Mr. M. C. Barthel will gladly accept and arrange for incoming subscriptions. C. F. W. Walther.

**Instead of 49 Thaler - at 19 Thaler!** the 91 volumes published so far (Vol. 1-9 and 16-67 German and 1- 30 Latin) will be Von Luthers sämmtlichen Werke (Erlanger Ausgabe), delivered by the bookshop of I ohannes Alt in Frankfurt a. M.

Indication.

Just appeared:  
Proceedings of the 14th Annual Meeting of the Northern District of the German Lutheran Synod of Missouri, Ohio, & other States in 1868.  
Price per copy with postage 20 Cts. M. C. Barthel.

The Lutheran Calendar for 1869.

I am now working on the Lutheran Calendar for 1869 and hereby ask all Lutheran preachers and other friends for help so that this publication, which has the widest distribution and the most readers among all German church publications in America, may be quite good this time. May they kindly send me the following pieces as soon as possible: 1. the proceedings of all Lutheran synod meetings in America, which have been held since the first of August, 1867. 2. corrections of the list of preachers and the statistical data of synods, teaching institutions, etc. in this year's calendar. 3. news of all changes in the addresses or synodal connections of preachers which have occurred since September 1867 or will soon occur, as well as the addresses of new arrivals and newly ordained preachers. 4. short, instructive, true anecdotes; good examples; practical remarks, and so forth. I thank you in advance for your prompt fulfillment of my request.

Allentown, Pa, Aug. 1, 1868.  
S. K. Brobst, editor.

(Receipt and thanks.

For poor students received from the Worthy Women's Association at Lowcll, St. Louis Co, Mo, 10 sheets, 19 towels, 2 pillow tops. Pon Past. ASbrand a Kinvtauf-Collecte, collected from Mr. Sulzbach, in the amount of \$8 00. C. F. W. Walther.

Sincerely grateful, I certify to have received \$218.10 for my community through Mr. Bonnet in FortWayne. S. Keyl, Pastor.

Received for suffering teacher Ch. Weigle from teacher Ph. Mueller at Grand Prairie, Wash To., Ill, \$3.00. From teacher L- Glaser at Adrian, Mich, \$15.00. From a parishioner at St. Louis \$5 i 0. Collected at the teacher cvnforcnz during the synod at St. Louis \$29.40. God's rich blessing on this, Chicago, July 29, 1888, Th. E. Bünger.

Einffangen in the Raffe of the Northern District:

ForPast. Brunn's Anstalt: From a member in Past. DaibS Gem. in Grand Rapids \$5. I. Schantz in Caledonia \$1. Trinitatis-Coll. in Frankenlust \$13 50.  
To the TollegehanShalt in Fort Wayne: Past. HudtloffS Gem. in Town Berlin \$10. M. Schwab from Frankenlust \$1.  
On the seminary holding in Addison: From Past. Rohrlack's Gem. at Osbkosh \$5. Kindtanf-Coll. at I Lindemann 18 Cts, F. Lex 35 Cts. Past. Speckhardt's comm. at Pentecost coll. \$4.10. I. Kleemann at Monroe \$1.  
To the orphan h'aus in St. Louis: By M. Zanke in Grafton \$l. C. Schössow in Freistatt \$5. Collected by E. E- in Milwaukee \$3.  
To the Widows and Orphans Fund: Bonden Pastors Ch. Markworth and Biedermann each \$1.50. Don Past. I. L. HabnS Gem. in Coldwater \$3 55.  
To the Hospital in St. Louis: From Mrs. N. N in Saginaw \$1. By Past. Sveckhardt Kindtauf-Coll. the I. Menton 70 cts, d. A. Geister 90 cts. Mrs. Junte

from Past. Winters Gem. \$2.05. By Past. Farmer of N. N. in Wyandotte \$5. ids \$15, dess. Branch in Caledonia \$3 65, in Lowell & Boone \$1.38. W. For Mrs. Past. Röbbelen: From the Women's Association in Bchm in Grand Haven \$5. Past. Bauer- Gem. in Sandy Creek, Coll. on Frankenmuth: A. B. Hubinger \$5, A. M. List, Witwe Rodamer u. N. N. each Ascension \$3.25. Past. Steinbach's comm. at Ploughst. coll. \$29.25. \$2, Wittwe Maurer, A. M. Rauh, M. B. Beierlein, B. Grubnrr, M. M. Nusselt Collecte at Ascension Festival in Frankenlust \$11.10.  
each \$1.  
For Gentile Mission: From the Trinity District in Milwaukee, MissionS- Collecte \$7.53. Past. Stem. congreg. coll. on ConfirmationStage \$8 05. gesam. \$7.53. Coll. In Past. Klinkenbergs Gem. \$12 05. Past. Trautmann's Pastor Rohrlack's congreg. \$5. From the Filial deS Past. N N. \$2 75. congreg. out of the missionary box \$16. Child's coll. at P. Schreier's synodal coll. by Past. Steinbach \$19. F. Keith in Frankenlust )l).  
\$2.75. G. Jinzel in Monroe, thank-offering for health attained \$7.  
ZilrSynodal Debt Redemption Fund: By Past. Krumsieg by I. Lühmann \$1, C. Janzow \$1, I. Möller 50 Cts. Past. Bernthal's Gcm. in Nichville \$6.13. Past. WcrfelmannS congreg. in Grafton \$8, in Saukville \$7.55, in Cevarburt \$6.02. Gem. in Franken- trost \$3. WeddingS coll. at G. Reinbold's there \$13. Mrs. Past. Keller \$2. N. N. in Monroe 50 Cts.  
On coltr construction at Fort Wayner From Past. Allwards Gem. \$12.60. Past. Winter \$l. Past. Für- bringcrs Gem. in Frankenmuth \$54. two-thirds of profit from sale of anniversary - medals \$1210.88. Gem. in Portage City, Pentecost Coll. \$4.06. Past. Hoff- mann, of dcss. Savings Bank \$2.19. Gem. in Amelith \$16. Past. Hörnecke \$5. W. Emmert in Hillsdale \$l, F. Wink the \$1. Past. Sievers' Gem. in Frankcnlust, 4th ed. broadcast \$76.25, n. zw. of: G. A. Bauer \$2.50, A. Denke \$3, L. Eschenbacher \$1.50, A. Götz \$5, L. Hachtcl \$l.50, F. Keith \$15, A. Koch \$3, G. Lang \$2, E. Müller \$5, I. Neumeyer \$2, I. Ch. Neumeyer \$3, P. Pfund \$4.50, I. Schmidt \$2, Joh. Conr. Schmidt \$3, Mich. Schwab \$2, B. Staudacher \$4, G. Staudacher \$4, Chr. Voß 25 Cts, P. Weggel \$5, M. Ziegler \$2, L. ZM \$3, Fr. Zill \$3. By W" Emmert and F. Werner in Hillsdale \$1 each.  
To the synodal treasury: DrcieinigkeitSgem. in Milwaukee, Pentecostal Coll. \$28.67. congreg. at Granville, desgl. \$5.13. genie nde at Frankenmuth, Pentecostal Coll. \$32.70, Extraordinary Coll. \$9.65. teacher Nüchterlein \$l, teacher Riede! 50 Cts. Past. Bernthal \$l. Past. Krumsieg \$1. teacher Denuingcr \$1.50. past. Biedermann's parish at St. Clair \$l5.58. Mrs. Biedermann at Nuremberg \$1. Tb. Eilßfeldt at Grafton \$1.24. Past. Werfelmann \$1.50. Gem. Town Ehester, Coll. on ConfirmationStage \$5 65. Pastors: F. W. Schmidt \$1, K. L. Moll \$5, Win- ter S1, Allwardt \$1. Past. K. L. Molls Gem. quarterly - Coll. \$11.37. TrinitatiSgem. in Detroit \$21.50. Past. Wambsganß's lower parish \$7.72, upper \$9 87. Gem. in Town Benton Carcer Co, Minn, \$18. Past. Daib \$1.50. Past. Trautmann \$2, whose congregation in Adrian \$18, of the Woman's Club \$5. Easter Coll. in Town Mosel \$2. Gem. in Sheboygan, Trinity Coll. \$4.25, Coll. on 1st Stg. n. Tr. \$2. Past. Stecher \$l, Schneidewind \$1, Past. Ottmann \$l, whose comm. at Plymouth, Psingst - Coll. \$6 08, in Sheboygan Falls \$5.12. Rev. Fuerbringer \$1. Rev. Speckbardt \$l, Coll. in whose Gem. on Sunday Eraudi \$4.98, of N. N. there \$1. Past. HorstS Gem in Waconia, Minn, East Cr. coll. \$3. Pentecostal Coll. \$7.56. Past. Dicke \$5. comm. in Belle Plain \$3.79. comm. in Pclla \$4.70. Gcm. in Hartland \$7.56. Dic Pastors Link, Strafen, Biedermann each \$l. Past. Schumann's Gem. in Freistadt Coll. \$8.80. Of some members in Bay City \$6.25. The Pastors: Estel \$3, F. Lochner \$1.50. Hattstädt, Böling each \$1, Biedermann, E. M. Beyer each \$2. Past. Links Gem. \$18.60. Past. Hattstädtö Comm. \$15. Past. Böling's congregation \$23. Past. Beyer's comm. in New London \$1.95, in Bloomfield \$7.16, in Caledonia \$3.04, in Winchester \$1.85. Past. Frederick's comm. in Case C'cek, Easter Coll. \$15. Past. Bauer's parish on Tandy Creek, Pentecostal Coll. \$5 92. Past. Rolf \$1. Past. Keller \$2. whose comm. at Ahnepee, Easter Coll. \$1.53. Pentecost Coll. \$1.78. Past. Steinbach in Milwaukee \$2. whose comm. in Easter Coll. \$30, Past. Multanowsky \$l.75. whose gcm. in Woodland, Pflogst- Coll. \$3.25. Gcm. in Frankcnlust, Pentecost Coll. \$21.10, G. Lang \$5, F. Keith \$10, L. Hachtcl \$2. Past. Schu- manns Gem. in Freistatt \$9.55.  
On the synodal travel expenses of poor past o rs: Past. Stamms Gcm. \$5. Past. Werfelmann \*Gem. in Cedarburg \$4, in Grafton \$4. Past. Stechers Township \$4.30. Past. Krumsiegs Gem. \$6.50. pastor Ncinsch's Gem. \$8.50. past. Schumann's congregation \$5. Past. Streifen's parish \$5.  
For teacher salaries: Past. Krumsiegs Parish in Winona Co. \$16. Past. Klinkenberg's comm. \$11.50. I Comm. in Amelith \$4. Past. Daib's parish in Grand Rap

Entered in the race Western Districts:

To the synodal treasury: from Past. Schwensen's congregation in New Bielefeld, Mo., Pentecost Coll. \$22.30, at Columbia Bottom, Mo. deSgl. \$3.50. Past. LöberS Gem. of Thornton Station, Ill, desgl. \$12.50. Past. DörmannS St. Petrigem. in Randolph Co. deSgl, Ill, \$11. Past. Gräbner's Gem. in St. Charles, Mo. deSgl. \$22.25. of the Gcm. of Prof. Selle, Tcnner Junction, Ill. deSgl. \$4.20. of the Gem. of Prof. Selle, Wheaton, Ill. deSgl. \$4.49. of Teacher Kunz in St. Louis, Mo. deSgl. \$2.00. Collecte of the Gem. deS Past. Stephan, Ehester, Ill, \$12.00. Pentecostal Collec. of the Gem. of the Past. Th. Mießler, Cole Camp, Benton Co. mo. \$7.00. by Past. Lange, Humboldt, Kansas. \$2.00. Pentecost coll. of the congregation of the Rev. Gotsch, Ekron, O., \$14.00. Easter Coll. of the Gem. of the Past. Polack, Crete, Will Co, Ill, \$12.14. Pentecost coll. of the comm. of the Past. Polack, Crete, Will Co, Ill, \$19.45. Pentecostal coll. of two comm. of the Past. Wese- mann, Cooper Co. mo. \$16.35. f., Nadcmacher, Peters- bürg, Ill. 25 cts. Gem. in Dissen by C. Bangert in Cape Girardeau, Mo. \$15.20. Past. Dorns Gcm. of Elk Grove, Ill, Coll. \$10.02. Triunity District in St. Louis\$ 23 15. Past. Holls' Gem. Centreville, Ill. coll. \$11. Past. TraubS Gem. in Crete, Will Co, Ill, Pentecost Coll. \$15.45. Past. BicwondS Gem. in Belleville, Ill, \$10.60. Teacher Gotsch in St. Louis \$2. Past. Meyer's comm. in Leavenworth, Kans. \$6.55. Past. F. Lehmann's comm. in Pilot, Kankakee Co, Ill, \$8. Past. Franke's comm. in Addison, Ill., \$43. Past. Biltz's comm. in Lafayette Co, Mo, \$23 85. Past. Buszin's Gem. in Lhampaign City, Ill, \$4.20. Past. Wunders Gem. in Cbicago \$4 60. Past. Habns Gem. in Benton Co, Mo, \$26.10. Past. Brohms Gem. in St. Louis \$9.30. Past. Ficks Gem. in Collinsville \$26.25. Past. Hcinemann's Gem. in New Gehlenbeck, Ill, \$18.60. .Past. Wagner's comm. in Chicago \$1.  
To Col l eg e - U n t erh al tsk a ss e: Past. Übers Parish in Tkornton Station, Ill. for the month of May \$10.25. Trinity--District in St. Louis \$11. Jm- mauuels-District \$22. .Past. Ficks Parish in Collins- ville \$20.07.  
To the Synodal Missionary Fund: of the school- kinvcrn of Teacher Jung in Collinsville \$6. Home. Meier at Dalton, Cook Co, Ill, \$5. Trinity - District at St. Louis \$3.40.  
For internal missiou: From Past. Seuel's congregation in Lyons, Iowa, \$7.64. Past. Fick's congregation in Collinsville \$7.65. Thanksgiving offering from N. N. by Past. Biltz \$20.  
To the college beard in Fort Wayne: Rev. HollS' Gern, in Ccntreville, Ill, \$5. Past. Hahn's Gem. in Benton Co, Mo, \$5. Gem. in Cape Girardeau, Mo, \$10. Past. Stephen's Gem. in Ehester, JU., \$47.  
For poor students: By Past. Seuel, Lyons, Iowa, Kindtauf-Collecte \$2.54.  
To the Seminary Housebalt in Addison: By the same, Kindtauf-Coll. in Olive \$4.55.

E. Roschke.

Preliminary message and call  
concerning the construction of a  
German Lutheran High School in St. Louis, Mo.

No church is such a great friend and promoter of all good sciences and arts and true education, and therefore of good schools, as the German Lutheran Church. This is also evident here in America. Wherever a German Lutheran congregation is established here, it is primarily concerned with establishing the holy preaching ministry among itself, but with it always comes a congregational school. As much as there is still to be done to establish such elementary schools in all of our congregations, and to raise those that have already been established, the establishment of higher schools for the citizens has in many cases turned out to be an extremely urgent need among us. Since God has blessed many of our German immigrants with temporal goods in this new fatherland of ours, they recognize it as a sacred duty not only to have their children educated so that they grow up as Christians, but also to have them educated to become useful and useful members of civil society. It is true that we ourselves already have flourishing institutions of higher learning, but only such as have the purpose of training godly boys and young men to be preachers and school teachers. However, we still lack such institutions, which have the purpose of teaching the students a higher education and the scientific knowledge necessary for the practice of any trade or art or for the assumption of a state or municipal office. But if we German Lutherans in America do not want to play the role of hewers of wood and water carriers forever, as the Gibeonites once did in Canaan (Jos. 9, 21.), and if we also want to contribute our share to the promotion of the general welfare of our new fatherland according to the special gift given to us by God, then it must not remain so, we must also establish higher institutions of instruction and education than our parochial schools can be, no matter how much they are raised. It is true that there are enough American schools which have a higher education as their purpose, to which we could hand over our youth. But in so doing, our children would not only lose the incomparable treasure of their German language and their German nature (in the best sense of the word), which cannot be replaced by anything else, but would also be plunged into the urgent danger of losing their Lutheran faith; apart from many other great defects from which the American method of instruction and education suffers, of which there is no time to speak here; hence even many Americans hand over their children to the imported Jesuits, by which, of course, as the saying goes, they only come out of the frying pan into the fire. So there is no doubt that we German Lutherans need such German institutions, in which, on the basis of the pure Word of God, our boys and young men are instructed with German thoroughness in everything that gives them the necessary preparation to become capable businessmen and tradesmen, to devote themselves to the acquisition of some art, to go on to the study of some secular science, to serve in all kinds of municipal and civic offices with skill and usefulness, and in general to stand later as men of solid education in some profession and state. In short, we need a German Protestant-Lutheran so-called polytechnic or secondary school, a trade and commercial school, a - let us simply call it this - "German Protestant-Lutheran higher citizen school", such as exist in many not only larger but also smaller towns of our richly blessed dear old German fatherland. This has been vividly recognized by the local German Lutheran congregation, among others, and they have come to the decision to take steps in the name of the Lord to establish such an institution. First of all, thorough instruction is to be given in this institution in a two-year course, especially in the following subjects: Religion; German and English language (reading, writing, speaking, grammar and stylistics in both languages); general, American and German history and geography; mathematics (in all its branches); natural history and natural theory; bookkeeping; drawing; singing; gymnastics. The intention is to extend the goal later, if God gives prosperity, and to provide a complete polytechnic education for all professions in a four-year course. For the time being

a man capable in all the subjects mentioned, especially in the English language, be appointed with a salary of \$1200.00, who is to devote himself solely to the institution, and at least three or four assistant teachers are to be placed at his side. The more rapidly the number of pupils increases, the more anxious it will be to increase the staff of teachers working exclusively at the institution. The religious education will be taken over by Pastor Schaller, in whose pastoral district the school will be placed for the time being. The control of the whole institution will be carried out by a board of directors chosen by the community from all its districts. The opening date for this year is set for October 1st. The fee for the lessons is \$40.00 per year in half-yearly advance payment. For the time being, the institution cannot provide for the common boarding and lodging of the foreign pupils until a larger number of such pupils is available. Parents who wish to hand over their sons to the institution are therefore instructed to arrange for their own accommodation in one of the local families. Applications are to be made at the following address: Rev. G. Schaller, Barry St. betw. 7th and 8th St., St. Louis, Mo. Schaller, in connection with other preachers and members of the congregation here, will, on request, gladly undertake the trouble of assisting the dear parents to obtain good lodging with a Christian family under favorable conditions for their enrolled sons. The sooner numerous applications are made, the more certain it is that the institution can be opened on the specified day. The requirements for a boy to be admitted are that he I. already be confirmed, 2. be able to read German fluently, 3. be able to copy dictation, 4. have some experience in arithmetic of the four species, and 5. be willing to submit to Christian school discipline. Should, by the way, parents wish to send their sons, who are not yet able to fulfill these conditions, out of the house without delay, they still have the option of having them first attend one of our parish elementary schools and prepare them for the higher civil school.

Since it would certainly be desirable for many parents, especially here in the West, not to have to send their sons, whom they intend to dedicate to theological studies, immediately to distant Fort Wayne, a Latin class is to be connected with our "higher citizen school" at the same time, in which the boys are to be promoted in a two-year course to such an extent that they can immediately enter the Quarta from here. This arrangement should also have the advantage that, if parents were inclined to let a son study, they could first test here whether the boy had the necessary talent and perseverance. If the opposite were to be the case, the boy would have gained more for a different career in life than if he had immediately entered the Gymnasium, where, of course, the theological studies must be worked towards as the next goal right at the beginning.

Now, dear Lutheran fathers of families, who have been blessed by God with temporal goods and would like to leave something to your sons that they can enjoy even after your death, do not consider the sacrifice of money that you must make if you want to give them a good education to be too great. Consider that even if you leave them many thousands, they will still be poorer after your death than if you now provide them with a few hundred thalers of good knowledge. These are a greater interest-bearing capital than all the gold and silver farms, houses, shops, etc. How many fathers among us now wish in vain that they had acquired more knowledge in their youth! How differently, they feel, they could then be useful to the world and manage their own affairs independently of other eyes and ears! Let it not happen that your children, too, will one day lament over your graves: "Oh, if my father had let me learn something proper, that would be more useful to me now than all my inheritance!"

Let the cause then, which alone has God's glory and the welfare of the world for its purpose, be ordered to him from whom alone all blessing comes!  
St. Louis, Mo. 26 July 1866.

C. F. W. Walther,  
in the name of a support society for the higher citizen school here.